

סדר עבודה

SEDER AVODAH

A Siddur for
Shabbat, *Yom Tov*, and Weekdays

This newly revised edition of *Seder Avodah* is

lovingly dedicated by

MARVIN N. AND MILDRED W. DEMCHICK

*in thankful reflection for all that
we have learned and received
during our lifelong relationship with
our congregation, its leaders and its members*

Original Dedication, 1951

To
CONGREGATION ADATH JESHURUN
IN PHILADELPHIA
which I have had the privilege of serving
FORTY YEARS
whose devotion and encouragement
have made this book possible
and to
the memory of two devoted friends
HERMANN AND PAULINE ROSENBERGER
To whom the words of Scripture apply
*“They were pleasant in their lives and
in their death are not divided”*

This Special Edition of the SEDER AVODAH
for use at the Synagogue Services
of Congregation Adath Jeshurun
is lovingly dedicated

Dedication of the Fourth Printing, 1987

This printing of the *Seder Avodah*
is lovingly dedicated by
MARVIN N. and MILDRED W. DEMCHICK
in honor of
ROSA ROSENBERGER DEMCHICK
in recognition of her many years of
devotion and commitment to
Congregation Adath Jeshurun

ס ד ר ע ב ו ד ה

תפילות

לשבת, לשלש רגלים, ולחול

עם תרגום אנגלי חדש

ותפילות נוספות לעת מצוה

על ידי

רבי מאיר דוד קליין

ערוך מחדש על ידי

הרב שמואל יהודה רוזנבלום

על קינו פארק, פנסלוניה

תשס"ט

SEDER AVODAH

A Siddur for Shabbat, *Yom Tov*, and Weekdays

With a New English Translation
and Prayers for Special Occasions
for Use in Synagogue and Home

by
RABBI MAX D. KLEIN

Edited and Revised
by
Rabbi Seymour Jay Rosenbloom

Elkins Park, Pennsylvania
2008/5769

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Second Printing, 1957
Third Printing, 1965
Fourth Printing, 1987

REVISED EDITION

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and Rabbi Seymour Jay Rosenbloom

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Congregation Adath Jeshurun, Elkins Park, Pennsylvania,
and Rabbi Seymour Jay Rosenbloom

Library of Congress Control Number: 2008926432
ISBN: 978-0-615-20448-2

Printed in the United States of America

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PREFACE TO THE REVISED EDITION
by
RABBI SEYMOUR JAY ROSENBLOOM

Congregation Adath Jeshurun was founded on Sunday, September 26, 1858, the fourth day of *Sukkot*, 18 Tishre 5619. James Buchanan was president of the United States. It was two and a half years before the Civil War.

With the publication of this new edition of *Seder Avodah*, AJ marks the celebration of its 150th anniversary. It is fitting that the publication of a new prayerbook should coincide with this milestone anniversary. The *Siddur* has historically been the articulation of the faith of our people, based on fundamental theological beliefs, but with new expressions that respond to time and place. Similarly, this *Siddur* represents both our link to the history of our congregation, and our vision of its future spiritual needs.

Dedication

The original 1951 edition of the *Seder Avodah* bears a dedication to Hermann and Pauline Rosenberger, cherished friends of Rabbi Max D. Klein, editor of the prayer book and rabbi of Congregation Adath Jeshurun. The fourth edition was rededicated to their daughter Rosa Rosenberger Demchick by Rosa's son Marvin and his wife Mildred.

This volume continues the *Seder Avodah* tradition and is dedicated by Marvin N. and Mildred W. Demchick whose generosity

and commitment to Congregation Adath Jeshurun make this publication possible.

Marvin and Mildred Demchick are devoted congregants, dedicated community leaders, and dear friends. Marvin is a past president of the congregation and has served for many years as vice chair of the Board of Trustees. Marvin and Millie's dedication to the Jewish people, as exemplified by their many communal involvements, represents the finest degree of community service. By their values and ideals they have created a legacy of the spirit that is represented in *Seder Avodah*. In dedicating this volume they affirm with gratitude how their life-long relationship with Congregation Adath Jeshurun has molded their human spirit and their Jewish character, and imbued their lives with fulfillment and peace. Their act of generosity is an act of affirmation that links their personal family heritage with their hope for the future of our congregation.

I am personally grateful to them for their friendship, which has been a blessing to me since my arrival in Philadelphia, and for their commitment to the congregation and this project, which are so dear to me.

The Liturgical Tradition at Congregation Adath Jeshurun

The revered liturgical tradition of Congregation Adath Jeshurun comprehends both word and music that are blended together to create the unique spirituality of our worship service. It reflects the development of the congregation during the century and a half of its existence.

AJ is an original Conservative Jewish congregation that predates Conservative Judaism. It was one of only twenty-two founding synagogues of the United Synagogue of America, now known as the United Synagogue of Conservative Judaism. But it was in existence twenty-eight years before the Jewish Theological Seminary of America was founded in 1886, and fifty-five years before the United Synagogue was formed in 1913.

The congregation was established by American Jews of German descent. The early prayerbooks had German on the facing pages to the Hebrew, not English. And the early minute books were written in German.

AJ was not Orthodox at its founding, as many early Conservative synagogues were, but eclectic; leaning towards Reform (even as it also predated the founding of the Reform Movement in America) but never affiliating with Reform, nor endorsing the tenets of the Pittsburgh Platform of 1885, which defined Reform Judaism for generations. At times during its history, the congregation was riven over whether to remain Conservative or switch to Reform.

It was the fifty year tenure of Rabbi Max D. Klein that kept the synagogue on an even keel, charting its course as a Conservative congregation, but also establishing its idiosyncratic, unique, iconoclastic style. “Rabbi” (pronounced *Rabee*) was not eager to come to AJ. It was only after the repeated urging of Dr. Solomon Schechter and Professor Israel Friedlaender of the Seminary that he agreed to come to this congregation with curious ways, to secure it for the Seminary, and for the movement envisioned by Schechter.

He set three conditions — that men would worship with covered heads; that the choir would be made up only of Jews, but the organist could not be Jewish; and that the synagogue would establish and maintain a religious school.

Beyond that, despite what has often been referred to as his dictatorial manner, he was reluctant to move the congregation religiously without consensus, and often refused to raise issues for fear of splitting the Board. One incident is instructive. Veteran AJ'ers will recall that men did not wear *tallitot* during services. When it came time for an *aliyah* to the Torah, they would go to a room behind the *bima* where several *tallitot* would be arrayed on a desk. They would take one, go out on the *bima* for the *aliyah*, and then return, leaving the *tallit* where they found it.

Marshall A. Bernstein, a past president of our congregation and current chair of the Board of Trustees, has been researching the archives of the synagogue. Recently he came across a letter Rabbi had written to the Board. It was occasioned by an incident in which an usher had asked a worshiper, a visitor, to remove his *tallit* during services. Rabbi was mortified. How is it possible, he asked, that a person be asked to remove the *tallit*? True, it was not the custom at AJ to wear a *tallit*. But no Jew, faithfully observing a hallowed *mitzvah*, should be publicly embarrassed in this manner.

Rabbi went on to explain that he preferred to have worshipers wear the *tallit*, but would not require it without approval of the Board of Directors, and he knew the issue would be divisive. This was not, he said, one of the conditions he had established for becoming rabbi of the congregation (decades earlier), so he would not pursue it and risk splitting the congregation.

Rabbi Klein introduced many of the melodies which, to this day, define the AJ service. An avid aficionado of classical music, Rabbi had a large collection of sheet music from Europe. He would often suggest melodies to the congregation's organist and cantor. Though he did not read music, he composed many original pieces for the liturgy. He numbered the keys of the organ, 1-8, and would spend many nights "composing" by number. Often, he slept on a cot he had set up in the organ loft.

When Ḥazzan Charles S. Davidson arrived in 1966, he organized the existing music, refined it, and arranged it in forms that are usable to musicians. Marvin and Mildred Demchick were among those who encouraged Ḥazzan Davidson in this effort, and helped fund the project. A renowned composer of liturgical music, Ḥazzan Davidson added his own compositions during his almost forty year tenure at AJ and blended them seamlessly with the received melodies to form the unique "AJ sound."

For many decades, beginning in the late nineteenth century, the congregation used the *Abodath Israel* prayerbooks of Rabbi Marcus Jastrow, rabbi of Rodeph Shalom in Philadelphia, and Rabbi Benjamin Szold of Baltimore, the father of Henrietta Szold, founder of Hadassah. These slender volumes, both developed for the Reform movement, served the congregation well until 1951 when Rabbi Klein introduced *Seder Avodah*, a new Shabbat, festival and weekday prayerbook, and upon his retirement in 1960, a companion *Mahzor*.

The publication and adoption of *Seder Avodah* was a major step in bringing the congregation more towards the traditional liturgy, while maintaining some structural and stylistic forms that were

familiar from the *Abodath Israel* prayerbooks. While newcomers to the congregation may see *Seder Avodah* as an abridgement of the traditional *Siddur*, it is in fact an expansion of *Abodath Israel*, and is best understood as a step towards tradition for the congregation, without being so jarring as to disrupt the congregation's sensibilities.

Nevertheless, *Seder Avodah* is an original work by Rabbi Klein, reflecting his individual creativity, and his vast knowledge of the variety of liturgical traditions among our people. Many innovations were borrowed from the Sephardic tradition. Some were based on Talmudic tradition and the early prayerbooks of ancient sages.

Rabbi Klein was a rigorous thinker and sought to mark his prayerbooks with his own theological and intellectual integrity. He was prepared to modify not only the English text, but the Hebrew text as well in pursuit of his blend of faith and truth. Most notably, Rabbi Klein sought to eliminate passages that he believed denigrated non-Jews and their various faith traditions (the unique formulation of *Alaynu* being a prime example), and added prayers of inclusion for the whole human race along with prayers for the welfare of the Jewish people. He eschewed the triumphalist nature of the concept of the "chosen people", and though maintaining most Hebrew references, modified our understanding of the concept through interpretations included in the translations. Rabbi Klein believed that the concept of a personal Messiah, a descendant of the House of David, is inconsistent with our modern sensibilities, and modified all references to it. "Days of the Messiah" replaced "the advent of the Messiah, son of David", and references to the Davidic line were eliminated or transformed into more generalized references to the strength of the House of Israel. Finally,

Seder Avodah was more thoroughgoing in eliminating references to the ancient sacrifices than the established Conservative Movement liturgy as expressed in the Silverman prayerbook, which was published just five years before *Seder Avodah*, with the imprimatur of the Rabbinical Assembly and the United Synagogue of America as the official Movement *Siddur*.

One of the great achievements of *Seder Avodah* was the literary quality of the English translation. In my introduction to the revised *Maḥzor Seder Avodah*, I wrote:

Having used Rabbi Klein's translation, I have found it marked by a particular felicity of the English text that is pleasing to the ear and inspirational to the soul. There is a graceful poetry and elegance to it that is reverential and meaningful. It feels like prayer and is easily used in worship. There are lovely turns of phrase which touch the heart, even as its thoughtfulness stimulates the mind. The translations balance the formality we expect when we approach God in prayer and plea, with the invitation necessary to become involved. The language of *Seder Avodah* resonates with the worshiper, particularly those of us who have been using this translation in the congregation, some since its introduction forty years ago. It evokes memories that link our lives with the synagogue, our People, and each other.

This newly revised edition of the *Seder Avodah* is a continuation of the process we began with the publication of the *Maḥzor* in 2004. We had come to realize that prayerbooks that had been in use for over half a century – forty four years when the new *Maḥzor* was published, and, now, fifty seven years with the publication of this

volume – need revision and modification. As the congregation grows and new members join us, their reference is not the *Abodath Israel*, which to them is but a historic footnote, but the traditional liturgy of the Silverman prayerbook, or *Siddur Sim Shalom*, the Conservative movement prayerbook edited by Rabbi Jules Harlow and first published in 1985, and its successor volumes, *Siddur Sim Shalom for Shabbat and Festivals*, published in 1998, and *Siddur Sim Shalom for Weekdays*, published in 2002.

The religious culture of Congregation Adatah Jeshurun has changed greatly since the end of Rabbi Klein's tenure. Rabbi Yaakov G. Rosenberg, who served as spiritual leader of the congregation from 1960 until 1978, was very different in background, temperament and religious orientation from Rabbi Klein. The Rosenberg era marked the beginning of moving the congregation more to the mainstream of traditional Conservative Judaism. Whereas in the Klein era most men did not wear tallitot during services, Rabbi Rosenberg actively promoted this development, which today seems unremarkable as women also wear *tallitot*. He encouraged the religious development of congregants in areas of Shabbat observance and *Kashrut*, as well as continuing the pro-Zionist and community oriented positions of Rabbi Klein. A daily *minyán* was instituted morning and evening, and thrived. While the liturgy gained added structure and rigor under Rabbi Rosenberg, *Seder Avodah* remained unchanged.

When I became rabbi in 1978 I made a commitment to continuity of the prayer service. Gradually, beginning in the mid-1980's, nuanced changes began to appear in the service, including inserting the *Kaddish Shalem* which is omitted in *Seder Avodah*, modifying the holiday Torah reading to conform with tradition,

and other modest developments. It was not until 1996 that, after a long process of congregational discussion, it was decided to restore the traditional text of *Alaynu* for use in public worship, perhaps the most universally notable variation in *Seder Avodah*. While the traditional text is the standard for our service today, the Klein version is presented in this *Siddur* as an alternate *nusah*.

In order to accomplish many of the recent liturgical changes, we have been incorporating paste-over pages in *Seder Avodah* that modify the liturgy and make it more in conformity with tradition. At times, responding to members of the AJ Havurah who were celebrating the Bar or Bat Mitzvah of a child with the main congregation, we have used the Silverman prayerbook in our main service alongside *Seder Avodah*. As the paste-overs mounted in number, it became evident that we needed a more traditional prayerbook at this point in the congregation's history.

While the simplest solution would have been to adopt one of the "movement prayerbooks", we realized that this was not the best course for AJ. The AJ service includes prayers, rites and arrangements that are found only in *Seder Avodah*. An "off the shelf" prayerbook would itself have to be modified in order for the congregation to maintain its own liturgical integrity. Moreover, while in need of updating, the Klein translation continues to resonate with the congregation, and has a literary and devotional quality that is worthy of being preserved.

So rather than abandoning *Seder Avodah*, we decided to modify, update, and expand it. In taking that route, by modifying our existing prayerbook to establish continuity with the history of our congregation, yet at the same time embracing the established traditions of our people, we follow the same process as Rabbi Klein

himself as he set out to publish *Seder Avodah* as a successor to *Abodath Israel* in 1951.

Innovations in this Edition of Seder Avodah

This edition of *Seder Avodah* is a companion volume to the *Mahzor* published in 2004, and dedicated to Barbara B. Rubenstein, of blessed memory, by her loving husband Mark, their children and grandchildren. It is based upon it in many ways, and it can best be understood by referring to the new preface to the *Mahzor*, and the liturgical notes which are at the end of the *Mahzor*. I will not duplicate that material here.

However, there are a number of differences between the *Mahzor* and this *Siddur*. In part, they come from experience with the use of the *Mahzor*, and the continuing evolution of my thinking regarding the Hebrew text and the English translation. Indeed, after using the new *Mahzor* I became more convinced of the urgency of revising the *Siddur*.

The Hebrew text of the *Siddur*, as in the *Mahzor*, has been updated and revised to conform to the traditional Ashkenazic text. However, in many places choices are given in the text between “*Traditional Nusah*,” and “*Nusah Seder Avodah*.” By placement, one or the other is indicated as the preferred choice, though either could be used in private devotion, and future leaders of the congregation will be able to choose their own preferences. In some sections, notably in *Shaharit* and *Hallel*, there is an indication of new passages that had been omitted in *Seder Avodah*, allowing either for their new inclusion, or continued omission.

Many unique features of the *Seder Avodah* text, and the AJ liturgy, have been retained, such as raising the Torah before the

public reading, the arrangement of *Nishmat*, and certain passages that, when linked with AJ's unique melodies, are an inextricable part of our liturgy.

One of the main issues in contemporary liturgy is gender. In many cases, this applies primarily to translation. But in some instances, it affects the core of the Hebrew prayers themselves. In the *Mahzor*, I decided to maintain the traditional text of the first paragraph of the *Amidah*, known as *Avot*, "Ancestors," by maintaining references to Abraham, Isaac, and Jacob alone. An "egalitarian" *Avot*, including the Matriarchs Sarah, Rebecca, Rachel and Leah, was included in a section of "Additional Readings and Prayers".

However, as I reflected on the new *Siddur*, it became clear to me that this is an inadequate solution. The clear direction of liturgy among Conservative Jews is the addition of the Matriarchs to make the prayers more inclusive and thereby more accessible. I decided, therefore, that the Matriarchs would be included in the *Avot* paragraph throughout the *Siddur*, and the paragraph arranged based on the establish text of the Rabbinical Assembly's most recent *Sim Shalom* prayerbooks.

I realize that not everyone is ready to worship using this expanded text. There are continuing *halachic* issues regarding it. I, myself, at this time, prefer to use only the received text, and that has been until now the established practice in our services. Therefore, the interpolations regarding the Matriarchs are in a shaded background, with a notation for those who choose to include them.

In this way, we have the option of including the Matriarchs in private worship. It may be that in the near, or more distant, future, we decide to include the Matriarchs in public worship.

Should that come about, the *Siddur* is ready and usable for that purpose.

A major part of my energy has been devoted to the English translation. As in the *Maḥzor*, I have sought to retain the feel, elegance and literary quality of Rabbi Klein's language. While many modern translations prefer to use the informal "you" and "your" when referring to God, I continue to be partial to the more formal "thou," "thee," and "thy" when referring to the Deity. I believe that it adds to the honor and reverence due to God, and distinguishes between God and humans. In referring to humans, "you" and "your" are used, consistent with Rabbi Klein's usage, particularly in the *Maḥzor* published in 1960.

However there are a number of major departures from the Klein text. Archaic verb forms have been mostly eliminated. Words like "didst", "dost", and "hast", words ending in "est", like "endowest", have been eliminated. One notable exception is the formula "Blessed art thou" which introduces most *brachot*. I feel that this is so much a part of our consciousness that it just does not become problematic, and the alternatives just drew attention to themselves by their awkwardness.

Unlike the *Maḥzor*, the translation in this *Siddur* is gender neutral. Neither God nor humans are referred to using masculine terminology. The few exceptions are some poetic translations which were retained, such as *Adon Olam* and *Yigdal*, which I view as works in themselves. To change the language would break the meter and rhyming patterns. In addition, certain passages that have emotional resonance because of their widespread familiarity, like the Priestly Benediction, are retained in their original forms.

The words Lord and King posed challenges. The classical translation of the Tetragrammaton, God's four-letter, personal and ineffable, name, is "Lord", and is generally retained in this *Siddur*. While "Lord" is masculine in form, I am unimpressed by the alternatives. Some contemporary prayerbooks transliterate the Hebrew *Adonai* in the English translations, but this seems to me just an obfuscation of the matter since *Adonai* means "my Lord". Nothing is gained by not translating it. Furthermore, the use of Lord is so widespread as to be barely noticeable or problematic to most worshippers.

In many places I have translated "King" as Sovereign or Ruler, and "kingdom" as sovereignty. However, there are places where King just seems to work better and be more faithful to the original. In any event, the problem with "King", in my opinion, is less an issue of gender and more an issue of authority. That issue is not resolved by substituting another word that similarly implies absolute and arbitrary rule. This is a matter for us to grapple with in thoughtful theological reflection, both as individuals and as a community.

Every effort has been made to insure the accuracy of the Hebrew text. Those selections that are quotations from Scripture have been made consistent with the latest Hebrew version of the Jewish Publication Society, which itself is based on the "Leningrad Codex." The use of this version of the Bible will account for some unfamiliar forms in the text.

Continuing the practice established by Rabbi Klein in the original volumes of *Seder Avodah*, the pronouns thee, thy, and thou referring to God are not capitalized. In the Hebrew text, when God's four letter name appears in a Biblical passage such as in a

psalm, or when a prayer text incorporates a Biblical passage by direct quotation or allusion, the name is spelled out in its original form. In all other passages, it appears as a “double *yod*” which is the euphemistic representation of God’s holy name.

Other Significant Aspects of this Edition

Seder Avodah is meant to be a *Siddur Shalem*, a comprehensive prayerbook for weekdays, Sabbath and the Festivals. It is primarily for synagogue use, but includes prayers for home rituals and individual devotion.

In *Seder Avodah*, Rabbi Klein included a section of personal prayers. This section has been modified and expanded. It is preceded by the notation that the texts are not meant to be used as rigid formulas, but are “suggestive of the occasions on which an individual might be moved to offer a private prayer, and of some of the themes that might make such prayer meaningful”.

The *Yizkor* service has been amplified with additional prayers for individual remembrance. Prayers for *Yom HaAtzmaut*, Israel Independence Day, *Yom HaZikaron*, Day of Remembrance for Israel’s Fallen Soldiers, *Yom HaShoah*, Holocaust Memorial Day, and *Tisha BiAv* have been added consistent with liturgical materials currently used in the congregation via handouts. The *Ushpizin*, Holy Guest, prayers for *Sukkot* have been added, along with an egalitarian version.

Some prayers have been consolidated. *Seder Avodah* contains a number of original prayers for use on Friday Evening. They have been consolidated into a “Shabbat Invocation.”

Certain liturgical formulations have been included from *Nusah Sefard*, notably in the *Amidah* for *Rosh Hodesh*, and *Birkot Tzadikim* and *Refuah* in the weekday *Amidah*. They are in parentheses, but not identified since I do not want the book to become overly technical and didactic.

Some innovations in the text, notably in the *Birkat HaMazon*, are based on *Va'ani Tefillati*, the *Siddur* of the Rabbinical Assembly and Masorti Movement of Israel. The reference to *Yom Kippur* in *Birkat HaMazon* appeared in *Siddur Tzlotz DiAvraham* edited by Rabbi Abraham Landau (1789-1875), known as “The Ciechanow *Rebbe*,” and was suggested by Rabbi Jonathan Rosenbaum as an indication of the humanity of *halachah*, recognizing that even on *Yom Kippur* it is not a mitzvah to fast if it endangers one’s health.

Some traditional prayers which are not part of the AJ liturgy, and unlikely to become part of that liturgy, are included in a section known as “Additional Readings, Prayers and Hymns”, along with inspirational readings, American hymns, prayers for soldiers, and other selections.

Included in the section of “Additional Readings, Prayers and Hymns” are three readings of note. The congregational responsive reading has fallen into disfavor today. But when I was growing up in Rochester, New York, no service at Temple Beth El was complete without a thematic responsive reading that would be added to the service to focus the congregation on an ennobling value or thought.

I recall in particular three readings that were favorites of my rabbi, Rabbi Abraham J. Karp, of blessed memory, who, together with Hazzan Samuel Rosenbaum, of blessed memory, had a key role in my decision to become a rabbi. Two of them were by Rabbi Abraham Joshua Heschel, one of the most influential religious

leaders of the twentieth century. They are entitled “The Meaning of Faith” and “Life Fashioned by Prayer.” The third is an arrangement of an address by Dr. Israel Friedlaender, who, as I mentioned above, was instrumental in Rabbi Klein’s accepting the pulpit at AJ, entitled “A Vision of the Future.”

I have included these three readings because they articulate key elements of Jewish philosophy and a vision of the place of the Jewish community in America. They are elegant in style and content, and express in an inspirational way fundamental aspects of what it means to be a faithful Jew. Moreover, they link me with my roots, and the key ideas and individuals who played a formative role in my rabbinate.

At the end of the volume, a new section of “Liturgical Notes” has been added. They reflect on the role of prayer in our lives, aspects of liturgy that are unique to Congregation Adath Jeshurun, and *halachic* aspects of the prayer service and its patterns that are frequently the subject of inquiry.

In incorporating new passages in *Seder Avodah*, it is not my expectation that they will all be immediately added to the service of the synagogue. However, while I want the book to be linked to our current liturgical practice, I also want to give myself, future rabbis and *hazzanim*, and the congregation, greater options in structuring the service in the future. In that way, the useful life of this volume is expanded and enhanced.

Every effort has been made to insure the accuracy of the Hebrew text. However, it should not be cited or relied upon as authoritative.

The translation is not literal, and cannot therefore always be relied upon for the definition of individual Hebrew words or phrases.

Acknowledgments

The completion of this project would not have been possible without the support and guidance of many individuals.

Progress on this volume occurred during the terms of three presidents of the congregation, Howard Gershman, Debra S. Strauss, and Stephen C. Sussman. Our Board of Trustees has been under the inspired leadership of Marshall A. Bernstein, chair; Marvin N. Demchick, vice chair; and the Hon. Norma L. Shapiro, secretary. I am grateful for the support and encouragement of all these distinguished leaders.

AJ is blessed with a talented and dedicated professional staff and I am appreciative of their support in this project, as in so many other ways that they make AJ a special congregation. During the years of this project they have included Hazzan Howard K. Glantz; Debbie Miner, our religious school director; Gavi Miller, our executive director; Sherry Bohm and Michelle Bernstein, our preschool directors; and Neil Wise, our youth and program director. I am particularly indebted to Gavi Miller and the office staff for all the technical support that they have given me in the editing process.

The design and layout of the volume follows the *Maḥzor Seder Avodah* and was developed by Adam Blyweiss.

I am grateful to Shaul Akri and his staff at El Ot in Israel whose skill has brought this book from vision to reality. They were a delight to work with and I am grateful for their help and encouragement.

My dear colleagues Rabbi Jules Harlow, the editor of the Rabbinical Assembly *Maḥzor* and *Siddur Sim Shalom*, and Rabbi Jonathan Rosenbaum, president of Gratz College in Philadelphia,

reviewed the manuscript and made many helpful suggestions. I am grateful for their friendship and support.

Michelle Kwitkin-Close checked the Hebrew manuscript for errors, and her input was invaluable for the accuracy of this volume. I turned to her at a very late stage in the project, and I am appreciative that she agreed to complete the work in a very hurried time frame.

On a number of linguistic matters, I consulted my friends Professor Victor Avigdor Hurowitz, of the Department of Bible, Archaeology and Ancient Near Eastern Studies, Ben-Gurion University of the Negev, Beer-Sheva, Israel, and Dr. Joel Roth, the Louis Finkelstein Professor of Talmud and Jewish Law at the Jewish Theological Seminary of America. I am grateful for their input and generous willingness to help.

The editing of this volume has involved many congregants. First among them is Charlotte V. Bernstein. “Shia” is a devoted member of the congregation who grew up at AJ and was a dear friend and confidant of Rabbi Klein. In reading, and re-reading the manuscript she has used both her impeccable knowledge of the English language and her dedication to the congregation’s historical legacy to help me bring this project to its completion.

I am grateful to the following additional congregants who reviewed developing versions of the manuscript and offered suggestions: Sandra Berkowitz, Miriam Brillman, Rabbi Fredi Cooper, Maxine L. Croul, Lester Duman, Dr. Andy Fishman-Pasternak, Dr. Allan P. Freedman, Ḥazzan Howard K. Glantz, Dr. Wolf Karo, Dr. Norman Koven, Dr. Harry Lessig, Dr. Michael Livingston, Elisa McAfoos, Dr. Elsa Malmud, Robert Mosenkis, Arthur Rubinstein, Dr. Stanley Scheindlin, Dr. Elias Schwartz, David M. Seltzer, Hon. Norma Shapiro, Jeffrey

Shender, Sena Singer, Morey Smerling, Elise Stern, and Saul Zebovitz. I am also appreciative of the suggestions made by members of my Talmud class in the fall of 2007 which focused on the historic roots of the liturgy and their reflection in *Seder Avodah*.

In the end, all of the editorial decisions are mine, and responsibility for any errors is mine alone.

Finally, I am especially grateful to my family for their love, support, and constant encouragement. My wife Cindy, my true partner in love and life, is my inspiration. Her love, encouragement, and faith in me lifts me and enables me to see my projects through, even when fatigue and doubt beset me. I am grateful to God for her presence in my life. We are blessed with our children, Joshua, Daniel and Adam Rosenbloom, and Joshua and Stefanie Cramer, who bring joy and fulfillment to our dreams. In all that I do I am mindful of the memory of my dear parents Max and Ruth Rosenbloom. They were good people of rare character who devoted themselves to my sister Helen and me. I pray that I am worthy of their example and faith.

In Conclusion

The publication of this edition of *Seder Avodah* marks the beginning of my thirty-seventh year in the rabbinate and my thirty-first year at Congregation Adath Jeshurun. It is a privilege to be a part of a congregation that has a history noted not only for length of years but for unique leadership and creativity. Sometimes we joke about the “AJ way.” But we do so with love and reverence, recognizing that the legacy of the congregation, personified in particular by the work of Rabbi Klein, Rabbi Rosenberg, and Hazzan Davidson, is unique.

It is my hope that this volume will be received as both a tribute to our heritage, and a vision for our future. Institutions always change. Indeed, change keeps institutions alive and vital. We are constantly being challenged to balance the need for change with respect for tradition. To paraphrase the reading by Dr. Friedlaender cited above, institutional vitality demands that we blend the best we possess with the best we encounter, the best we have received as a heritage, with the best we can create to meet the challenges of the present.

It is this thought that has guided me as rabbi of Congregation Adath Jeshurun, and as steward of its liturgical tradition in editing this volume. Reverence for AJ's traditions must merge with the spirit of innovation to keep this venerable congregation linked to its past and poised for its future. It is my hope that this *Siddur*, representing both tradition and transformation, will be pleasing to our congregation, and add to the strength and vitality of the synagogue as we begin a new era in our history.

I conclude, as I did in my introduction to the revised *Mahzor Seder Avodah*, by reiterating Rabbi Klein's prayerful expression at the conclusion of the original Preface to *Mahzor Seder Avodah*:

May the blessing of God be upon us all;
And may we all become more worthy of his blessing.

Rabbi Seymour Jay Rosenbloom
Congregation Adath Jeshurun
Elkins Park, Pennsylvania

Fourth Day of Sukkot

150th Anniversary of the Establishment of Congregation Adath Jeshurun
18 Tishray 5769, October 17, 2008

PREFACE TO THE FIRST EDITION

by

RABBI MAX D. KLEIN

I

This Prayer Book, called *Seder Avodah* — Order of Service — is intended to replace the book of worship known as the *Abodath Israel* which had been in use in the editor's Congregation for many years. The *Abodath Israel* was arranged by Rabbi Marcus Jastrow of Philadelphia, Pa. and Rabbi Benjamin Szold of Baltimore, Md., and has served the needs of several Conservative congregations for over seven decades. When originally published the *Abodath Israel* did not contain some of the traditional Hebrew passages added by other hands in more recent years.

The aim of the *Seder Avodah* is to provide our generation with a book of worship which in respect to content and translation will better serve present-day needs.

The present volume seeks to retain the warmth of the traditional service, although theologically it may be said to represent a less traditional point of view than that which obtains generally in the printed ritual of the Conservative camp in American Israel.

II

In the matter of the translation of Hebrew concepts the editor has avoided as a general rule the use of such words as *salvation*, *redemption*, *sanctification*, because they are more redolent of the atmosphere of the Church than of the Synagogue. They no longer convey to the average mind the intent of the Hebraic original. The

Hebrew word, *Y'shuah*, uniformly translated *salvation*, has furthermore many shades of meaning in biblical and rabbinical literature. The author has, therefore, on occasion translated the Hebrew word, *Y'shuah*, to mean the establishment of the Kingdom of God on earth through the reign of justice, peace, humanity and holiness in the hearts of men.

III

As for the translation of *Asher Kidd'shanu b'Mitzvothav*, usually given "who hast sanctified us by thy commandments," the editor has chosen to render the words as meaning "who hast taught us the way of holiness through thy commandments." The intention has been to make clearer to the worshiper that although Israel was given the Torah and its commandments, it is the duty of the individual Jew to prove that he belongs to the *Am Kadosh* — "holy people," by living each day the religious way of life. He is not to have the impression that, merely through the possession of the Torah by the Jewish people, each Jew is holy but rather that he has been given the possibility to be worthy of membership in a "holy people" if he follows the teachings through which God has shown us the way of holiness by means of his commandments.

IV

In this age when the dreams and prayerful hopes of two thousand years are being realized in the revival of life on the soil of Israel's ancient past, this Book of Prayer, has sought to bring the worshiper into relationship with the Land of Israel in terms of the religious aspirations always associated by the Synagogue with the Holy Land.

V

The translation, in prose and in verse, is entirely new and great care has been taken to provide a correct Hebrew text. As for the biblical passages that occur so generally in the Prayer Book the text of the *Mikraoth Gidoloth* edition of the Bible has been used.

VI

The editor has striven to make this Prayer Book serviceable in the home and it is his fervent hope that the *Seder Avodah* will be welcomed not only as a book for synagogue worship but will also help to restore worship to the home, both for the individual and the family.

VII

The editor had been urged to supply this volume with notes that would throw light on many matters, textual and ideological, but he has refrained from so doing. Although this volume is the result of the labor of many years the editor did not wish to give it the appearance of a learned work.

VIII

The editor desires to take this opportunity to express his gratitude for many a suggestion gathered from many books in the field of liturgy and to record his appreciation of the splendid cooperation given him, in the course of the printing of this volume, by Dr. Maurice Jacobs of Maurice Jacobs, Inc. and by the fine corps of men associated with him under the expert direction of Mr. David Skaraton.

To his friend, Dr. Menaḥem G. Glenn, the editor owes a debt of gratitude for the interest shown in this work over a number of years. A debt of gratitude, born of the devotion of friendship, is beyond the power of words to requite.

IX

Designed originally for the use of his own Congregation, the editor hopes that the *Seder Avodah* may have a wider reception.

Max D. Klein
Rabbi, Congregation Adath Jeshurun,
Philadelphia, Pa..

December, 1951
Heshvan, 5712

NOTE TO THE FOURTH PRINTING
by
RABBI SEYMOUR ROSENBLOOM

For the past thirty-six years, Congregation Adath Jeshurun has used as its *siddur* this *Seder Avodah* compiled, edited, and translated by its spiritual leader from 1910 until 1960, Rabbi Max D. Klein, of blessed memory. Through its words, Rabbi Klein's memory continues to pulse through this congregation which he served with such love, evoking warm memories in those who knew him and influencing those who have come to the congregation at a later date.

The editing of a prayerbook which balances respect for tradition and appreciation for modernity is a most delicate task. To develop such a book which endures bespeaks a special artistry and skill.

The *Seder Avodah* displays such artistry and skill. It continues to touch the hearts of our congregation for a number of reasons. First it delicately balances the traditional Hebrew prayers of our liturgy with the need to present those prayers in a format which, through both organization and abridgement, is accessible to the modern worshiper.

Second, the *Seder Avodah* reflects Rabbi Klein's passion for a thorough-going attempt at honesty in matters of faith. Though his decisions often stimulate passionate debate among members of this congregation, that debate is always conducted with respect for the integrity which Rabbi Klein showed in making his selection. Moreover, this prayerbook encourages us to challenge many theological assumptions which we might otherwise take for granted, and thus grow in our faith.

Finally, the *Seder Avodah* is marked by a particular felicity of the English text. While translation is an art, and taste in translation often varies from generation to generation, Rabbi Klein's versions are graceful and reverential, and easily used in a prayer service. There are lovely turns of phrase which touch the heart, even as its thoughtfulness stimulates the mind. The translations balance the formality we expect from prayer, with the invitation necessary to become involved.

In this fourth printing of the *Seder Avodah*, we have made several new inclusions which we hope would meet with Rabbi Klein's approval. In recognition of the centrality of the State of Israel to modern Jews, a prayer for the welfare of the Jewish state and its anthem, *Hatikva*, are included. In the *Yizkor* Memorial Service, the traditional memorial prayer *El Malay Rahamim* has been added, along with a prayer for the martyrs and heroes of our people. Finally, to assist non-Hebrew readers, the Mourners' *Kaddish* has been transliterated. Sources for this material are acknowledged.

In order to clarify the instructions for the reading of the *Amidah* in silent devotion, paragraphs reserved for special holidays are highlighted with a box. In this way, the reader will more easily identify those prayers which are to be recited at any given time.

Additionally, we have placed the Silent Devotion prayer following each version of the *Amidah*.

In all other aspects, the prayerbook retains its original form. There have been no changes made in either the Hebrew or English texts of the various prayers as arranged by Rabbi Klein.

This printing of *Seder Avodah* bears a new dedication to a wonderful human being and devoted member of this congregation. Rabbi Klein dedicated his work to "the memory of two devoted

friends, Hermann and Pauline Rosenberger.” The Rosenbergers’ daughter Rosa Rosenberger Demchick has carried on the tradition of AJ involvement which her parents started. She is a past president of the Women’s Association, and for many years was the guiding hand behind the beautiful Sukkah which each year graces AJ.

In concluding the Preface to the High Holy Day edition of the *Seder Avodah* Rabbi Klein wrote:

It is [the editor’s] hope that this volume, which he is now sending forth for the use of his Congregation . . . will be accepted as a tangible spiritual legacy.

May the blessing of God be upon us all; and may we all become more worthy of his blessing.

The publication of this new edition of the *Seder Avodah* coincides with the 102nd anniversary of the birth of Rabbi Max D. Klein, 28 Heshvan 5646 on November 6, 1885. We at congregation Adath Jeshurun believe that it confirms the fulfillment of his aspirations. The *Seder Avodah* has been “accepted as a tangible spiritual legacy” by the congregation which he loved and served with such devotion and distinction.

As we rededicate ourselves continually to the vision of life embodied in our sacred worship, we echo Rabbi Klein’s prayerful words, “May the blessing of God be upon us all; and may we all become more worthy of his blessing.”

Seymour Rosenbloom
Rabbi, Congregation Adath Jeshurun
Elkins Park, Pennsylvania

28 Heshvan 5748
November 20, 1987

מעריב לשבת ויום טוב

MAARIV LISHABBAT VIYOM TOV

**Evening Service for
Shabbat and *Yom Tov***

MAH TOVU

*We come to God's house to raise our hearts
and dedicate our thoughts to the Holy One,
in search of peace and a finer insight into life.*

מַה־טָּבוּ אֱהָלֶיךָ יְעֻקֵּב.
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרַב חֲסִדֶיךָ אָבוֹא בֵיתְךָ.
אֲשַׁתְּחֹוּהָ אֶל־הִכְל־קֶדְשְׁךָ בִּירְאָתְךָ:

יְהִי אֶהְבֵּתִי מְעוֹן בֵּיתְךָ.
וּמְקוֹם מְשָׁפֵן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחֹוהָ וְאֶכְרַעָה.
אֶבְרַכָּהּ לְפָנַי־יְהוָה עֲשֵׂי:

וְאֲנִי תַפְלְתִי־לְךָ יְהוָה עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חֲסִדֶיךָ עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

On Shabbat, continue on the next page.

On Shabbat during a Yom Tov, continue on page 26.

On a weekday Yom Tov, continue on page 32.

MAH TOVU

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness
we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

Rabbi and congregation conclude together:

May my prayer unto thee, O Lord,
find favorable acceptance in this hour;
In thy great loving-kindness, answer me, O God,
with thy faithful help. Amen.

On Shabbat, continue on the next page.

On Shabbat during a Yom Tov, continue on page 27.

On a weekday Yom Tov, continue on page 33.

**KABBALAT SHABBAT
WELCOMING THE SABBATH WITH
HYMNS AND PSALMS**

SHABBAT INVOCATION

Our God and God of our ancestors, we raise our hearts on the wings of prayer, meditation and praise, and dedicate our thoughts to thee. On this Sabbath Eve, may we find the joy and peace, the strength and fortitude, which the Sabbath has brought to Israel's hearts and homes in every age. May our Sabbath observance strengthen us to live more spiritually, and enrich the life of our homes and community in accordance with our people's traditions. May we succeed in transmitting thy great gift of the Sabbath to our children, as a sign between thee and Israel forever. We pray, O God, that our worship on this Sabbath will bring peace and solace to all troubled and anxious hearts. Grant that we may, all of us, gather strength and courage in thy house to bear the burdens, and meet the perplexities of life, in the faith that, as we turn to thee, we shall find strength, peace, and comfort equal to our needs. Amen.

SHABBAT HAMALKAH*The Sabbath Queen**Hayim Nahman Bialik*

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה -
 בָּאוּ וַנֵּצֵא לְקִרְאָת שַׁבַּת הַמַּלְכָּה.
 הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה, הַבְּרוּכָה,
 וְעִמָּהּ מַלְאָכִים צָבָא שְׁלוֹם וּמְנוּחָה.
 בָּאִי, בָּאִי, הַמַּלְכָּה!
 בָּאִי, בָּאִי, הַמַּלְכָּה!
 שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם!

The sun has taken its leave behind the tops
 of the trees –
 Come, let us go out to meet the Sabbath Queen.
 Behold, she approaches, the Holy, the Blessed,
 And with her, Angels, a host of peace and rest.
 Come, come, Sabbath Queen!
 Come, come, Sabbath Queen!
 Welcome, Angels of Peace;
 We greet you with peace!

YEDID NEFESH

The soul's longing for God's presence

יְדִיד נֶפֶשׁ אָב הֶרְחַמֶּן. מְשׁוֹף עֲבָדָךְ אֶל רְצוֹנָךְ.
 יְרוּץ עֲבָדָךְ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.
 יַעֲרֹב לוֹ יְדִידוֹתָךְ. מִנִּפְת צוּף וְכָל טַעַם:

הַדּוּר נֶאֱהָ זִיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבֶּתָךְ.
 אֲנֵא אֵל נָא רְפֵא נָא לָהּ. בְּהִרְאוֹת לָהּ נֶעַם זִיוָךְ.
 אֲז תִתְחַזַּק וְתִתְרַפֵּא. וְהִיתָה לָךְ שְׂפַחַת עוֹלָם:

וְתִיק יְיָהֵמו רַחֲמֶיךָ. וְחוּס נָא עַל בֶּן אוֹהֶבְךָ.
 כִּי זֶה כְּמָה נִכְסוּף נִכְסָף. לְרְאוֹת בְּתַפְאֲרַת עֲזָךְ.
 אֲנֵא אֵלֵי מַחְמַד לְבִי. חוֹשָׁה נָא וְאַל תִּתְעַלֵּם:

הַגִּלָּה נָא וּפְרוֹשׁ חֲבִיב עָלֵי. אֶת סִפְת שְׁלוֹמְךָ.
 תִּאִיר אֶרֶץ מִכְבוֹדָךְ. נִגִּילָה וְנִשְׂמַחָה בָךְ.
 מִהֵר אֶהוּב כִּי בָא מוֹעֵד. וְחַנְּנֵי כִימֵי עוֹלָם:

YEDID NEFESH

Beloved of my soul, Merciful Father,
pull thy servant to thy will.
Thy servant will leap like a deer,
and bow low before thy grandeur.
Thy love will be sweet, sweeter than
the honey-drippings of the honeycomb.

Ultimate delight, radiance of the world,
my soul is ill with longing for thy love.
We pray thee, O God, heal her, please,
by revealing to her thy magnificent radiance.
Then, strengthened and healed,
she will be thy handmaiden forever.

Ancient One, rouse thy compassion
and be merciful to thy beloved child.
For it is now so long that I have been pining
to see the splendor of thy might.
Please, my God, my heart's delight;
hurry, I pray, do not stay hidden.

Reveal thyself my dearest, please,
and spread over me the shelter of thy peace.
When the earth is illumined by thy glory,
we will rejoice and be glad of thee.
Hurry, my beloved, the time has come;
be gracious with me as in ancient days.

Psalm 95

לְכוּ נִרְנְנָה לַיהוָה. נִרְיַעָה לְצוּר יִשְׁעֵנוּ:

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה. בְּזִמְרוֹת נִרְיַע לוֹ:

כִּי אֵל גָּדוֹל יְהוָה. וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:

אֲשֶׁר בִּידוֹ מְחַקְרֵי-אָרֶץ. וְתוֹעֲפֹת הַרִים לוֹ:

אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ. וַיִּבְשֹׁת יַדָיו יַצְרוּ:

בָּאוּ נִשְׁתַּחֲוֶה וּנְכַרְעֶה. נִבְרַכָּה לְפָנֵי-יְהוָה עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ. וְאַנְחֵנוּ עִם מְרִעִיתוֹ וְצֹאן יָדוֹ.

הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמְעוּ:

אֶל-תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה. כִּיּוֹם מָסָה בַמִּדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם. בְּחַנוּנֵי גַם-רָאוּ פְעָלֵי:

אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר. וְאָמַר עִם תַּעֲי לִכְבֹּהֶם.

וְהֵם לֹא-יָדְעוּ דְרָכָי:

אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי. אִם-יִבְאוּן אֶל-מְנוּחָתִי:

Psalm 95

Come, let us sing to the Lord.

Let us acclaim the stronghold of our help.

Let us enter God's presence with thanksgiving,
With songs of praise and acclamation.

For mighty, great is the Lord,
And Sovereign, exalted above all powers.

To God, in whose hand are the deep places of the earth,
To whom the high reaches of the mountains belong;

To God, to whom the sea belongs; yea, God made it;
And the dry land too, which God's hands did form;

To God alone, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.

For this is our God, and we the people-flock God shepherds;
Today, if to God's voice you would but attend:

"Do not harden your hearts as your ancestors did at Meribah;
Like that day at Massah in the wilderness,

"When they tried my patience,
Provoked me and saw me act.

"For forty years I requited that generation;
I said they are a people errant of heart;
They would never acknowledge my paths.

"Therefore, I swore in my anger
That they would never come to my place of rest."

Psalm 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ. שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
 שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ. בִּשְׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:
 סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ. בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
 כִּי גָדוֹל יְהוָה וּמְהֵלָל מְאֹד.
 נוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
 כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיהוָה שָׁמַיִם עָשָׂה:
 הוֹדִי וְהִדְר לְפָנָיו. עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
 הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים. הָבוּ לַיהוָה כְּבוֹד וְעֹז:
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ.
 שְׂאוּ־מִנְחָה וּבָאוּ לַחֲצֹרוֹתָיו:
 הַשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קִדְשׁ. חִילוּ מִפָּנָיו כָּל־הָאָרֶץ:
 אָמְרוּ בַגּוֹיִם יְהוָה מְלֹךְ. אַף־תִּפְוֹן תִּבְל בַּל־תִּמּוֹט.
 יָדִין עַמִּים בְּמִישָׁרִים:
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. יִרְעַם הַיָּם וּמְלֹאוֹ:
 יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בוֹ. אֲזַ יִרְנְנוּ כָּל־עַצְיֵי־יָעָר:
 לְפָנָי יְהוָה כִּי בָא. כִּי בָא לְשִׁפְט הָאָרֶץ.
 יִשְׁפֹּט־תִּבְל בְּצַדִּיק. וְעַמִּים בְּאִמּוֹנוֹתָיו:

Psalm 96

Sing to the Lord a new song!

Sing to the Lord, all the earth!

Sing to the Lord. Bless God's name.

Affirm God's saving power, day after day.

Recount God's glory to the peoples;

To all the nations, God's wonders.

For God is grand and greatly praised,

Revered above all those worshiped as gods.

For all the gods of the nations are mere idols;

But the Lord, the Lord made the heavens.

Incomparable beauty is before God,

Strength and crowning glory in God's holy place.

Give glory to the Lord, families of nations;

Give glory to the Lord, honor and strength.

Give glory to the Lord, the honor due God's name;

Prepare an offering and come into the divine courts.

Bow low to the Lord in holy splendor;

Tremble before the Almighty, all the earth.

Announce to the nations "The Lord reigns."

The world stands firm, never to be shaken.

God will judge the nations in equity.

The heavens will rejoice. The earth will be glad.

The sea and all its fullness will thunder.

The fields, and everything within them, will exult.

Then the trees of the forests will resound with praise

Before God, who draws near, coming to judge the earth.

God will judge the world justly, and the nations as they deserve.

Psalm 97

יְהוָה מִלֶּךְ תִּגַּל הָאָרֶץ. יִשְׁמְחוּ אַיִם רַבִּים:
 עָנַן וְעָרַפַּל סְבִיבָיו. צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:
 אֵשׁ לְפָנָיו תִּלְדָּה. וּתְלַהֵט סְבִיב צָרָיו:
 הָאֵירוּ בְּרָקָיו תִּבְלֵ. רֵאֲתָהּ וּתַחַל הָאָרֶץ:
 הָרִים כְּדוֹנָג נִמְסוּ מִלְּפָנָי יְהוָה. מִלְּפָנָי אָדוֹן כָּל־הָאָרֶץ:
 הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ. וְרֵאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
 יִבְשׁוּ כָל־עֲבָדֵי פֶסֶל. הִמְתַּהֲלָלִים בְּאֱלִילִים.
 הִשְׁתַּחֲוּוּ־לוֹ כָל־אֱלֹהִים:
 שִׁמְעָה וּתִשְׁמַח צִיּוֹן.
 וּתִגְלַנָּה בְּנוֹת יְהוּדָה. לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:
 כִּי־אֲתָהּ יְהוָה עֲלִיוֹן. עַל־כָּל־הָאָרֶץ.
 מָאֵד נַעֲלִיתָ עַל־כָּל־אֱלֹהִים:
 אֲהַבִּי יְהוָה שְׁנָאוּ רָע. שִׁמְר נַפְשׁוֹת חֲסִידָיו.
 מִיַּד רָשָׁעִים יִצִּילֵם:
 אִוֵּר זָרַע לְצַדִּיק. וּלְיִשְׂרָאֵל שְׂמֵחָה:
 שְׂמְחוּ צַדִּיקִים בַּיהוָה. וְהוֹדוּ לְזִכְרֵ קִדְשׁוֹ:

Psalms 97

The Lord will reign, the earth will delight,
The multitude of islands will rejoice.

God is enveloped by a dense cloud,
Established upon a throne of righteousness and justice.

Fire will precede the Almighty,
Licking at the borders of God's enemies.

Lightning bolts will illumine the world;
The earth will see, and tremble.

Mountains will melt away like wax before the Lord,
Before the ruler of all the earth.

The heavens will recount God's justice;
All the nations will see God's glory.

All those who worship idols, who praise images, will be shamed.
Bow low to the Lord, all divine pretenders!

Zion will hear and be glad;
The daughters of Judah will exult
Because of thy justice.

For thou, Lord, reign supreme over all the earth,
Incomparably exalted above all pretenders.

If you love the Lord, hate evil.
Guard the souls of the faithful.
Rescue them from the grasp of evil doers.

Light is sown for the righteous,
And happiness for the upright of heart.

Let the righteous rejoice in the Lord alone,
And bear witness to God's holiness.

Psalm 98

מְזֹמֹר.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ.

כִּי־נִפְלְאוֹת עָשָׂה. הוֹשִׁיעָה־לוֹ יְמִינוּ וַזְרוּעַ קִדְשׁוֹ:

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ. לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:

זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל.

רְאוּ כָל־אֶפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ. פְּצְחוּ וְרַנְּנוּ וְזַמְרוּ:

זַמְרוּ לַיהוָה בְּכִנּוֹר. בְּכִנּוֹר וְקוֹל זְמֶרָה:

בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר. הֲרִיעוּ לִפְנֵי הַמַּלְאָךְ יְהוָה:

יָרְעִם הַיָּם וּמְלֵאוּ. תִּבֵּל וַיִּשְׁבִּי בָּהֶם:

נְהַרּוֹת יִמְחֲאוּ־כָף. יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי־יְהוָה כִּי בָּא לְשֹׁפֵט הָאָרֶץ.

יִשְׁפֹּט־תִּבֵּל בְּצַדִּיק וְעַמִּים בְּמִישָׁרִים:

Psalm 98

A Psalm.

Sing to the Lord a new song!

For the wonders God has performed;

For the saving power of God's right hand and holy arm.

God has demonstrated the ability to rescue;

Before the nations, God's supremacy is revealed.

God remembered the House of Israel with faithful love;

To the ends of the earth, God's deliverance is unmistakable.

Shout with allegiance to the Lord, all the earth;

Break forth with praise and hymns of joy.

Sing to the Lord on the harp,

On the harp, with a voice filled with joy.

On trumpets and with the sound of the *Shofar*,

Shout with joy before the King, the Lord.

The sea and all its fullness will thunder;

The world, and all who dwell within it.

The rivers will clap hands;

Together with the mountains they will sing with joy —

Before the Lord, for God is nearing to judge the earth;

God will judge the world justly, and the nations with equity.

Psalm 99

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים. יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:

יְהוָה בְּצִיּוֹן גָּדוֹל. וְרֵם הוּא עַל־פְּלֵה־עַמִּים:

יִזְדּוּ שְׂמֵךְ גָּדוֹל וְנוֹרָא. קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב. אַתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל.

מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אַתָּה עָשִׂית:

רוּמְמוּ יְהוָה אֱלֹהֵינוּ. וְהִשְׁתַּחֲוּוּ לַהֵדֶם רַגְלָיו.

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמְוֵאל בְּקִרְאֵי שְׁמוֹ.

קִרְאִים אֶל־יְהוָה וְהוּא יַעֲנֵם:

בְּעֲמוּד עָנָן יְדַבֵּר אֲלֵיהֶם. שְׁמְרוּ עֲדֹתָיו וְחַק נִתְּן־לָמוֹ:

יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם.

אֵל נִשְׂא הַיִּתְּ לָהֶם. וְנִקֵּם עַל־עֲלִילוֹתָם:

רוּמְמוּ יְהוָה אֱלֹהֵינוּ.

וְהִשְׁתַּחֲוּוּ לַהֲרַ קְדָשׁוֹ. כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Congregation rises.

Psalm 99

The Lord will reign, the nations will tremble,
The earth will quake before God, enthroned upon the Cherubim.

The Lord will be glorified in Zion,
Exalted above all the nations.

They will acknowledge God's name, great and awesome;
God is holy!

Strength to the King, who loves justice,
And has established the foundations of equity,
Justice and righteousness in Jacob.

Exalt the Lord our God, and bow down at God's footstool.
God is holy!

Moses and Aaron are among God's priests,
And Samuel among those who call God's name.
They call upon the Lord, and God is sure to answer them.

God speaks to them in a pillar of cloud;
They guard God's message, the law given to them.

Thou, Lord our God, surely answered them;
"Forgiving God" to them,
Though still requiting their misdeeds.

Exalt the Lord our God, and worship at God's holy mountain,
For indeed, the Lord our God is holy.

Congregation rises.

Psalm 29

מְזִמּוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים. הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ. הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קִדְשׁ:

קוֹל יְהוָה עַל־הַמַּיִם. אֶל־הַכְּבוֹד הַרְעִים.
יְהוָה עַל־מַיִם רַבִּים:

קוֹל־יְהוָה בְּכַחַת. קוֹל יְהוָה בְּהַדְרָה.
קוֹל יְהוָה שֹׁבֵר אַרְזִים. וַיִּשְׁבֶּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמו־עֵגֶל.
לְבָנוֹן וְשָׂרִיז כְּמוֹ בֶן־רָאמִים:

קוֹל־יְהוָה חֹצֵב לְהַבֹּת אֵשׁ.
קוֹל יְהוָה יַחֲלִיל מִדְּבַר. יַחֲלִיל יְהוָה מִדְּבַר קִדְשׁ:
קוֹל יְהוָה יַחֲלִיל אֲיִלוֹת.

וַיַּחֲשֹׁף יַעֲרוֹת.
וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:

יְהוָה לַמַּבּוּל יִשָּׁב. וַיִּשָּׁב יְהוָה מִלְּךָ לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Congregation is seated.

Psalm 29

A Psalm of David.

Give glory to the Lord on high;
 Give glory, strength and honor;
 Give glory, the honor due God's name;
 Bow to the Lord in holy splendor.

The voice of God in thunder sounds
 Is heard upon the waters wide;
 God's voice majestically resounds
 With power across the mighty tide.

The voice of the Lord is mighty and glorious;
 The voice of God breaks the cedars;
 God breaks the cedars of Lebanon.

Lebanon and Sirion quake,
 Dancing like young rams to and fro.

The voice of God cleaves fiery flames;
 The voice of God makes deserts shake;
 God makes the wilds of Kadesh quake.
 At the voice of God, the deer go prancing.

As woodland forests are laid bare,
 In God's own Temple
 All do join, divine glory to declare.

At the flood the Lord did reign,
 And King forevermore shall God be.
 Lord, thy people with strength sustain,
 Bless them with peace, with peace from thee.

Congregation is seated.

Ana BiChoah

A prayer for security and protection during Sabbath rest

Privately

אָנָא בְּכַח גְּדֵלַת יְמִינְךָ תַּתִּיר צְרוּרָה:

קִבֵּל רֵנַת עַמְךָ שְׂגָבֵנוּ טְהַרְנוּ נוֹרָא:

נָא גְבוּר דּוֹרְשֵׁי יַחוּדְךָ כְּבַבַת שְׁמָרָם:

בְּרַכְּם טְהַרְם רַחֲמֵם צְדָקָתְךָ תָּמִיד גְּמִלֵם:

חֲסִין קְדוֹשׁ בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ:

יַחֲיד גְּאֵה לְעַמְךָ פְּנֵה זוֹכְרֵי קְדָשְׁתְּךָ:

שׁוֹעֲתָנוּ קִבֵּל וּשְׁמַע צַעֲקָתָנוּ יוֹדַע תַּעֲלָמוֹת:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Ana BiChoah**Privately*

I pray thee, by the power of thy right hand,
release my bound up soul.
Accept the prayers of thy people;
defend us, purify us, Awesome One.
Please, our Champion, guard those who seek
thy One-ness like the apple of thine eye.
Bless them, purify them, love them;
favor them always with thy righteousness.
Almighty, Holy One, in thine abundant goodness
lead thy community.
Unique, Exalted One, turn towards thy people,
who recount thy holiness.
Accept our plea, hear our cry,
thou, who knows all things secret.
Blessed is God's glorious sovereign name forever.

LICHA DODI

A Hymn of Welcome to the Shabbat Bride

לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמֹר וְזָכוֹר בְּדַבּוֹר אֶחָד. הַשְּׁמִיעֵנוּ אֵל הַמֵּיחָד.

יְיָ אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה:

לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.

מִרְאֵשׁ מְקַדֵּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה:

לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

מִקְדָּשׁ מְלֵךְ עִיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ הַהִפְכָה.

רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוֹל עָלֶיךָ חֻמְלָה:

לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

הַתְּנַעֲרֵי מֵעַפָּר קוּמֵי. לְבָשִׂי בְּגָדֵי תַפְאֵרֶתְךָ עָמִי.

עַל יַד בֶּן יִשִׁי בֵּית הַלְחָמֵי. קַרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

לְכֵה דוֹדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

LICHA DODI

*Come, my Beloved, the Bride to Meet;
The Sabbath Queen We Now Will Greet!*

“Observe” and “Remember”, both as one, our One God did speak.
The Lord is One, God’s name is One, for glory, praise and fame.

*Come, my Beloved, the Bride to Meet;
The Sabbath Queen We Now Will Greet!*

To greet the Sabbath come, let us go!
For she is the wellspring of blessing.
From the beginning, and before, was she established;
last in God’s creation, first in God’s plan.

*Come, my Beloved, the Bride to Meet;
The Sabbath Queen We Now Will Greet!*

God’s holy place, city of royalty, arise, emerge from your ruin.
Too much time in the vale of wailing,
God will have mercy on thy tears.

*Come, my Beloved, the Bride to Meet;
The Sabbath Queen We Now Will Greet!*

Shake yourself off, arise from the dust;
dress in the glorious robes of my people.
By the hand of the son of Jesse of Bethlehem,
freedom for my soul is near.

*Come, my Beloved, the Bride to Meet;
The Sabbath Queen We Now Will Greet!*

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי. פִּי בָּא אוֹרֵךְ קוֹמֵי אוֹרֵי.
 עוֹרֵי עוֹרֵי שִׁיר דְּבִרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:
 לְכָה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

לֹא תִבּוֹשִׁי וְלֹא תִפְלֹמֵי. מַה תִּשְׁתַּוְּחָחֵי וּמַה תִּתְקַמֵּי.
 בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תְּלָה:
 לְכָה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיף. וְרַחֲקוּ כָּל מְבַלְעֵיךָ.
 יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:
 לְכָה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

לְמִין וְשִׁמְאֵל תִּפְרוֹצֵי. וְאֵת יְיָ תַעֲרִיצֵי.
 עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׁמַחָה וְנִגְלִיָּה:
 לְכָה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Worshippers rise and turn to face the door,
 symbolically welcoming the Shabbat Bride into their midst.*

בּוֹאֵי בְּשָׁלוֹם עֵטְרַת בַּעֲלָה. גַּם בְּשִׁמְחָה וּבְצִהָלָה.
 תּוֹךְ אֲמוּנֵי עַם סִגְלָה.

Bowing to the left and right

בּוֹאֵי כְּלָה. בּוֹאֵי כְּלָה:

Turning to the front

לְכָה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

Awake, Awake, for your light comes; arise, shine!
 Awake, awake and burst forth with song;
 the glory of the Lord is unveiled before you.

*Come, my Beloved, the Bride to Meet;
 The Sabbath Queen We Now Will Greet!*

Be not ashamed, be not embarrassed;
 why are you downcast and discouraged?
 Just wait, my dispirited people,
 the city will be rebuilt upon its foundation-mound.

*Come, my Beloved, the Bride to Meet;
 The Sabbath Queen We Now Will Greet!*

Devoured shall be those who devoured you;
 far away, all who swallowed you.
 Your God will rejoice in you, as a groom rejoices with the bride.

*Come, my Beloved, the Bride to Meet;
 The Sabbath Queen We Now Will Greet!*

To the right and left expand, and sing praises of the Lord
 With hymns of the descendant of Peretz.

How we will rejoice and be happy!
*Come, my Beloved, the Bride to Meet;
 The Sabbath Queen We Now Will Greet!*

Come now in peace, crown of her beloved,
 jubilant with shouts of joy,
 Into the midst of the faithful of the treasured people;
 Come Sabbath Bride, Come Sabbath Bride.

*Come, my Beloved, the Bride to Meet;
 The Sabbath Queen We Now Will Greet!*

Psalm 92

מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:

לְהַגִּיד בַּבֶּקֶר חִסְדְּךָ. וְאַמוֹנַתְךָ בַּלַּיְלוֹת:

עַל־יַעֲשׂוֹר וְעַל־נֶבֶל. עָלִי הַגִּיּוֹן בְּכִנּוֹר:

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ. בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן:

מִה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מֵאֵד עָמְקוֹ מִחֲשֻׁבְתֶּיךָ:

אִישׁ־בָּעַר לֹא יֵדַע. וּכְסִיל לֹא־יָבִין אֶת־זֹאת:

בְּפֶרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב.

וַיִּצְיָצוּ כָּל־פְּעֲלֵי אֹזֶן. לְהַשְׁמֵדֵם עֲדֵי־עַד:

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:

כִּי הִנֵּה אֵיבִיךָ יְהוָה.

כִּי־הִנֵּה אֵיבִיךָ יֹאבְדוּ. יִתְפָּרְדוּ כָּל־פְּעֲלֵי אֹזֶן.

וַתִּרְם כְּרָאִים קַרְנֵי. בַּלְתִּי בְּשִׁמֹן רַעֲנָן:

וַתִּבְטַע עֵינֵי בְּשׂוֹרֵי. בְּקַמִּים עָלִי מְרַעִים. תִּשְׁמַעְנָה אָזְנֵי:

צְדִיק כַּתְּמָר יִפְרָח. כְּאֲרוֹז בַּלְבָּנוֹן יִשְׁגָּה:

Psalm 92

A Psalm. A Song of the Sabbath Day.

It is good to give thanks to the Lord,
To sing praises to thy name O Most High;

To proclaim, in the morning, thy kindness,
And thy faithfulness at even-tide,

On ten-stringed instrument and on lute,
With thoughtful music on the harp.

Because thou, Lord, have made me glad through thy doings,
Of the works of thy hands I will sing:

How great are thy works, Lord,
Thy designs, how very deep!

The thoughtless do not sense it,
Nor can the foolish comprehend —

When the wicked thrive, their fate is that of grass;
When evil-doers flourish, their destiny — to be uprooted forever;

Whereas thou, Lord, reign supreme,
And abide evermore.

For verily, thine enemies, Lord,
Verily, thine enemies vanish,
All evil-doers — destined to be scattered.

But through thee has my power been exalted;
I have been anointed with the oil of authority.

I have seen the defeat of the foe,
Yea, of the evil-doers who sought my destruction;
And these tidings I have heard:

The upright shall flourish like palm-trees,
Like cedars in Lebanon shall they grow.

שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֶלֶּהֵינוּ יִפְרִיחוּ:
 עוֹד יִנוּבוּן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

Psalm 93

יְהוָה מֶלֶךְ גָּאוֹת לְבֹשׁ.
 לְבֹשׁ יְהוָה עֵז הַתְּאֵזֵר.
 אַף־תִּכּוֹן תִּבְל בַּל־תִּמּוֹט:

נִכּוֹן כְּסֶאֶף מְאֹד.
 מֵעוֹלָם אֲתָהּ:

נִשְׂאוּ נְהָרוֹת יְהוָה.
 נִשְׂאוּ נְהָרוֹת קוֹלָם.
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:

מְקַלּוֹת מֵיָם רַבִּים.
 אֲדִירִים מִשְׁבְּרֵי־יָם.
 אֲדִיר בְּמָרוֹם יְהוָה:

עֵדֶתֶיךָ נֶאֱמָנוּ מְאֹד.
 לְבֵיתֶךָ נֶאֱוָה־קֹדֶשׁ.
 יְהוָה לְאֶרֶץ יָמִים:

*If a D'var Torah is given here, conclude with the
 Kaddish DiRabbanan, page 882, instead of the Mourner's Kaddish.*

Planted in the House of the Lord,
 They shall bloom in the courts of our God.
 They shall still yield fruit in old age,
 Vigorous and fresh shall they be.
 Each proclaiming: The Lord is upright,
 My Rock, in whom no wrong can abide.

Psalm 93

The Lord reigns,
 Robed in splendor,
 Garbed in might,
 Girded with power;
 The world stands firm,
 Never to be shaken.

Thy throne was established,
 Without beginning;
 Before anything was,
 Thou, alone, did exist.

Floods have raged, Lord,
 Floods have lifted up their voices,
 Floods may raise their thunderous roar.

Above the thunders of vast waters,
 More majestic than ocean breakers,
 Art thou, Lord, on high.

Thine authority is very sure;
 Holiness belongs to thy world,
 Lord, forevermore.

*If a D'var Torah is given here, conclude with the
 Kaddish DiRabbanan, page 883, instead of the Mourner's Kaddish.*

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 89.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֻלְמָא.
וְאִמְרוּ אָמֵן:

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

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

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 89.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

THE SH'MA AND ITS BLESSINGS

Bar'chu

Hazzan

בְּרָכוּ אֶת־יְהוָה הַמְּבָרָךְ:

Congregation, then Hazzan

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

HA-MAARIV ARAVIM – We praise God, for Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּיב
עַרְבִים. בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַזְּמַנִּים וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמְּעַרֵּיב עַרְבִים:

AHAVAT OLAM – We praise God, for Revelation.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבִקְוֵמָנוּ
נִשְׁיַח בְּחֻקֶיךָ. וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי יֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתְךָ אֵל
תָּסִיר מִמָּנוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

THE SH'MA AND ITS BLESSINGS

Bar'chu

Hazzan

PRAISE THE LORD, SOURCE OF ALL BLESSING.

Congregation, then Hazzan

PRAISED BE THE LORD, SOURCE OF ALL BLESSING, FOREVERMORE.

HA-MAARIV ARAVIM

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou, Lord, have assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, by thy will day and night return with ceaseless regularity. Now that the toil of day has passed, and thou hast ushered in the calm of evening, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, Lord who causes evening twilight to fall.

AHAVAT OLAM

With everlasting love thou, Lord, have loved thy people, the House of Israel, teaching us thy Torah with its commandments, statutes and ordinances of justice. Therefore, Lord our God, when we lie down and when we rise up, we shall speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we shall meditate upon them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, Lord who, in thy love, has called thy people Israel to thy service.

SH'MA

*We proclaim God's Unity
and accept the "Yoke of Heaven."*

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד:

Congregation individually, whispered

ברוך שם כבוד מלכותו לעולם ועד:

The Study of Torah

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנַתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטִטְפֹת בֵּין
עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13-21

Observing the Mitzvot of the Torah

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאֶהֱבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדְּךָ
לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אֶף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה

SH'MA

Deuteronomy 6:4-9

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children, and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13-21

And if you will listen earnestly to my commandments which I give you this day, to love and serve the Lord your God with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and God will restrain the heavens so that there will be no rain, and the soil will yield no produce,

לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבֵּה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְכֶּם וְעַל־
 גַּפְשֵׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ
 וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר
 נִשְׁפַע יְהוָה לְאַבְחֵיכֶם לְתַת לָהֶם פִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Numbers 15:37-41

Parashat Tzitzit, remembering the Exodus

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדַרְתָּם
 וְנָתַנּוּ עַל־צִיצִית הַכַּנּוֹף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
 אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ
 אַחֲרַי לְכַבֵּכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אִתְּם זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Hazzan:

יְיָ אֱלֹהֵיכֶם אָמֵן:

and you will rapidly disappear from the land which the Lord is giving you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand, and for frontlets between your eyes. Teach them to your children. Speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates. And then may your days, and the days of your children, be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37-41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be a reminder for you, so that when you look upon the fringe you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them.

Thus, you will remember to do all my commandments and be consecrated unto your God. I, the Lord, am your God, who brought you out of the land of Egypt to be your God; I, the Lord, am your God.

Hazzan:

THE LORD YOUR GOD IS TRUTH.

EMET VE-EMUNAH

We praise God, for Redemption.

אָמֵת וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ.
וְאֵין זולָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ:

הַפּוֹדֵנוּ מִיַּד מְלָכִים.

מִלְּפָנֵינוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים:

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ.

וְהַמְשִׁלִּים גָּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ:

הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר.

וְנִפְלְאוֹת עַד-אֵין מִסְפָּר:

הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים. וְלֹא-נִתֵּן לְמוֹט רַגְלֵנוּ:

הַמְדַּרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ.

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ:

הָעֹשֶׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעָה.

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם:

הַמְּכַה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם.

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם:

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם-סוּף.

אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע:

וְרָאוּ בְנָיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ:

וּמִלְכוּתוֹ בְּרִצּוֹן קִבְלוּ עֲלֵיהֶם. מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:

EMET VE-EMUNAH*Responsively**Selected from the Hebrew*

True and unfailing it is unto us,
That thou, the Lord, are our God.

There is none else besides thee, and we, Children of Israel,
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.

Thy mighty deeds are beyond our understanding,
And thy wonders are without number.

Thou, O Lord, kept us among the living peoples,
And did not let us lose our way.

Thou, our Deliverer, performed miracles
for our ancestors against Pharaoh,
Signs and portents on Egyptian soil.

Thou, our Rescuer, liberated thy people Israel
from among the Egyptians
And brought them forth to everlasting freedom.

Thou, our Liberator, brought thy people
through the divided portions of the Sea,
And they beheld the manifestation of thy power.

Thankfully they praised thy name,
And willingly accepted thee as their King.

Moses and the Children of Israel
chanted unto thee with great joy,
And in chorus, sang:

Hazzan and congregation

מִי־כַמְכָּה בְּאֵלֶם יְהוָה. מִי כַמְכָּה נֶאֱדָר בְּקִדְּשׁ.
נֹרָא תְהִלַּת עֲשֵׂה פִּלְא:

Congregation individually, then Hazzan

מְלֻכּוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

Hazzan and congregation

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Congregation individually, then Hazzan

וְנֶאֱמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב.
וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

HASHKIVENU*We pray for serenity.*

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוּשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דְּבָר
וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ
תְּסַתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ חַנוּן
וְרַחוּם אַתָּה. וּשְׁמֹר צְאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד־עוֹלָם. וּפְרוּשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ
סִפְתָּ שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

Congregation rises.

Hazzan and congregation

Who is like thee, Lord, among those acclaimed as divine?
 Who is like thee, glorious through holiness,
 Awe-inspiring in deeds, doing wonders?

Congregation individually, then Hazzan

Thy people beheld thy sovereign power when the Sea divided
 before Moses: This is my God, they chanted; and they sang:

Hazzan and congregation

The Lord reigns forever and ever.

Congregation individually, then Hazzan

To this great event our ancestors referred the prophet's word:
 The Lord delivered Jacob to freedom from a mightier power.
 Blessed art thou, Lord who set Israel free.

HASHKIVENU

Lord our God, we pray thee that we may lie down this night
 in peace and awake in the morning to refreshed existence. Spread
 over us the shelter of thy divine peace, and guide us with thy good
 counsel. Help us for thy name's sake. Be thou, at all times, our
 shield and our protector from harm, our guardian against danger,
 our savior from all manner of trouble and distress. Keep far from
 us anxiety and sorrow, and shelter us under the shadow of thy
 wings. For it is in thee alone, O God, ever-gracious and compas-
 sionate, that we put our trust. Guard thou our going out and our
 coming in, that we may lead a life of peace now and evermore. And
 spread thou over us thy shelter of peace. Blessed art thou, Lord
 who, we pray, will spread the shelter of thy divine peace over us,
 over all thy people Israel, and over Jerusalem.

Congregation rises.

On Shabbat

ViSham'ru

Exodus 31:16-17

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעָלָם. כִּי־שִׁשֶּׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפָשׁ:

On Yom Tov

VaYidaber Moshe

Leviticus 23:44

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

HATZI KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעַגְלָא וּבְזָמַן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְבָל־

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרִין בְּעֶלְמָא.
וְאִמְרוּ אַמֵּן:

On Yom Tov the service continues on page 56.

On Shabbat

ViSham'ru

Exodus 31:16-17

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

On Yom Tov

VaYidaber Moshe

Leviticus 23:44

And Moses announced the Festivals of the Lord
unto the Children of Israel.

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

On Yom Tov the service continues on page 57.

THE SHABBAT EVENING AMIDAH

The Amidah is said in private devotion, pages 44-54.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת. וַיִּמְבֵּיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זָכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפוֹקֵד שָׂרָה:

THE SHABBAT EVENING AMIDAH

The Amidah is said in private devotion, pages 45-55.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מַחֲיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מִמִּית וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחַמִּים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וּנְאֻמָּן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

*KEDUSHAT HAYOM**This day is uniquely holy.*

אֶתְּהָ קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תְּכַלִּית מַעֲשֵׂה שָׁמַיִם
וְאָרֶץ. וּבְרַכְתּוּ מִכָּל הַיָּמִים וְקִדְשָׁתוּ מִכָּל הַזְּמַנִּים וְכֵן כָּתוּב
בְּתוֹרָתְךָ:

Genesis 2:1-3

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ. כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצוּהוּ בְּמִנוּחָתָנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעֲנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהַר
לִבָּנוּ לְעִבְדֶיךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן
שִׁבְתָּ קִדְשֶׁךָ. וַיְנוּחוּ בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ
מִקִּדְשׁ הַשְּׁבִיט:

*AVODAH**The promise of God's return to Zion*

רָצוּהוּ יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי-לִב-יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה
תִּקְבַּל בְּרַצוֹן. וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

KEDUSHAT HAYOM

The seventh day is thine, declared holy by thee, for it marks the end and purpose of creation. It is blessed beyond all other days, and consecrated above all other sacred times, as it is written in thy Torah:

Genesis 2:1-3

Now the heavens and the earth were finished and all their host. And God had completed by the seventh day the work of creation. And God rested on the seventh day. And God blessed the seventh day, hallowed it, and, with the completion of all creative work, rested.

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our portion in life be of thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, may we inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, Lord who hallows the Sabbath.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Shabbat Rosh Hodesh and Hol HaMoed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ.
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה לְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הַזֶּה. זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלֶּךְ חַנוּן
וְרַחֵם אֶתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שְׂבָכְל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת עָרַב וּבִקְרֹ וְצַהֲרָיִם. הַטוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ. מֵעוֹלָם קוֹיֵנוּ לָךְ:

On Shabbat Rosh Hodesh and Hol HaMoed

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Rosh Hodesh. *Pesah*, the the Festival of *Sukkot*.
Festival of *Matzot*.

Remember us, Lord our God, for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

On Hanukkah

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמְנֵנו
הַזֶּה: בַּיָּמִי מִתְתִּיחֵנוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנַי וּבְנָיו.
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבֵּת אֶת רִיבָם דִּנְתָּ אֶת דֵּינָם
נִקְמַתְךָ אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד
מְעֻטִים וְטַמְאִים בְּיַד טְהוֹרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים
בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ
אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ
שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלוֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל
שִׁוְעַתְנּוּ וְעִזְרַתְנּוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה
לְהוֹדוֹת:

On Hanukkah

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year. In the days of the Hasmonean, Mattathias, son of the High Priest Johanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלַךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסֹפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּתָהּ
טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם: בְּרוּךְ אַתָּה יי' עֹשֶׂה הַשָּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי'
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פִּתַּח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְרֵ
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יי' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיַבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיְרָאָה כִּימֵי
עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

THE YOM TOV EVENING AMIDAH

The Amidah is said in private devotion, pages 56-64.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָה
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חֲסָדֵי אָבוֹת. וּמְבִיא גּוֹאֵל
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה: מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ
 וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אֲבֹרָה וּפְקֹד שָׂרָה:

GEVUROT

God has awesome powers.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

On Simhat Torah and the first night of Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
 נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
 עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מִמִּית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה: וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יי
 מְחַיֶּה הַמֵּתִים:

THE YOM TOV EVENING AMIDAH

The Amidah is said in private devotion, pages 57-65.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children. Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

On Simhat Torah and the first night of Pesah
By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth. Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM*God's holiness suffuses the world.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:
 בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

KEDUSHAT HAYOM*This day is uniquely holy.*

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
 וְרוּמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּפְנֵי
 לְעַבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Saturday night, add:

וּתְוַדִּיעֵנוּ יי אֱלֹהֵינוּ אֶת מִשְׁפְּטֵי צְדָקָךָ וּתְלַמְּדֵנוּ
 לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ. וּתְתַן־לָנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים
 וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים. וּתְנַחֵלְנוּ זְמַנֵי שְׁשׁוֹן
 וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵי נְדָבָה. וּתְוַרִישֵׁנוּ קִדְשַׁת שַׁבַּת וְכַבוֹד
 מוֹעֵד וְחַגֵּיגַת הַרְגָּל. וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל
 בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבַּת לְקִדְשַׁת יוֹם טוֹב
 הַבְּדִלְתָּ וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.
 הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ:

KEDUSHAT HASHEM

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

KEDUSHAT HAYOM

Thou, Lord our God, called our ancestors to thy service from among all the peoples of old, and, in thy gracious love, gave the House of Israel a lofty goal through the holiness of thy commandments, bringing us nigh to thy service, and calling us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Saturday night, add:

And thou, Eternal God, have revealed to us righteous laws that enable us to do thy will; given us ordinances of integrity and truthful teachings, statutes and commandments for our good; bestowed upon us times for rejoicing, holy seasons and festivals for freely offering the soul; caused us to inherit the holiness of the Sabbath, the honor of the festival, and the celebration of the pilgrimage holidays; differentiated, Lord our God, between the holy and the secular, between light and dark, between Israel and other nations, between the seventh day and the six work days of the week; made an added distinction between the holiness of the Sabbath and the holiness of Yom Tov, while setting the seventh day apart for holiness, from the six work days of the week; and have distinguished thy people Israel, sanctified by thy holiness.

On Shabbat include italicized words in parentheses.

וּתְתַן-לָנוּ יי אֱלֹהֵינוּ בְּאֵהָבָה (שְׂבֻחוֹת לְמִנוּחָה ו) מוֹעֲדִים
 לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׁשּׁוֹן. אֶת יוֹם (הַשְּׂבֻת הַזֶּה וְאֶת יוֹם)

Shavuot

חַג הַשְּׂבֻעוֹת הַזֶּה.
 זְמַן מִתַּן תּוֹרַתְנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.
 זְמַן חֲרוּתְנוּ

Shemini Atzeret and Simhat Torah

הַשְּׂמִינִי חַג הָעֲצֻרַת הַזֶּה.
 זְמַן שְׂמִחַתְנוּ

Sukkot

חַג הַסְּכּוֹת הַזֶּה.
 זְמַן שְׂמִחַתְנוּ

(בְּאֵהָבָה) מְקַרְא קֹדֶשׁ. זָכַר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרָנוּ וּפְקוּדוֹנָנוּ וְזָכוֹר אֲבוֹתֵינוּ. וְזָכוֹר
 מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ. וְזָכוֹר יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ. וְזָכוֹר
 כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד
 וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Shavuot

חַג הַשְּׂבֻעוֹת הַזֶּה.

Pesah

חַג הַמִּצּוֹת הַזֶּה.

Shemini Atzeret and Simhat Torah

הַשְּׂמִינִי חַג הָעֲצֻרַת הַזֶּה.

Sukkot

חַג הַסְּכּוֹת הַזֶּה.

זְכוֹרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקוּדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ
 בּוֹ לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

On Shabbat include italicized words in parentheses.

And, therefore, Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) Festive Seasons for rejoicing, holiday times for celebration, this (*Sabbath day and this*) day of

<i>Pesah</i> , the Festival	the Festival of <i>Shavuot</i> ,
of <i>Matzot</i> , the	the time of the
time of our Freedom;	Giving of our Torah;
the Festival of <i>Sukkot</i> ,	<i>Shemini Atzeret/Simhat Torah</i> , the
the time of	Eighth Day Festival of Conclusion,
our Rejoicing;	the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

<i>Pesah</i> , the Festival of <i>Matzot</i> .	the Festival of <i>Shavuot</i> .
the Festival of <i>Sukkot</i> .	<i>Shemini Atzeret/Simhat Torah</i> , the Eighth Day Festival of Conclusion.

Remember us, Lord our God, for good. Bestow upon us blessing. Deliver us for life. With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

וְהִשְׁיֵאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרִפְת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם.
 לְשִׂמְחָה וּלְשִׁשׁוֹן. כַּאֲשֶׁר רָצִיתָ וְאִמְרָתָ לְבָרְכֵנוּ. אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתָּנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
 בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטוֹבְךָ. וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ
 לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ (כַּאֲהָבָה וּכְרָצוֹן) בְּשִׂמְחָה
 וּבְשִׁשׁוֹן (שִׁבְתָּ וּ) מוֹעֲדֵי קִדְּשֶׁךָ. וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְּשֵׁי
 שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ (הַשִּׁבְתָּ וּ) יִשְׂרָאֵל וְהַזְמִינִים:

AVODAH

The promise of God's return to Zion

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת
 הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפַלְתֵּם בְּאֲהָבָה
 תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר
 שְׂכִינְתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
 לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שְׂבָכְל יוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת עָרַב וּבִקֵּר וְצַהֲרַיִם. הַטוֹב כִּי לֹא כָלוּ
 רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קוֹיֵנוּ לָךְ:

Lord our God, cause the blessing of thy festivals to rest upon us. May they bring us life and peace, joy and gladness, in accordance with thy promise. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments and grant that our portion in life be of thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. Keep our hearts pure that we may worship and serve thee in truth. (*And in thy gracious love,*) Lord our God, may we inherit thy holy (*Sabbath and*) Festivals in joy and gladness; and may Israel, hallowing thy name, rejoice in thee. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

וְעַל כָּלֵם יִתְבַרְךָ וַיִּתְרוֹמֵם שְׁמֶךָ מְלַפְּנוּ תָמִיד לְעוֹלָם
וְעַד:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וּלְךָ נָאָה
לְהוֹדוֹת:

SHALOM
Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שְׁעָה
בְּשְׁלוֹמֶךָ: בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תֵדָם וְנַפְשֵׁי כָּעָפָר לְכָל תְּהִיָּה: פִּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְר
עֲצָתָם וְקַלְקַל מִחֹשְׁבָתָם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדֵיךָ
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְגֵי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מְלַפְּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיַבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמִהֲרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי
עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

End of Amidah

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

SHABBAT BLESSINGS AFTER THE AMIDAH

Vay'chulu

Genesis 2:1-3

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ. כִּי בּו שְׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The following three paragraphs, known collectively as the “Bracha Ahat Me’ayn Sheva,” the “Single Blessing Paraphrasing the Seven Blessings of the Shabbat Evening Amidah,” are recited only in the presence of a minyan. They are omitted on the first night of Pesah.

God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָה אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. קִנְיַת שָׁמַיִם וָאָרֶץ:

SHABBAT BLESSINGS AFTER THE AMIDAH

Vay'chulu

Genesis 2:1-3

Now the heavens and the earth were finished and all their host. And God had completed by the seventh day the work of creation. And God rested on the seventh day. And God blessed the seventh day, hallowed it, and, with the completion of all creative work, rested.

The following three paragraphs, known collectively as the “Bracha Ahat Me’ayn Sheva,” the “Single Blessing Paraphrasing the Seven Blessings of the Shabbat Evening Amidah,” are recited only in the presence of a minyan. They are omitted on the first night of Pesah.

God of our Ancestors

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; mighty and revered, God supreme, Creator of heaven and earth.

Magen Avot — Shield of our Ancestors

*Between Rosh HaShanah and Yom Kippur,
the bracketed word replaces the one before it.*

מָגֵן אֲבוֹת בְּדַבְרוֹ.
 מַחֲיָה מֵתִים בְּמֵאֲמָרוֹ.
 הָאֵל [הַמְּלִיךְ] הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ.
 הַיְמִנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ.
 כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
 לְפָנָיו נֶעֱבֹד בִּירְאָה וּפְחָד.
 וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מֵעַיַן הַבְּרָכוֹת.
 אֵל הַהוֹדָאוֹת. אֲדוֹן הַשָּׁלוֹם.
 מְקַדֵּשׁ הַשַּׁבָּת. וּמְבָרֵךְ שְׂבִיעֵי.
 וּמְנַיֵחַ בְּקַדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג.
 זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

Sabbath Rest

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתָּנוּ. קָדְשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתָן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר
 לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
 שַׁבַּת קָדְשֶׁךָ. וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ
 מְקַדֵּשׁ הַשַּׁבָּת:

Magen Avot — Shield of our Ancestors

*Between Rosh HaShanah and Yom Kippur,
the bracketed words replace the one before it.*

Shield of our ancestors, with word alone;
 Source of immortal life, as announced through God's prophet;
 God [the King] is holy beyond compare.
 It is God who gives rest to the people on this holy Sabbath day;
 God's delight, to give them this day of repose.
 Before God we worship, with reverence and awe,
 And give thanks each and every day, with blessings befitting each day.
 God, to whom thanksgivings belong, the Lord of peace,
 Who hallows the Sabbath, and blesses the seventh day,
 In holiness gives rest to the people,
 blessing them with infinite Sabbath delight,
 In remembrance of creation.

Sabbath Rest

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our portion in life be of thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, may we inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, Lord who hallows the Sabbath.

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכָל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

KIDDUSH FOR SHABBAT

*On Shabbat Ḥol HaMoed Sukkot, Kiddush should be made in the Sukkah
at the conclusion of services, page 100.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְרָצָה בָּנוּ וְשִׁבֵּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוֹרֹן

לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמַקְרְאֵי-קִדְּשׁ זִכָּר

לְיִצִּיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים

וְשִׁבֵּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ

הַשַּׁבָּת:

Between Pesah and Shavuot the Omer is counted, page 638.

KIDDUSH FOR SHABBAT

On Shabbat Ḥol HaMoed Sukkot, Kiddush should be made in the Sukkah at the conclusion of services, page 101.

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, found us worthy, and lovingly given us the heritage of thy holy Sabbath, in commemoration of the work of creation. It is also first in the calendar of days for holy assembly in remembrance of the Exodus from Egypt. It was thy call that brought our ancestors to thy holy service from among all the nations, and thy gracious love that has given us thy holy Sabbath, as a heritage. Blessed art thou, Lord who hallows the Sabbath.

Between Pesah and Shavuot the Omer is counted, page 638.

KIDDUSH FOR YOM TOV

On the first two nights of Pesah, Kiddush is not made in the synagogue.

On the first two nights of Sukkot, Kiddush should be made in the Sukkah at the conclusion of services, page 110.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

On Shabbat include italicized words in parentheses.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם
 וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
 לְשִׂשׁוֹן. אֶת יוֹם (הַשִּׁבְת הַזֶּה וְאֶת יוֹם)

Shavuot

חַג הַשִּׁבְעוֹת הַזֶּה.
 זְמַן מַתַּן תּוֹרַתְנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.
 זְמַן חֲרוּתְנוּ

Shemini Atzeret and Simhat Torah

הַשְּׂמִינִי חַג הָעֲצִרַת הַזֶּה.
 זְמַן שְׂמִחַתְנוּ

Sukkot

חַג הַסּוּכּוֹת הַזֶּה.
 זְמַן שְׂמִחַתְנוּ

(בְּאַהֲבָה) מִקְרָא קִדְּשׁ זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי בְנוּ בְּחַרְתָּ
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים. (וְשִׁבְת) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה
 וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ
 (הַשִּׁבְת וּ) יִשְׂרָאֵל וְהַזְמִינִים:

KIDDUSH FOR YOM TOV

On the first two nights of Pesah, Kiddush is not made in the synagogue.

On the first two nights of Sukkot, Kiddush should be made in the Sukkah at the conclusion of services, page 111.

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

On Shabbat include italicized words in parentheses.

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old and gave us a lofty goal in life by teaching us the way of holiness through thy commandments. Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) designated times for happiness and festive seasons for rejoicing, among them this day of (*the Sabbath and this day of*)

Pesah, the Festival
of *Matzot*, the
time of our Freedom;

the Festival of *Shavuot*,
the time of the
Giving of our Torah;

the Festival of *Sukkot*,
the time of
our Rejoicing;

Shemini Atzeret/Simhat Torah, the
Eighth Day Festival of Conclusion,
the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt. It was thy call that brought our ancestors to thy holy service from among all the nations, and gave us as a heritage (*the Sabbath and*) thy holy festivals (*in thy gracious love*) in happiness and rejoicing. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

On Saturday night

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ
 לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי
 לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב
 הַבְּדִלָּתָּ. וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
 הַבְּדִלָּתָּ וְקֹדֶשֶׁת אֶת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ: בְּרוּךְ אַתָּה יי
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

On Sukkot, in the Sukkah

On the first night, the brachah for the Sukkah precedes Sheheḥyanu.

On the second night, it follows Sheheḥyanu.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֹּכָה:

On all Festivals except the last two nights of Pesah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
 לְזֶמַן הַזֶּה:

On the last two nights of Pesah the Omer is counted, page 638.

On Simḥat Torah, continue on page 500.

On Saturday night

Blessed art thou, Lord our God, Ruler of the universe,
Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe,
who distinguishes between the holy and the secular, between
light and dark, between Israel and the other nations, between
the seventh day and the six work days of the week; who made
an added distinction between the holiness of the Sabbath and
the holiness of Yom Tov, while setting the seventh day apart
for holiness, from the six work days of the week; and who
distinguished thy people Israel, sanctified by thy holiness.
Blessed art thou, Lord who makes the distinction between the
holiness of the Sabbath and the holiness of Yom Tov.

On Sukkot, in the Sukkah

*On the first night, the brachah for the Sukkah precedes Sheheḥeyanu.
On the second night, it follows Sheheḥeyanu.*

Blessed art thou, Lord our God, Ruler of the universe,
who has taught us the way of holiness through thy com-
mandments, in accordance with which we dwell in the
Sukkah.

On all Festivals except the last two nights of Pesah

Blessed art thou, Lord our God, Ruler of the universe, who
has blessed us with life, sustained us, and enabled us to reach this
holy day.

On the last two nights of Pesah the Omer is counted, page 638.

On Simḥat Torah, continue on page 501.

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עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.

Nusah Seder Avodah

Traditional Nusah

שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.	שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם.
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת	רַקַּע הָאָרֶץ וְצִאֲצָאֶיהָ. נִתֵּן
הָאֲדָמָה. שְׁלֹא שָׁם חִלְקֵנוּ	נִשְׁמָה לְעַם עֲלֵיהָ. וְרוּחַ
כָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם:	לְהִלְכִים בָּהֶם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וְשֹׁכֵנֵת עִזּוֹ בְּגַבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אִמֵּת מְלַכְנוּ אָפֶס זוֹלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם
וְהִשְׁבַּתְּ אֶל-לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-
הָאָרֶץ מִתַּחַת. אֵין עוֹד:

ALAYNU

Let us now praise the Lord of the universe,
and acclaim the greatness of the Author of creation;

Traditional Nusah
who distinguished
us from among
the peoples of
old, and assigned
us our unique
destiny.

Nusah Seder Avodah
who called the heavens into being and
stretched them forth; who spread out
the earth and all that emanates there-
from; who gives life to the nations
that dwell upon it and breath to those
who walk thereon.

WE BEND THE KNEE AND WORSHIP AND GIVE HOMAGE TO
THE SUPREME, RULER OF RULERS, THE HOLY ONE, THE BLESSED.

God created the heavens and founded the earth; God's throne
of glory is in the heavens above and the divine, majestic presence is
in the loftiest heights.

THIS IS OUR GOD. THERE IS NONE ELSE.

Truly, God is our Ruler and none else, as it is written in the
Torah: Know, therefore, this day, and consider that the Lord
is God in the heavens above and on the earth beneath; there is
none else.

עַל כֵּן נִקְנָה לְךָ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָרְךָ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִּכְרַע
 כָּל בָּרִךְ תִּשְׁבַּע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כֻלָּם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד
 תַּמְלוּךָ בְּכַבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעֵלָם וָעֶד:

וּנְאֻמֵּר. וְהָיָה יְהוָה לְמִלְךָ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

*Continue with Mourner's Kaddish, page 86,
 or with Psalm 27 on the following page when appropriate.*

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah:

THE LORD REIGNS FOREVER AND EVER.

And may thy prophet's word be fulfilled, as it is said:

AND THE DAY WILL COME WHEN THE LORD WILL BE
 ACKNOWLEDGED AS SOVEREIGN BY ALL ON EARTH;
 ON THAT DAY THE LORD SHALL BE ONE,
 AND GOD'S NAME ONE,
 IN THE HEARTS OF ALL.

*Continue with Mourner's Kaddish, page 86,
 or with Psalm 27 on the following page when appropriate.*

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

לְדוֹד.

יְהוָה אֱוֹרִי וַיִּשְׁעֵי מִמִּי אֵירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקֹרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי.

צָרִי וְאִיבִי לִי. הִמָּה כָּשְׁלוֹ וְנַפְלוֹ:

אִם־תַּחֲנֶנָּה עָלַי מִחֲנָה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאֵלְתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.

שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכְלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹפָה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ. בְּצוּר יְרוּמָמָנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי.

וְאֲזַבְּחָהּ בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה.

אֲשִׁירָה וְאֲזַמְרָה לַיהוָה:

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me —

It was they, my enemies, who stumbled;
It was they, my foes, who fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave —

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit God's Sanctuary.

Hide me in thy tabernacle on the day of trouble;
Conceal me in the shelter of thy shrine;
And set me safe as on a high rock.

And then, when triumphant over my enemies
round about me,
I shall bring my offering to the Temple
with thanksgiving to the sound of trumpets;
I shall sing to thee, Lord, and acclaim thy praise.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא.
וַחֲנִנִי וְעֲנֵנִי:

לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי.
אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי.
אֶל־תִּטֹּב־בָּאֶף עַבְדְּךָ:

עֲזַרְתִּי הֵייתָ.
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי:

כִּי־אָבִי וְאִמִּי עֲזֹבֹנִי.
וַיהוָה יֹאסֶפְנִי:

הוֹרֵנִי יְהוָה דְּרָכֶךָ.
וַנְּחַנֵּי בְּאֵרַח מִישׁוֹר לְמַעַן שׁוֹרְרֵי:

אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.
כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפְּחַ חֲמָס:

לוֹיֵלֵא הָאֲמַנְתִּי לְרְאוֹת
בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:

קָנָה אֶל־יְהוָה.
חֲזַק וַיֹּאמֶץ לְבָבִי.
וַקָּנָה אֶל־יְהוָה:

Hear me, Lord, when I call;
Be gracious unto me and answer me.

Speaking for thee, my heart says: Seek ye me.
O Lord, I do earnestly seek thee.

Hide not thyself from me;
Turn not thy servant away in anger.

Thou, O Lord, my ever-present help, cast me not off;
Do not forsake me now, God of my deliverance.

Father and mother, though they forsook me,
Thou, O Lord, would still protect me.

Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.

Leave me not to the rage of my enemies,
False witnesses who have sprung up against me,
Fomenters of violence.

What, if I had not had faith! But I did have faith,
That I would experience the goodness of the Lord
in the land of the living.

Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.

PRAYER IN MEMORY OF THOSE WHO HAVE DEPARTED THIS LIFE IN RECENT DAYS

Our God and God of our ancestors, with sadness in our hearts we remember today our brother(s) _____ (and) [our sister(s) _____] who has (have) passed away in recent days. Loved ones and friends have come to thy house with burdened hearts, and we deeply sympathize with them in their sorrow. Compassionate God, we pray thee, grant peace and serenity to the soul(s) that has (have) gone to its (their) eternity, and comfort all who mourn. May theirs be the fortitude born of the faith that our loved ones are with thee, Creator of all souls, who is near to all who trust in thee. Amen.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שָׂר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

May God comfort and sustain you
among all mourners in Zion and Jerusalem.

PRAYER ON THE OBSERVANCE OF THE ANNIVERSARY OF THE DEATH OF LOVED ONES

Our God and God of our ancestors, we lovingly remember today our departed brother(s) _____ (and) [sister(s) _____] on this the anniversary of his (her, their) death. Grant unto him (her, them), and unto all who are being remembered today, peace and serenity in the shelter of thy presence. Send, we pray thee, thy consolation and thy blessing to all who keep the memory of loved ones enshrined in their hearts, and who make of the memory of their departed an abiding inspiration in their lives, for the nobler service of life. Grant, O God, that strengthened by their faith in thee, and by their love for their departed, those who lovingly remember may pass over the road of this life with peace and assurance in their hearts. Amen.

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a translation and transliteration of the Mourner's Kaddish, see pages 88-89.

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

TRANSLITERATED MOURNER'S KADDISH

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay
vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

Congregation

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

Yit-barach vi-yish-tabah vi-yit-pa-ar vi-yit-romam vi-yit-na-say,
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu.

During the year

Li-ayla min kol

Between Rosh HaShanah and Yom Kippur

Li-ayla li-ayla mi-kol

birchata vi-shi-rata, tush-biḥata vi-neḥemata, da-amiran bi-alma;
vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol
Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol
Yisrael; vi-imru, amayn.

YIGDAL

We affirm the thirteen fundamental principles of Jewish faith.

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:
אֶחָד וְאֵין יְחִיד כְּיַחֲוֹדוֹ. נְעֻלָּם וְגַם אֵין סוּף לְאַחַדוֹתוֹ:
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף. לֹא נַעְרוֹף אֵלָיו קְדָשְׁתּוֹ:
קְדֻמוֹן לְכֹל דְבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הֵנוּ אֲדוֹן עוֹלָם לְכֹל נּוֹצֵר. יוֹרֵה גְדֻלָּתוֹ וּמְלַכּוֹתוֹ:
שֹׁפֵעַ נְבוֹאָתוֹ נִתְנוּ. אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד. נִבְיָא וּמִבֵּיט אֶת תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:
לֹא יַחֲלִיף הָאֵל וְלֹא יִמֵּר דָּתוֹ. לְעוֹלָמִים לְזוּלָתוֹ:
צוּפָה וְיוֹדֵעַ סִתְרֵינוּ. מִבֵּיט לְסוּף דְבָר בְּקִדְמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ. נוֹתֵן לְרֹשֶׁע רַע כְּרֹשְׁעָתוֹ:
יְשַׁלַּח לְקֹץ יָמִין מְשִׁיחֵנוּ. לְפָדוֹת מַחְכֵּי קֹץ יְשׁוּעָתוֹ:
מִתִּים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ. בְּרוּף עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

YIGDAL

Great is the living God, yea, extolled be he,
 All time inhabiting, and yet all time beyond;
 The One and only God, his unity unique,
 Who dwells in mystery, his oneness beyond ken.
 No human semblance his, no matter in him dwells,
 No human mind has power his holiness to compare,
 Existent ere all life, he who created all,
 Not only was he first, eternally he hath been.
 The Universal Lord, to every human being,
 Himself doth reveal, his greatness and his reign,
 But, prophetic power to seers he hath given,
 To his chosen servants his nature he unveiled.
 But, like to Moses, in Israel none hath risen,
 A Seer to whom was granted so close a glimpse of God,
 The Law through him God gave, the Law of truth, the Torah,
 Unto his people Israel, through his ever-faithful servant.
 The Law divine thus given he will not amend,
 Nor with any other will he his Law replace.
 Man's secret thought he knows, his action he foresees,
 The end of all to him is clear at its inception.
 The good man he requites accordant to his goodness,
 The evil folk requiting in accordance with their deeds.
 At age's end he will bring the Messianic Age,
 Redemption of his promise to those who yearned for him.
 With everlasting life his love will bless the dead,
 Praised be his praiseful name to the furthestmost of days.

SHABBAT SHALOM!
From Shabbat HaMalkah

The Sabbath Queen

Hayim Nahman Bialik

קִבְּלֵנוּ פָּנֵי שַׁבַּת בְּרִנָּה וּתְפִלָּה,
הַבֵּיתָה נְשׁוּבָה, בְּלֵב מָלֵא גִילָה.
שָׁם עָרוּף הַשְּׁלֶחֶן, הַיְגוּרֹת יְאִירוּ,
כָּל-פְּנוֹת הַבַּיִת יִזְרְחוּ, יִזְהָירוּ.
שַׁבַּת שְׁלוֹם וּמְבָרָךְ!
שַׁבַּת שְׁלוֹם וּמְבָרָךְ!
בְּאַכְס לְשָׁלוֹם, מְלֵאכֵי הַשְּׁלוֹם!

We have welcomed the Sabbath
with rejoicing and with prayer —
Homeward we now return,
with hearts full of joy.
There the table is ready, the candles are glowing;
Every corner of the house shines and gleams.
A peaceful Sabbath, may it be blessed!
A peaceful Sabbath, may it be blessed!
Come in peace, Angels of Peace!

תפילות לבית

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LIGHTING THE SHABBAT AND YOM TOV CANDLES

*The candles are lit, and then the blessings are recited.
It is traditional to close one's eyes after lighting the candles,
and circle with one's hands, drawing the light towards oneself,
before reciting the first brachah.*

On Shabbat (which is not Yom Tov)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

On Yom Tov (including when Yom Tov is also Shabbat)

*(On the eve of the eighth day of Pesah, the second day of Shavuot,
and Shemini Atzeret, prior to lighting the Yom Tov candles it is customary
to kindle a Yizkor light in memory of loved ones who have passed away.)*

On Shabbat include italicized words in parentheses.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ מִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב:

On all Yom Tov evenings except for the last two nights of Pesah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לְזֶמַן הַזֶּה:

LIGHTING THE SHABBAT AND YOM TOV CANDLES

*The candles are lit, and then the blessings are recited.
It is traditional to close one's eyes after lighting the candles,
and circle with one's hands, drawing the light towards oneself,
before reciting the first brachah.*

On Shabbat (which is not Yom Tov)

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we light the Shabbat candles.

On Yom Tov (including when Yom Tov is also Shabbat)

(On the eve of the eighth day of Pesah, the second day of Shavuot, and Shemini Atzeret, prior to lighting the Yom Tov candles it is customary to kindle a Yizkor light in memory of loved ones who have passed away.)

On Shabbat include italicized words in parentheses.

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we light the (*Shabbat and*) Yom Tov candles.

On all Yom Tov evenings except for the last two nights of Pesah

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us, and enabled us to reach this holy day.

SHALOM ALAYCHEM

Hymn of Welcome to the Shabbat Angels of Peace

שְׁלוֹם עָלֵיכֶם מְלֹאכֵי הַשָּׁרֵת מְלֹאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלֵכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלֵכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנֵי לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלֵכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

צִאֲתָכֶם לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלֵכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

BLESSING OUR CHILDREN

Placing hands on the children's heads, say:

For sons

יְשִׁמְךָ אֱלֹהִים כְּאֲפָרַיִם וְכַמְנַשָּׁה.

For daughters

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רַחֵל וְלֵאָה.

For both

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ:

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

SHALOM ALAYCHEM

Peace unto you, ministering angels, messengers from on high,
 Coming from God, who is Supreme, Ruler above rulers,
 The Holy One, the Blessed.

Welcome in peace, ministering angels, messengers from on high,
 Coming from God, who is Supreme, Ruler above rulers,
 The Holy One, the Blessed.

Bless me with peace, ministering angels, messengers from on high,
 Coming from God, who is Supreme, Ruler above rulers,
 The Holy One, the Blessed.

Farewell in peace, ministering angels, messengers from on high,
 Coming from God, who is Supreme, Ruler above rulers,
 The Holy One, the Blessed.

BLESSING OUR CHILDREN

Placing hands on the children's heads, say:

For sons

May God bless you as Efraim and Menashe, the sons of Joseph.

For daughters

May God bless you as Sarah, Rebecca, Rachel and Leah.

For both

May the Lord bless you and protect you.

May the Lord's face shine upon you,

And May God be gracious unto you.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

AYSHET HAYIL A WOMAN OF VALOROUS CHARACTER

Recited in praise of the woman of the home

Proverbs 31:10-13,20, 25-31

אִשֶּׁת־חַיִּיל מִי יִמָּצָא. וְרַחֵק מִפְּנֵינִים מְכָרָה:

בִּטָּח בָּהּ לֵב בְּעֲלָהּ. וְשָׁלַל לֹא יַחֲסֹר:

גִּמְלָתָהּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ:

דְּרָשָׁה צֹמֵר וּפְשָׁתִים. וַתַּעַשׂ בַּחֲפִץ כַּפֵּיהָ:

כַּפָּה פְּרָשָׁה לְעֵנִי. וַיְדִיחַ שְׁלֹחָה לְאַבְיוֹן:

עֲזָוְהָדָר לְבוּשָׁהּ. וַתִּשְׁחַק לְיוֹם אַחֲרוֹן:

פִּיהָ פִּתְחָה בְּחִכְמָהּ. וַתּוֹרֶת־חֶסֶד עַל־לְשׁוֹנָהּ:

צוּפִיהָ הִלְיֹכוֹת בֵּיתָהּ. וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:

קָמוּ בְנֵיהָ וַיֵּאֱשְׁרוּהָ. בְּעֲלָהּ וַיְהַלְלָהּ:

רַבּוֹת בְּנוֹת עָשׂוּ חֵיִל. וְאַתְּ עָלִית עַל־כָּלֵנָהּ:

שָׁקַר הַחֵן וְהַבֵּל הַיָּפִי. אִשָּׁה יְרֵאת־יְהוָה הִיא תִתְהַלֵּל:

תְּנוּ־לָהּ מִפְּרֵי יְדֶיהָ. וַיְהַלְלוּהָ בְּשֹׁעָרִים מְעֻשִׂיהָ:

AYSHET HAYIL A WOMAN OF VALOROUS CHARACTER

Proverbs 31:10-13,20, 25-31

How shall we describe a woman of valorous character,
Whose worth exceeds every measure of material wealth?
Her beloved's heart trusts in her,
And no worldly need is lacking.
She brings good and not evil
All the days of her life.
She seeks wool and linen, all her household needs,
And performs every task with conviction.
She opens her hand to the poor,
And extends her hand to the destitute.
Dignity and majesty are her raiment,
And confidently she faces what each day brings.
When she speaks, wisdom flows from her mouth,
And kindly counsel is upon her tongue.
She watches over her household,
Not willing to eat her bread in idleness.
Her children are first to call her blessed,
And her beloved praises her and says,
"Many women have been valorous
But thou excellest them all."
Charm may wane and beauty fade,
But a woman of valorous character,
who has reverence for God, is worthy of praise.
Acknowledge her for her achievement;
And let her own works praise her in the gates.

KIDDUSH FOR SHABBAT EVENING

Softly

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

Aloud

יוֹם הַשְּׁשַׁי: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיִּכַּל
 אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם
 הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
 הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבֹת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא
 אֱלֹהִים לַעֲשׂוֹת:

סְבָרִי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו
 וְרָצָה בָּנוּ וְשִׁבֹת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוֹר לְמַעֲשֵׂה
 בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי־קֹדֶשׁ זָכָר לְיִצְיָאָת
 מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשִׁבֹת
 קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבֹת:

On Sukkot, in the Sukkah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו
 וְצִוָּנוּ לַיִּשָּׁב בַּסֻּכָּה:

KIDDUSH FOR SHABBAT EVENING

Softly

And there was evening, and there was morning,

Aloud

The sixth day. Now the heavens and the earth were finished and all their host. And God had completed by the seventh day the work of creation. And God rested on the seventh day. And God blessed the seventh day, hallowed it, and, with the completion of all creative work, rested.

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, found us worthy, and lovingly given us the heritage of thy holy Sabbath, in commemoration of the work of creation. It is also first in the calendar of days for holy assembly in remembrance of the Exodus from Egypt. It was thy call that brought our ancestors to thy holy service from among all the nations, and thy gracious love that has given us thy holy Sabbath, as a heritage. Blessed art thou, Lord who hallows the Sabbath.

During Sukkot, in the Sukkah

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we dwell in the Sukkah.

USHPIZIN - HOLY SUKKAH GUESTS

Recited upon entering the Sukkah on each night of the festival

The traditional text of Ushpizin invites Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David to be our guests in the Sukkah.

An egalitarian alternative is offered following this traditional version.

הַרְיִנִי (For a man) מוֹכֵן וּמְזַמֵּן / מוֹכֵנָה וּמְזַמְנָת (For a woman)
 לְקַיִם מִצְוַת סִפְּהָ כַּאֲשֶׁר צִוִּי הַבּוֹרָא יִתְבַּרְךָ שְׁמוֹ: בְּסִפְתָּ
 תִּשְׁבוּ שְׁבַעַת יָמִים. כָּל־הָאֲזָרַח בְּיִשְׂרָאֵל יִשְׁבוּ בְּסִפְתָּ. לְמַעַן
 יִדְעוּ דַרְתֵּיכֶם פִּי בְּסִפּוֹת הוֹשְׁבֹתַי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי
 אוֹתָם מֵאֶרֶץ מִצְרַיִם:

Each night, upon entering the Sukkah

אֲזַמֵּן לְסַעֲדָתִי אֲשֵׁפִיזִין עֲלָאִין:
 אַבְרָהָם. יִצְחָק. יַעֲקֹב. יוֹסֵף. מֹשֶׁה. אַהֲרֹן. וְדָוִד:

First day

בְּמָטוּ מִנֶּה אַבְרָהָם אֲשֵׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמְּךָ כָּל
 אֲשֵׁפִיזִי עֲלָאִי. יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד:

Second day

בְּמָטוּ מִנֶּה יִצְחָק אֲשֵׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמְּךָ כָּל
 אֲשֵׁפִיזִי עֲלָאִי. אַבְרָהָם יַעֲקֹב יוֹסֵף מֹשֶׁה אַהֲרֹן וְדָוִד:

USHPIZIN - HOLY SUKKAH GUESTS

Recited upon entering the Sukkah on each night of the festival

The traditional text of Ushpizin invites Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David to be our guests in the Sukkah.

An egalitarian alternative is offered following this traditional version.

I am now ready to fulfill the *mitzvah* of *Sukkah* which the Creator, whose name is to be blessed, has instructed us: In *sukkot* shall you dwell for seven days. All Israelites shall dwell in *sukkot*, so that all generations shall know that I provided *sukkot* for the Children of Israel in which they dwelled as I took them out of the Land of Egypt.

Each night, upon entering the Sukkah

I invite to my dinner exalted guests from on high:

Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David.

First day

May it please you, Abraham, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Isaac, Jacob, Joseph, Moses, Aaron and David.

Second day

May it please you, Isaac, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Jacob, Joseph, Moses, Aaron and David.

Third day

בְּמָטוּ מִנֶּחָד יַעֲקֹב אֲשֶׁפִּיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמָּךְ כָּל
 אֲשֶׁפִּיזִי עֲלָאִי. אַבְרָהָם יִצְחָק יוֹסֵף מֹשֶׁה אֶהְרֹן וְדָוִד:

Fourth day

בְּמָטוּ מִנֶּחָד יוֹסֵף אֲשֶׁפִּיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמָּךְ כָּל
 אֲשֶׁפִּיזִי עֲלָאִי. אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אֶהְרֹן וְדָוִד:

Fifth day

בְּמָטוּ מִנֶּחָד מֹשֶׁה אֲשֶׁפִּיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמָּךְ כָּל
 אֲשֶׁפִּיזִי עֲלָאִי. אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף אֶהְרֹן וְדָוִד:

Sixth day

בְּמָטוּ מִנֶּחָד אֶהְרֹן אֲשֶׁפִּיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמָּךְ כָּל
 אֲשֶׁפִּיזִי עֲלָאִי. אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה וְדָוִד:

Seventh day

בְּמָטוּ מִנֶּחָד דָּוִד אֲשֶׁפִּיזִי עֲלָאִי. דִּיתְבוּ עִמִּי וְעַמָּךְ כָּל
 אֲשֶׁפִּיזִי עֲלָאִי. אַבְרָהָם יִצְחָק יַעֲקֹב יוֹסֵף מֹשֶׁה וְאַהֲרֹן:

Third day

May it please you, Jacob, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Isaac, Joseph, Moses, Aaron and David.

Fourth day

May it please you, Joseph, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Isaac, Jacob, Moses, Aaron and David.

Fifth day

May it please you, Moses, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Isaac, Jacob, Joseph, Aaron and David.

Sixth day

May it please you, Aaron, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Isaac, Jacob, Joseph, Moses and David.

Seventh day

May it please you, David, my exalted guest, that all of the other guests from on high will dwell with me and with you at my table: Abraham, Isaac, Jacob, Joseph, Moses and Aaron.

ALTERNATE USHPIZIN INCLUDING WOMEN LEADERS

This version of Ushpizin includes some of the great women of our Biblical tradition: the matriarchs Sarah, Rebecca, Rachel and Leah, who are invited with their husbands; Yocheved and Miriam, Moses' and Aaron's mother and sister; and Deborah and Esther, women noted for their military courage and leadership. Isaiah has been added in place of Joseph to represent the prophets.

Other egalitarian versions make other selections. Among those, Sarah, Rebecca, Rachel, and Leah are included. Some include, in addition, Tamar, Miriam and Ruth, and others substitute Deborah for Tamar.

הַרְיִנִי (For a man) / מוֹכֵן וּמוֹזְמֵן (For a woman) / מוֹכֵנָה וּמוֹזְמַנָּה
 לְקַיֵּם מִצְוֹת סֵפֶה כַּאֲשֶׁר צִוִּי הַבּוֹרָא יִתְבָּרַךְ שְׁמוֹ: בְּסִפְתָּ
 תִּשְׁבוּ שְׁבַעַת יָמִים. כָּל-הָאֲזָרַח בְּיִשְׂרָאֵל יֵשְׁבוּ בְּסִפְתָּ. לְמַעַן
 יֵדְעוּ דְרַחֲמֵיכֶם כִּי בְּסִפְתָּ הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי
 אוֹתָם מֵאֶרֶץ מִצְרַיִם:

Each night, upon entering the Sukkah

אֲזַמֵּן לְסַעֲדָתִי אֲשֶׁפִּיזִין עֲלָאִין:
 אַבְרָהָם וְשָׂרָה. יִצְחָק וְרֵבֶקָה. יַעֲקֹב רַחֵל וְלֵאָה. יוֹכָבֵד
 וּמִרְיָם. מֹשֶׁה וְאַהֲרֹן. דְּבוֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

First day

בְּמָטוּ מְנוּכֹן אַבְרָהָם וְשָׂרָה אֲשֶׁפִּיזִי עֲלָאִי. דִּיִּתְבוּ עִמִּי
 וְעִמְכוֹן כָּל אֲשֶׁפִּיזִי עֲלָאִי. יִצְחָק וְרֵבֶקָה. יַעֲקֹב רַחֵל וְלֵאָה.
 יוֹכָבֵד וּמִרְיָם. מֹשֶׁה וְאַהֲרֹן. דְּבוֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

ALTERNATE USHPIZIN INCLUDING WOMEN LEADERS

This version of Ushpizin includes some of the great women of our Biblical tradition: the matriarchs Sarah, Rebecca, Rachel and Leah, who are invited with their husbands; Yocheved and Miriam, Moses' and Aaron's mother and sister; and Deborah and Esther, women noted for their military courage and leadership.

Isaiah has been added in place of Joseph to represent the prophets.

Other egalitarian versions make other selections. Among those, Sarah, Rebecca, Rachel, and Leah are included. Some include, in addition, Tamar, Miriam and Ruth, and others substitute Deborah for Tamar.

I am now ready to fulfill the *mitzvah* of *Sukkah* which the Creator, whose name is to be blessed, has instructed us: In *sukkot* shall you dwell for seven days. All Israelites shall dwell in *sukkot*, so that all generations shall know that I provided *sukkot* for the Children of Israel in which they dwelled as I took them out of the Land of Egypt.

Each night, upon entering the Sukkah

I invite to my dinner exalted guests from on high: Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel and Leah; Yocheved and Miriam; Moses and Aaron; Deborah and Esther; David and Isaiah.

First day

May it please you, Abraham and Sarah, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Isaac and Rebecca; Jacob, Rachel and Leah; Yocheved and Miriam; Moses and Aaron; Deborah and Esther; David and Isaiah.

Second day

בְּמָטוּ מִנְכוֹן יִצְחָק וְרַבְקָה אֲשֶׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יַעֲקֹב רַחֵל וְלֵאָה.
יֹכְבֵד וּמְרִים. מֹשֶׁה וְאַהֲרֹן. דְּבֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

Third day

בְּמָטוּ מִנְכוֹן יַעֲקֹב רַחֵל וְלֵאָה אֲשֶׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יִצְחָק וְרַבְקָה. יֹכְבֵד
וּמְרִים. מֹשֶׁה וְאַהֲרֹן. דְּבֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

Fourth day

בְּמָטוּ מִנְכוֹן יֹכְבֵד וּמְרִים אֲשֶׁפִיזִין עֲלָאִין. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יִצְחָק וְרַבְקָה. יַעֲקֹב
רַחֵל וְלֵאָה. מֹשֶׁה וְאַהֲרֹן. דְּבֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

Fifth day

בְּמָטוּ מִנְכוֹן מֹשֶׁה וְאַהֲרֹן אֲשֶׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יִצְחָק וְרַבְקָה. יַעֲקֹב
רַחֵל וְלֵאָה. יֹכְבֵד וּמְרִים. דְּבֹרָה וְאַסְתֵּר. דָּוִד וְיִשְׁעִיָּהוּ:

Sixth day

בְּמָטוּ מִנְכוֹן דְּבֹרָה וְאַסְתֵּר אֲשֶׁפִיזִין עֲלָאִין. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יִצְחָק וְרַבְקָה. יַעֲקֹב
רַחֵל וְלֵאָה. יֹכְבֵד וּמְרִים. מֹשֶׁה וְאַהֲרֹן. דָּוִד וְיִשְׁעִיָּהוּ:

Seventh day

בְּמָטוּ מִנְכוֹן דָּוִד וְיִשְׁעִיָּהוּ אֲשֶׁפִיזִי עֲלָאִי. דִּיתְבוּ עִמִּי
וְעִמְכוֹן כָּל אֲשֶׁפִיזִי עֲלָאִי. אֲבָרְהָם וְשָׂרָה. יִצְחָק וְרַבְקָה. יַעֲקֹב
רַחֵל וְלֵאָה. יֹכְבֵד וּמְרִים. מֹשֶׁה וְאַהֲרֹן. דְּבֹרָה וְאַסְתֵּר:

Second day

May it please you, Isaac and Rebecca, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Abraham and Sarah; Jacob, Rachel and Leah; Yocheved and Miriam; Moses and Aaron; Deborah and Esther; David and Isaiah.

Third day

May it please you, Jacob, Rachel and Leah, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Abraham and Sarah, Isaac and Rebecca, Yocheved and Miriam, Moses and Aaron, Deborah and Esther, David and Isaiah.

Fourth day

May it please you, Yocheved and Miriam, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel and Leah; Moses and Aaron; Deborah and Esther; David and Isaiah.

Fifth day

May it please you, Moses and Aaron, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel and Leah; Yocheved and Miriam; Deborah and Esther; David and Isaiah.

Sixth day

May it please you, Deborah and Esther, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table: Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel and Leah; Yocheved and Miriam; Moses and Aaron; David and Isaiah.

Seventh day

May it please you, David and Isaiah, my exalted guests, that all of the other guests from on high will dwell with me and with you at my table, Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel and Leah; Yocheved and Miriam; Moses and Aaron; Deborah and Esther.

KIDDUSH FOR YOM TOV EVENING

On Shabbat begin here:

Softly

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

Aloud

יוֹם הַשְּׁשַׁי: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיִּכַּל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מְכֹל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ אֱלֹהִים
אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי כֹ שַׁבַּת מְכֹל־
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירִי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן:

On Shabbat include italicized words in parentheses.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה (שְׁפָתוֹת לְמְנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
לְשִׁשׁוֹן. אֵת יוֹם (הַשְּׁבֶט הַזֶּה וְאֵת יוֹם)

Shavuot

חַג הַשְּׁבֻעוֹת הַזֶּה.
זְמַן מִתֵּן תּוֹרָתְנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתְנוּ

Shemini Atzeret and Simḥat Torah

הַשְּׁמִינִי חַג הָעֲצִרֶת הַזֶּה.
זְמַן שְׂמִחָתְנוּ

Sukkot

חַג הַסּוּכּוֹת הַזֶּה.
זְמַן שְׂמִחָתְנוּ

(בְּאַהֲבָה) מְקַרָּא קִדְּשׁ זְכוֹר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְחַרְתָּ

KIDDUSH FOR YOM TOV EVENING

On Shabbat, begin here:

Softly

And there was evening, and there was morning,

Aloud

The sixth day. Now the heavens and the earth were finished and all their host. And God had completed by the seventh day the work of creation. And God rested on the seventh day. And God blessed the seventh day, hallowed it, and, with the completion of all creative work, rested.

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

On Shabbat include italicized words in parentheses.

Blessed art thou, Lord our God, Ruler of the universe, who called us to thy service from among all the peoples of old and gave us a lofty goal in life by teaching us the way of holiness through thy commandments. Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) designated times for happiness and festive seasons for rejoicing, among them this day of (*the Sabbath and this day of*)

Pesah, the Festival
of *Matzot*, the
time of our Freedom;

the Festival of *Sukkot*,
the time of
our Rejoicing;

the Festival of *Shavuot*,
the time of the
Giving of our Torah;

Shemini Atzeret/Simhat Torah, the
Eighth Day Festival of Conclusion,
the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt. It was thy call that brought our ancestors to thy holy service

וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים. (וְשַׁבַּת) וּמוֹעֲדֵי קִדְשֶׁךָ (בְּאַהֲבָה
 וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחַלְתָּנוּ: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ
 (הַשַּׁבַּת וְ) יִשְׂרָאֵל וְהַזְמַנִּים:

On Saturday night

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם בּוֹרָא מְאוּרֵי הָאֵשׁ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לְחוֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשָׁתָּ שַׁבַּת לְקִדְשָׁתָּ יוֹם טוֹב
 הַבְּדִלְתָּ. וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.
 הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ: בְּרוּךְ אַתָּה יי
 הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

On Sukkot, in the Sukkah

On the first night, the brachah for the Sukkah precedes Sheheḥeyanu.

On the second night, it follows Sheheḥeyanu.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ
 בְּמִצּוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֹּכָה:

On all Festivals except the last two nights of Pesah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
 לְזֶמַן הַזֶּה:

from among all the nations, and gave us as a heritage (*the Sabbath and*) thy holy festivals (*in thy gracious love*) in happiness and rejoicing. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

On Saturday night

Blessed art thou, Lord our God, Ruler of the universe, Creator of the lights of fire.

Blessed art thou, Lord our God, Ruler of the universe, who distinguishes between the holy and the secular, between light and dark, between Israel and the other nations, between the seventh day and the six work days of the week; who made an added distinction between the holiness of the Sabbath and the holiness of Yom Tov, while setting the seventh day apart for holiness, from the six work days of the week; and who distinguished thy people Israel, sanctified by thy holiness. Blessed art thou, Lord who makes the distinction between the holiness of the Sabbath and the holiness of Yom Tov.

On Sukkot, in the Sukkah

On the first night, the brachah for the Sukkah precedes Sheheḥeyanu.

On the second night, it follows Sheheḥeyanu.

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we dwell in the Sukkah.

On all Festivals except the last two nights of Pesah

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us, and enabled us to reach this holy day.

KIDDUSH FOR SHABBAT AND YOM TOV AFTERNOON

On Shabbat

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדוֹרָתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא
לַעֲלֹם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

עַל־כֵּן בָּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

On Yom Tov, but not Hol HaMoed

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

On Shabbat and on Yom Tov

סְבָרִי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sukkot, in the Sukkah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמַצּוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֹּכָה:

THE MOTZI

Before washing

שְׂאוּ־יְדֵיכֶם קֹדֶשׁ וּבִרְכוּ אֶת־יְהוָה:

Washing the hands

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמַצּוֹתָיו
וְצִוָּנוּ עַל גְּטִילַת יְדָיִם:

The Motzi, recited over two loaves on Shabbat and Yom Tov

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לַחֵם מִן הָאָרֶץ:

KIDDUSH FOR SHABBAT AND YOM TOV AFTERNOON

On Shabbat

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

Therefore, God blessed the Sabbath Day and hallowed it.

On Yom Tov, but not Ḥol HaMoed

And Moses spoke to the Children of Israel about the observance of the holy days of the Lord.

On Shabbat and on Yom Tov

With permission of all here gathered:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

On Sukkot, in the Sukkah

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we dwell in the Sukkah.

THE MOTZI

Before washing

Lift up your hands in holiness, and bless the Lord:

Washing the hands

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we wash our hands before breaking bread.

The Motzi, recited over two loaves on Shabbat and Yom Tov

Blessed art thou, Lord our God, Ruler of the universe, who brings forth bread from the earth.

BIRKAT HAMAZON - GRACE AFTER MEALS

On Shabbat, Yom Tov, Rosh Hodesh, Hol HaMoed, Rosh HaShanah, and Yom Kippur (for children and those who must eat for health reasons), begin here.

Psalm 126

שִׁיר הַמַּעְלוֹת. בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הֵינּוּ
כְּחֻלְמִים: אִזּוּ יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אִזּוּ
יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְדִּיל
יְהוָה לַעֲשׂוֹת עִמָּנוּ. הֵינּוּ שְׂמֵחִים: שׁוֹבָה יְהוָה אֶת־
שְׁבִיתָנוּ כַּאֲפִיקִים בְּנִגְב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּחֵף יִלְחַץ וּבָכָה נִשָּׂא מִשָּׁף־הַזָּרַע: בֹּא־יָבוֹא
בְּרִנָּה נִשָּׂא אֶל־מִתּוֹ:

When three or more dine together

The leader begins.

חֲבֵרִים נְבָרָךְ:

All respond.

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:

Leader

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:

בְּרִשׁוֹת הַחֲבֵרִים.

נְבָרָךְ (אִלְהֵינוּ) שְׂאֶכְלָנוּ מִשְׁלוֹ:

BIRKAT HAMAZON - GRACE AFTER MEALS

On Shabbat, Yom Tov, Rosh Hodesh, Hol HaMoed, Rosh HaShanah, and Yom Kippur (for children and those who must eat for health reasons), begin here.

Psalm 126

A Song of Pilgrims to Jerusalem. When the Lord brings the exiles back to Zion, we will be like dreamers. Our mouths will be filled with laughter, our tongues with songs of joy. Then they will say among the nations: The Lord has done great things for them. Indeed, the Lord will do great things for us; we will be happy. Bring back our exiled people, O Lord, as the *wadis* of the Negev fill with water. May those who sow their seed in tears, in gladness reap their harvest. Walking to and fro amidst the furrows they weep, carrying their sack of seed; but they will surely come back in joy, when home they bring their harvested sheaves.

When three or more dine together

The leader begins.

Let us say grace together.

All respond.

Praised be the name of the Lord now and evermore.

Leader

Praised be the name of the Lord now and evermore.

With the permission of everyone here, let us give thanks (*If a Minyan is present: to our God*) of whose bounty we have eaten.

All

בְּרוּךְ (אֱלֹהֵינוּ) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Leader

בְּרוּךְ (אֱלֹהֵינוּ) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

*HA-ZAN**Blessing for Nourishment*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם הַזֶּה אֶת הָעוֹלָם כֻּלּוֹ
בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים: הוּא נָתַן לָחֶם לְכָל-בֶּשֶׂר פִּי
לְעוֹלָם חֶסְדּוֹ: וּבְטוּבוֹ הַגְּדוֹל תָּמִיד לֹא-חָסַר לָנוּ. וְאֵל יַחְסֹר
לָנוּ מִזֶּה לְעוֹלָם וָעַד: בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל. פִּי הוּא אֵל זָן
וּמְפָרֵס לְכָל. וּמֵטִיב לְכָל וּמַכִּין מִזֶּה לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:
בְּרוּךְ אַתָּה יי הַזֶּה אֶת הַכֹּל:

*For an abridged version of the Birkat HaMazon,
continue on page 134.*

*AL HA-ARETZ**Blessing for the Abundance of the Land of Israel*

גוֹדֵה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה
טוֹבָה וּרְחֻבָּה. וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׁרָנוּ. וְעַל
תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן וְחֶסֶד
שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מִזֶּה שֶׁאַתָּה זָן וּמְפָרֵס אוֹתָנוּ תָּמִיד.
בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שְׁעָה:

All

Blessed (is our God) of whose bounty we have eaten and through whose goodness we are sustained.

Leader

Blessed (is our God) of whose bounty we have eaten and through whose goodness we are sustained.

Blessed be God, and blessed be God's name.

HA-ZAN

Blessed art thou, Lord our God, Ruler of the universe, who feeds the whole world in goodness. By thy grace, kindness, and mercy, food is given to every living creature, for thy love is forever. Food has never failed us because of thy great goodness, and will never fail us because of thy great name. Truly, it is thou, God, who feeds and sustains all, and deals kindly with all thy creatures, thy creation. Blessed art thou, Lord who sustains all.

*For an abridged version of the Birkat HaMazon,
continue on page 135.*

AL HA-ARETZ

We thank thee, Lord our God, for granting our ancestors a land of expansive goodness and fertility as our heritage; for taking us out of the land of Egypt, and rescuing us from the house of bondage; and for the covenant sealed in our flesh; and for thy Torah, thy teaching; and for thy laws, proclaimed unto us; and for life, grace, and love with which thou, Lord, have favored us; and for the food we eat, thy provision, which sustains us always — each day, each season, and every hour.

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

On Hanukkah

בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו.
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
תּוֹרְתְךָ וּלְהַעְבִּירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבֵּת אֶת רִיבָם הִנֵּת אֶת דֵּינָם
נִקְמַת אֶת נִקְמָתָם. מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
מַעֲטִים וּטְמֵאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזוּדִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלֵךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ
אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׂמוֹנֵת
יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וְיִהְיֶה לְשִׁמְךָ הַגָּדוֹל:

On Purim

בַּיָּמִי מְרֻדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבֵּיָרָה. כְּשֶׁעָמַד עֲלֵיהֶם
הַמֶּן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֹּת וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
מִנְעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשִׁלוֹשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוֹאֲחִדֵּשׁ אֶדָר וּשְׁלַלְמֵם לְבוֹז. וְאַתָּה

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joĥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah

Traditional Nusah

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.
 בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לִיהוּדִים הֵיטָה אוֹרָה וְשִׁמְחָה וְשִׁשְׁן
 וְאֶת בְּנָיו עַל הָעֵץ: וַיִּקְרַ. עַל כֵּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ
 הַגָּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בִּימֵי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרְצוֹ
 כִּימֵי קֶדֶם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנָי אַחֲיֵינוּ פְּלִיטֵי
 חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְּמִים בַּעֲלֵי בְרִיתָם קָמוּ
 לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. הִנֵּיתָ אֶת דִּינָם. חִזַּקְתָּ אֶת לִבָּם
 לְעִמּוּד בְּשַׁעַר וּלְפֶתַח שַׁעְרִים לְנִרְדְּפִים וּלְגַרְשׁ אֶת צְבָאוֹת
 הָאוֹיֵב מִן הָאֶרֶץ. מִסִּרְתָּ רַבִּים בְּיַד מְעֻטִּים וְרֹשָׁעִים בְּיַד
 צַדִּיקִים. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ
 יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
 תְּבָרֶךְ שִׁמְךָ בְּפִי כָל חַי תְּמִיד לְעוֹלָם וָעֵד: כִּפְתּוּב. וְאֶכְלָתָּ
 וְשִׁבְעָתָּ. וּבְרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר
 נָתַתָּ־לָךְ: בְּרוּךְ אַתָּה יי עַל הָאֶרֶץ וְעַל הַמְּזוּן:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to stand in the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

And for all our blessings, Lord our God, we thank thee and praise thee. May thy name be blessed by the mouth of every living being, continually and evermore, as it is written in the Torah: And thou shalt eat and be satisfied and offer blessing unto the Lord for the good earth which your God has given you. Blessed art thou, Lord, for the earth and for its food.

BINYAN YERUSHALAYIM
Blessing for Jerusalem

יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל
צִיּוֹן מְשָׁפֵן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אָבִינוּ רַעְנוּ זִוְנָנוּ
פְּרַנְסָנוּ וְכַלְפָּלָנוּ. וְהַרְוִיחֵנוּ וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל
צָרוֹתֵינוּ. וְנָא אֵל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לַיָּדַי מִתַּנַּת בֶּשֶׁר וְדָם
וְלֹא לַיָּדַי הַלְוָאתָם כִּי אִם לַיָּדֶךָ הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה
וְהַרְחֲבָהּ. שְׁלֵא גִבוּשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד:

On Shabbat

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
הַשְּׁבִיעִי הַשֶּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גְדוֹל
וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת בּוֹ וְלַנּוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנָךָ. וּבְרָצוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה וְיִגּוֹן
וְאִנְחָה בַּיּוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן
עִירְךָ וּבְכַבְדֵּן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ. כִּי אַתָּה הוּא בַּעַל
הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת:

*On Rosh Hodesh, Yom Tov, Hol HaMoed, Rosh HaShanah, and
Yom Kippur (for children and those who must eat for health reasons)*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֵה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה
וְיִרְצֵה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם

BINYAN YERUSHALAYIM

Have mercy, Lord our God, upon thy people Israel; and upon thy city Jerusalem, and upon Zion, the abode of thy glory; and upon the royal dynasty of the House of David, thine anointed; and upon the great and holy Temple which is identified by thy name. Our God, our Father, shepherd us, feed us, sustain us and prosper us; grant us expansive relief, Lord our God, speedily, from all our troubling distress. And, we pray, do not let us become dependent on the hands of others of flesh and blood, their gifts or their loans. Rather, may we rely on thy hand, open and full, holy and overflowing, so that we shall never again be shamed or humiliated.

On Shabbat

May it be thy will, Lord our God, to grant us relief through thy mitzvot, and in particular the mitzvah of the seventh day, this Shabbat so great and holy. For this day is great and holy before thee, to rest thereon, to be at ease thereon, in love, in fulfillment of thy commandment. And by thy will may we find peace, Lord our God, that there be no sorrow, distress or affliction on our day of rest. And let it be us who see, Lord our God, the comforting of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou, Lord, are the Master of deliverance and the Master of comfort.

On Rosh Hodesh, Yom Tov, Hol HaMoed, Rosh HaShanah, and Yom Kippur (for children and those who must eat for health reasons)

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy

עיר קְדֻשָּׁהּ. וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה
 לְטוֹבָה לְחֵן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Shavuot
 חַג הַשְּׁבֻעוֹת

Pesah
 חַג הַמִּצּוֹת

Rosh Hodesh
 רֹאשׁ הַחֹדֶשׁ

Yom Kippur, for those who must eat
 הַכַּפּוּרִים

Rosh HaShanah
 הַזְּכָרוֹן

Shemini Atzeret and Simhat Torah
 הַשְּׁמִינִי חַג הָעֲצֵרֶת

Sukkot
 חַג הַסּוּכּוֹת

הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקַדְנוּ בּוֹ
 לְבָרָכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
 וּרַחֲמִים חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.
 כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה:

וּבִנְיַת יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְיָ
 בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן:

HA-TOV VI-HA-MAYTIV
Blessing for God's Goodness

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם הָאֵל אָבִינוּ מְלַכְנוּ
 אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יּוֹצְרָנוּ קְדוֹשֵׁנוּ. קְדוֹשׁ יַעֲקֹב. רּוֹעֵנוּ
 רוֹעֵה יִשְׂרָאֵל. הַמְּלֹךְ הַטּוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל יוֹם וַיּוֹם הוּא
 הַטִּיב הוּא מְטִיב הוּא יְיָטִיב לָנוּ. הוּא גְמָלָנוּ הוּא גּוֹמְלָנוּ

city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Rosh Hodesh.

Pesah, the Festival
of *Matzot*.

the Festival
of *Shavuot*.

Rosh HaShanah.

Yom Kippur.
(for those who must eat)

the Festival of *Sukkot*.

the Festival of *Shemini Atzeret*
[*Simhat Torah*].

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

Restore Jerusalem, the holy city, speedily, in our days. Blessed art thou, Lord, by whose mercy and love Jerusalem is rebuilt. Amen.

HA-TOV VI-HA-MAYTIV

Blessed art thou, Lord our God, Ruler of the universe, God, our Father, our Sovereign, our Magnificent One, our Creator, our Liberator, our Maker; our Holy One, the Holy One of Jacob; our Shepherd, the Shepherd of Israel; the Ruler who is Good and does good things for all; who each day has done good, does good, and will do good for us; who has been generous to us, is generous to us,

הוא יגמלנו לעד לחן ולחסד ולרחמים. ולרוח הצלה והצלחה
ברכה וישועה נחמה פרנסה וכלכלה. ורחמים וחיים ושלום
וכל טוב. ומכל טוב לעולם אל יחסרנו:

הרחמן הוא ימלוך עלינו לעולם ועד: (אמן)

הרחמן הוא יתברך בשמים ובארץ: (אמן)

הרחמן הוא ישתבח לדור דורים. ויתפאר בנו לעד ולנצח
נצחים. ויתהדר בנו לעד ולעולמי עולמים: (אמן)

הרחמן הוא יפרנסנו בכבוד: (אמן)

הרחמן הוא ישבור עלנו מעל צוארנו. והוא יוליכנו
קוממיות לארצנו: (אמן)

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן
זה שאכלנו עליו: (אמן)

הרחמן הוא ישלח לנו את אליהו הנביא. זכור לטוב.
ויבשר לנו בשורות טובות ישועות ונחמות: (אמן)

הרחמן הוא יברך את מדינת ישראל ראשית צמיחת
גאלתנו: (אמן)

and will be generous to us always; with grace, love and mercy; relief, rescue and triumph; blessing and deliverance; comfort, prosperity, and abundance; and mercy, life, peace, and all good things. And may God never deprive us of any goodness.

May the Merciful One rule over us forever. (Amen)

May the Merciful One be blessed in the heavens and upon the earth. (Amen)

May the Merciful One be praised in every generation, and be glorified among us eternally, and be exalted among us, now and evermore. (Amen)

May the Merciful One grant us an honorable livelihood. (Amen)

May the Merciful One break the yoke of oppression from upon our neck, and lead us, standing tall, to our land. (Amen)

May the Merciful One send ample blessing to this home, and upon this table at which we have eaten. (Amen)

May the Merciful One send us Elijah the prophet, may he be remembered for blessing, who will bring us good tidings of deliverance and comfort. (Amen)

May the Merciful One bless the State of Israel, the first flowering of our redemption. (Amen)

Individual blessings

הַרְחֵמֵן הוּא יְבָרֶךְ:

*Choose from the options below.**At one's own table*

אוֹתִי.

/ *Female spouse* וְאֵת אִשְׁתִּי. / *Male spouse* וְאֵת אִישִׁי.*Children* וְאֵת יְלָדָי.

וְאֵת כָּל אֲשֶׁר לִי.

*At the table of parents**Father* אֶת אָבִי מוֹרִי בְּעַל הַבַּיִת הַזֶּה.*Mother* (ו) אֶת אִמִּי מוֹרְתִי בְּעַלֵּת הַבַּיִת הַזֶּה.*At the table of others**Male head of house* אֶת בְּעַל הַבַּיִת הַזֶּה.*Female head of house* (ו) אֶת בְּעַלֵּת הַבַּיִת הַזֶּה.*When others are present*

וְאֵת כָּל הַמְּסֻבִּין כָּאֵן.

For all

אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ. כִּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם
 יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל. כֵּן יְבָרֶךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה
 שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת
 שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חַן
 וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Individual blessings

May the Merciful One bless:

Choose from the options below.

At one's own table

Me / and my beloved / and my child(ren);
And all that belongs to me;

At the table of parents

My Father, leader of this household;
(and) my Mother, leader of this household;

At the table of others

The leader(s) of this household;

When others are present

All who are dining here;

For all

Us and all that belongs to us, as our ancestors Abraham, Isaac and Jacob were blessed; Abraham, "in everything;" Isaac, "from everything;" and Jacob, "everything;" so may God bless us, all of us together, with a complete blessing. And let us say, Amen.

In the high heavens, may they speak favorably of them and of us, that we merit lasting peace. May we receive blessing from the Lord, and righteous treatment from the God of our deliverance. And may we find grace and favor in the eyes of God and humanity.

On Shabbat

הֲרַחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים: (אָמֵן)

On Rosh Hodesh

הֲרַחֵמֵנוּ הוּא יַחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה
וְלִבְרָכָה: (אָמֵן)

On Yom Tov, including Hol HaMoed

הֲרַחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שְׁפָלוּ טוֹב: (אָמֵן)

On Rosh HaShanah

הֲרַחֵמֵנוּ הוּא יַחַדֵּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְלִבְרָכָה: (אָמֵן)

On Sukkot, including Hol HaMoed

הֲרַחֵמֵנוּ הוּא יָקִים לָנוּ אֶת־סִכַּת דָּוִד הַנִּפְלֶת: (אָמֵן)

At all times

הֲרַחֵמֵנוּ הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: (אָמֵן)

*On Shabbat, Yom Tov, Rosh Hodesh,
Hol HaMoed, Rosh HaShanah, and
Yom Kippur (for those who must eat)*

מַגְדִּיל

On Weekdays

מַגְדִּיל

יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזִרְעוֹ עַד־עוֹלָם:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

On Shabbat

May the Merciful One grant us as a heritage a day that is perfect Sabbath rest for all eternity. (Amen)

On Rosh Hodesh

May the Merciful One inaugurate this month for us with goodness and blessing. (Amen)

On Yom Tov, including Hōl HaMoed

May the Merciful One grant us as a heritage a day that is wholly good. (Amen)

On Rosh HaShanah

May the Merciful One inaugurate this year for us with goodness and blessing. (Amen)

On Sukkot, including Hōl HaMoed

May the Merciful One restore for us the fallen *sukkah* of David. (Amen)

At all times

May the Merciful One regard us as worthy to experience the days of the Messiah and life in the world-to-come. (Amen)

On Weekdays
God increases

*On Shabbat, Yom Tov, Rosh Hodesh,
Hōl HaMoed, Rosh HaShanah, and
Yom Kippur (for those who must eat)*

A tower of

victories for the king, God is faithful to the anointed one, to David and his descendants forever. May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

יִרְאוּ אֶת־יְהוָה קְדָשָׁיו. כִּי־אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים
 רָשׁוּ וְרָעִבוּ. וְדַרְשֵׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב: הוֹדוּ לַיהוָה כִּי־
 טוֹב. כִּי לְעוֹלָם חֲסִדוֹ: פּוֹתַח אֶת־יְדָדָה. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:
 בְּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ: נַעַר הָיִיתִי
 גַּם־זָקֵנְתִי וְלֹא־רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ־לָחֶם: יְהוָה עַז
 לַעֲמוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

ABRIDGED BIRKAT HAMAZON

Continued from page 118

AL HA-ARETZ

Blessing for the Abundance of the Land of Israel

כְּפָתוּב. וְאָכַלְתָּ וּשְׂבַעְתָּ. וּבִרְכַת אֶת־יְהוָה אֱלֹהֶיךָ עַל הָאָרֶץ
 הַטְּבָה אֲשֶׁר נָתַן־לָךְ: בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל הַמְּזוֹן:

BINYAN YERUSHALAYIM

Blessing for Jerusalem

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ: בְּרוּךְ אַתָּה יי
 בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

HA-TOV VI-HA-MAYTIV

Blessing for God's Goodness

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם הָאֵל אָבִינוּ מְלַפְּנוּ
 אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יּוֹצְרָנוּ קְדוֹשֵׁנוּ. קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ
 רוֹעֵה יִשְׂרָאֵל. הַמְּלֹךְ הַטּוֹב וְהַמְּטִיב לְכָל. שְׂפָכַל יוֹם וַיּוֹם הוּא
 הַטֵּיב הוּא מְטִיב הוּא יִיטִיב לָנוּ:

Revere the Lord, all God's holy ones, for nothing is lacking to those who revere the Lord. Young lions thrash with hunger, but those who seek the Lord never lack any good things. Give thanks to the Lord, for God is good; God's faithful love is forever. Thine open hand fully satisfies the needs of all who live. Blessed each one who trusts in the Lord, whose protection the Lord will surely be. I was young, and now I have grown old, but I have never seen a righteous person forsaken, whose child is forced to beg for bread. The Lord gives strength to God's own people; the Lord blesses this people with peace.

ABRIDGED BIRKAT HAMAZON

Continued from page 119

AL HA-ARETZ

As it is written in the Torah: And thou shalt eat and be satisfied and offer blessing unto the Lord for the good earth which your God has given you. Blessed art thou, Lord, for the earth and for its food.

BINYAN YERUSHALAYIM

Restore Jerusalem, the holy city, speedily and in our days. Blessed art thou, Lord, by whose mercy and love Jerusalem is rebuilt. Amen.

HA-TOV VI-HA-MAYTIV

Blessed art thou, Lord our God, Ruler of the universe, God, our Father, our Sovereign, our Magnificent One, our Creator, our Liberator, our Maker; our Holy One, the Holy One of Jacob; our Shepherd, the Shepherd of Israel; the Ruler who is Good and does good things for all; who each day has done good, does good, and will do good for us.

הֲרַחֵמֵנוּ הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּין כָּאֵן. אוֹתָנוּ וְאֶת כָּל
 אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב
 בְּכָל מִפְּלֵ כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה.
 וְנֹאמֵר אָמֵן:

On Shabbat

הֲרַחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי
 הָעוֹלָמִים: (אָמֵן)

On Rosh Hodesh

הֲרַחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה
 וְלִבְרָכָה: (אָמֵן)

On Yom Tov, including Hol HaMoed

הֲרַחֵמֵנוּ הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוּ טוֹב: (אָמֵן)

On Rosh HaShanah

הֲרַחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
 וְלִבְרָכָה: (אָמֵן)

On Sukkot, including Hol HaMoed

הֲרַחֵמֵנוּ הוּא יָקִים לָנוּ אֶת־סִפְת דָּוִד הַנִּפְלֵת: (אָמֵן)

On Hanukkah, Purim, and Yom HaAtzmaut

הֲרַחֵמֵנוּ הוּא יַעֲשֶׂה לָנוּ נִסִּים וְנִפְלְאוֹת כַּאֲשֶׁר עָשָׂה
 לְאֲבוֹתֵינוּ בְּיָמֵם הָהֵם בְּזִמְן הַזֶּה: (אָמֵן)

May the Merciful One bless all who are dining here, us and all that belongs to us, as our ancestors Abraham, Isaac and Jacob were blessed; Abraham, “in everything;” Isaac, “from everything;” and Jacob, “everything;” so may God bless us, all of us together, with a complete blessing. And let us say, Amen.

On Shabbat

May the Merciful One grant us as a heritage a day that is perfect Sabbath rest for all eternity. (Amen)

On Rosh Hodesh

May the Merciful One inaugurate this month for us with goodness and blessing. (Amen)

On Yom Tov, including Hol HaMoed

May the Merciful One grant us as a heritage a day that is wholly good. (Amen)

On Rosh HaShanah

May the Merciful One inaugurate this year for us with goodness and blessing. (Amen)

On Sukkot, including Hol HaMoed

May the Merciful One restore for us the fallen *sukkah* of David. (Amen)

On Hanukkah, Purim, and Yom HaAtzmaut

May the Merciful One favor us with miracles and wonders as our ancestors experienced at this season of the year. (Amen)

At all times

הַרְחַמֵּן הוּא יְבַרְךָ אֶת מְדִינַת יִשְׂרָאֵל רֵאשִׁית צְמִיחַת
גְּאֻלַּתֵּנוּ: (אָמֵן)

הַרְחַמֵּן הוּא יִזְכְּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא:
(אָמֵן)

*On Shabbat, Yom Tov, Rosh Hodesh,
Hol HaMoed, Rosh HaShanah, and
Yom Kippur (for those who must eat)*

מַגְדוּל

On Weekdays

מַגְדִּיל

יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד-עוֹלָם:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

PRAYER AT THE END OF SUKKOT

Upon leaving the Sukkah for the last time on the festival

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. כְּשֶׁם שְׁקִימָתִי
וַיִּשְׁבְּתִי בְּסֻכָּה זוֹ. כֵּן אֲזַכֶּה לְשָׁנָה הַבָּאָה לֵישֵׁב בְּסֻכַּת עוֹרוֹ
שֶׁל לוֹיִתָּן:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

At all times

May the Merciful One bless the State of Israel, the first flowering of our redemption. (Amen)

May the Merciful One regard us as worthy to experience the days of the Messiah and life in the world-to-come. (Amen)

On Weekdays
God increases

*On Shabbat, Yom Tov, Rosh Hodesh,
Hól HaMoed, Rosh HaShanah, and
Yom Kippur (for those who must eat)*

A tower of

victories for the king, God is faithful to the anointed one, to David and his descendants forever. May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

PRAYER AT THE END OF SUKKOT

Upon leaving the Sukkah for the last time on the festival

May it be thy will, Lord our God and God of our ancestors, that just as we have fulfilled the *mitzvah* of dwelling in this *Sukkah*, so may we be privileged next year to dwell in the *Sukkah* of the Messianic Era, whose walls will be made of Leviathan's hide.

Next Year in Jerusalem!

ERUV TAVSHILIN

*Cooking is prohibited on Shabbat but permitted on Yom Tov. However, when Yom Tov immediately precedes Shabbat, it is not permissible to cook on that Yom Tov for Shabbat unless one begins to prepare the Shabbat meal before Yom Tov begins. This is done symbolically by creating an **eruv**, setting aside as a combination, a piece of bread or matzah and one cooked food, such as a hard boiled egg, that will be part of a Shabbat meal. Since cooking the Shabbat meal was thereby started before Yom Tov began, one may complete its preparation on Yom Tov. When the foods for Shabbat are set aside, the following prayers are recited.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, and instructed us concerning the *mitzvah* of *Eruv*.

בְּהֵדִין עֵרוּבָא יְהִיא שְׂרָא לָנָא לְאַפּוּי וּלְבִשּׁוּלֵי וּלְאַטְמוּנֵי
וּלְאַדְלוּקֵי שְׂרָגָא וּלְתַקְנָא וּלְמַעַבְד כּל צְרִכְנָא מִיּוֹמָא טַבָּא
לְשַׁבְּתָא:

With this *eruv*, setting aside this combination of foods reserved for my Shabbat meal, it is permissible for us to bake, cook, keep warm, kindle a flame and keep it lit, and perform anything necessary to prepare meals on *Yom Tov* for Shabbat.

ברכות השחר
פסוקי דזמרא

BIRCHOT HASHAḤAR
PISUKAY DIZIMRAH

Morning Blessings and
Passages of Praise to God

Shabbat, *Yom Tov*, and Weekday

TALLIT AND TEFILLIN

*On putting on the Tallit**A symbol of holiness an reminder
of God's all-pervading presence*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

*On wrapping the Tefillin**Weekdays only**For the arm**A symbol of the intention that our actions this day will
conform to God's teaching, and hallow God's name*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין:

*For the head**A symbol of the intention that our thoughts and desires
this day will be turned to God, and hallow God's name*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

Upon winding the Tefillin on the palm of the hand (Hosea 2:21-22)

וְאַרְשָׁתִּיךָ לִי לְעוֹלָם.

וְאַרְשָׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

וְאַרְשָׁתִּיךָ לִי בְּאֵמוּנָה וּבְיָדְעָתָ אֶת־יְהוָה:

TALLIT AND TEFILLIN

On putting on the Tallit

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we wrap ourselves in the *Tallit*.

On wrapping the Tefillin

Weekdays only

For the arm

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we put on *Tefillin*.

For the head

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, and instructed us concerning the *mitzvah* of *Tefillin*.

Blessed is God's glorious sovereign name forever.

Upon winding the Tefillin on the palm of the hand (Hosea 2:21-22)

“And I will betroth thee to me forever.

“And I will betroth thee to me with righteousness and justice, kindness and mercy.

“And I will betroth thee to me faithfully, and you shall know the Eternal.”

MAH TOVU

*We come to God's House to pour out our hearts
in prayer with the conviction that we will be
answered because of God's love.*

מֵה־טָבוֹ אֱהָלֶיךָ יַעֲקֹב.
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ.
אֲשַׁתְּחוּהָ אֶל־הַיְכָל־קִדְשֶׁךָ בִּירְאָתְךָ:

יְהוָה אֶהְבְּתִי מֵעוֹן בֵּיתְךָ.
וּמְקוֹם מְשָׁפֵן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָה.
אֶבְרַכָּהּ לִפְנֵי־יְהוָה עֲשֵׂי:

וְאֲנִי תִפְלְתִי־לְךָ יְהוָה עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

MAH TOVU

Rabbi

How lovely are thy tents, O Jacob,
Thy dwellings, Israel, O how fair!

Through thy great loving-kindness
we have come to thy house, O God;
With reverence we will worship thee in thy holy shrine.

Lord, we love to dwell in thy house,
The place where thy glory abides.

Before thee we will worship and bow down,
We will bend the knee before the Lord, our Maker.

Rabbi and congregation conclude together:

May my prayer unto thee, O Lord,
find favorable acceptance in this hour;
In thy great loving-kindness, answer me, O God,
with thy faithful help. Amen.

BIRCHOT HASHAḤAR THE MORNING BLESSINGS

The gift of the eternal soul

אֱלֹהֵי נְשָׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָה אֶתָּה
 יִצְרַתָּה אֶתָּה נִפְחַתָּה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי. וְאַתָּה עֲתִיד
 לְטַלְהָ מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֲתִיד לְבוֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה
 בְּקִרְבִּי (For a man) מוֹדָה / (For a woman) מוֹדָה
 אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רְבוּן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל
 הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יי הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים:

Congregation rises.

Gratitude for basic abilities and possessions

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה
 לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם שֶׁעָשִׂנִי בְּצַלְמוֹ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם שֶׁעָשִׂנִי
 (For a man) בֶּן חוֹרִין: / (For a woman) בֵּת חוֹרִין:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם שֶׁעָשִׂנִי יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם מְלַבֵּישׁ עַרְמִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים:

BIRCHOT HASHAḤAR THE MORNING BLESSINGS

My God! The soul, thy precious gift to me, came pure from thee. Thou, O Lord, created it and faithfully guard it within me. At the appointed time it will be taken from me in this world to be endowed with immortal life in the time to come. My God and God of my ancestors, while the breath of life is in me, I declare my allegiance to thee, Sovereign of creation, Lord of all souls. Blessed art thou, Lord who restores soul-breath to lifeless bodies.

Congregation rises.

Blessed art thou, Lord our God, Ruler of the universe, who endows the rooster with the ability to discern between day and night.

Blessed art thou, Lord our God, Ruler of the universe, who has created me in the divine image.

Blessed art thou, Lord our God, Ruler of the universe, who has made me free.

Blessed art thou, Lord our God, Ruler of the universe, who has made me Israel.

Blessed art thou, Lord Our God, Ruler of the universe, who opens the eyes of the blind.

Blessed art thou, Lord our God, Ruler of the universe, who clothes the naked.

Blessed art thou, Lord our God, Ruler of the universe, who frees the bound.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַעוֹשֶׂה לִּי כָּל צְרָכַי:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִיֵּן מִצְעָדֵי גִבֹּר:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגְבוּרָה:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיֶּעָף כָּח:

Congregation is seated.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שָׁנָה מֵעֵינַי
 וּתְנוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֵלֵהי
 אֲבוֹתֵינוּ שֶׁתְּרַגְּלֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ. וְאֵל תְּבִיאֵנוּ
 לֹא לַיְדֵי חָטָא וְלֹא לַיְדֵי עֲבָרָה וְעוֹן וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי
 בְּזִיוֹן. וְאֵל תִּשְׁלַט בְּנוּ יֵצֵר הָרַע. וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֶבֶר
 רָע. וּדְבַקְנוּ בְּיֵצֵר הַטוֹב וּבְמַעֲשֵׂים טוֹבִים. וְכַף אֶת יִצְרָנוּ
 לְהַשְׁתַּעֲבֹד לָךְ. וּתְנַנְּנוּ הַיּוֹם וּבְכָל יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
 בְּעֵינֶיךָ וּבְעֵינַי כָּל רוּאֵנוּ. וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה
 יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

Blessed art thou, Lord our God, Ruler of the universe, who lifts the bent.

Blessed art thou, Lord our God, Ruler of the universe, who spreads dry land over the waters.

Blessed art thou, Lord our God, Ruler of the universe, who provides for all my needs.

Blessed art thou, Lord our God, Ruler of the universe, who makes me sure-footed.

Blessed art thou, Lord our God, Ruler of the universe, who girds Israel with strength.

Blessed art thou, Lord our God, Ruler of the universe, who crowns Israel with glory.

Blessed art thou, Lord our God, Ruler of the universe, who gives power to the faint.

Congregation is seated.

Blessed art thou, Lord our God, Ruler of the universe, who has removed sleep from my eyes and slumber from my eyelids. Lord our God and God of our ancestors, grant that we may live in accordance with thy Torah and its commandments. Keep us from falling into the power of sin, temptation, and disgrace, and let not the evil impulse gain sway over us. Keep us far from wicked people and corrupt companions, and grant that we may cling to our better natures and engage in good deeds. We pray that our will may conform to thine, so that we may give ourselves whole-heartedly to thy service. Grant that we may ever be worthy of love and mercy in thine eyes, and in the eyes of all who see us, and may thou ever bestow thy great kindnesses upon us. Blessed art thou, Lord who bestows loving-kindnesses upon the people Israel.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּפִתְרָהּ וּבְגִלּוּיָהּ.
וּמוֹדָה עַל הָאֲמֶת וְדוֹבֵר אֲמֶת בְּלִבָּבוֹ וַיִּשְׁפֹּם וַיֹּאמֶר:

רְבוֹן כָּל הָעוֹלָמִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּים. מָה אֲנַחְנוּ מָה חַיֵּינוּ
מָה חֲסֵדְנוּ מָה צְדָקְנוּ מָה יְשׁוּעָתְנוּ מָה כַּחַנוּ מָה גְבוּרָתְנוּ.
מָה נֹאמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָּל הַגְּבוּרִים
כָּאִין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ וַחֲכָמִים כְּבִלֵי מַדְעַ וְנְבוֹנִים
כְּבִלֵי הַשֶּׁכֶל. כִּי רוֹב מַעֲשֵׂיהֶם תָּהוּ וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַפֶּל הֶבֶל (לְבַד הַנְּשָׂמָה
הַטְּהוּרָה שֶׁהִיא עֲתִידָה לַתֵּן דִּין וְחֶשְׁבוֹן לְפָנֶיךָ כֹּסֵא כְבוֹדְךָ):

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אֲבָרָהִם אֱהָבְךָ שְׁנֵשְׁבַעְתָּ
לוֹ בְּהַר הַמּוֹרִיָּה. זָרַע יִצְחָק יַחֲדוֹ שְׁנַעֲקֵד עַל גְּבֵי הַמִּזְבֵּחַ.
עֲדַת יַעֲקֹב בְּנֵךְ בְּכוֹרְךָ שְׁמֵאֱהָבְתָךְ שְׁאֱהָבְתָ אוֹתוֹ וּמְשַׁמְחֶתְךָ
שְׁשַׁמְחֶת בּוֹ קְרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוֹן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבְּחֶךָ וּלְפַאֲרֶךָ
וּלְבָרְךָ וּלְקַדְשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ: אֲשֶׁרֵינוּ מֵה־טוֹב
חֻלְקָנוּ. וּמֵה נָעִים גּוֹרְלָנוּ. וּמֵה יָפָה יְרֻשָׁתְנוּ. אֲשֶׁרֵינוּ שְׁאֲנַחְנוּ
מִשְׁכִּימִים וּמַעֲרִיבִים עָרֵב וְבָקֵר וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם:

Always be filled with the fear of heaven,
both in matters hidden and revealed.

Acknowledging truth, and speaking truth in your heart,
arise each morning and say:

Sovereign of all worlds, we lay our plea before thee, not because of our virtues, but because of our reliance on thy boundless mercy. What are we? What is our life? What is the worth of our kindness and merits, our helpfulness and our strength? What can frail mortals say before thee, Lord our God and God of our ancestors? Are not all whom the world proclaims mighty as naught before thee, those of renown as though they had not been, the wise as though without knowledge, and the intelligent as though without understanding? For are not most human deeds empty, and the days of human existence, vanity in thy sight? The superiority of human over beast would count for little, because of the vanity of life (were it not for the soul, implanted within us and which is accountable to thee).

But we are thy covenanted people. We are the children of Abraham who loved thee, and to whom thou, Lord, made a pledge on Mount Moriah. We are the descendants of Isaac, his favored one, who was bound on the altar. We are the congregation of Jacob, who secured the birthright, and whom thou, Lord, called Israel and Jeshurun because of his love for thee, and the joy he gave thee.

We therefore must give thanks and sing praises unto thee, and proclaim the holiness of thy name. Happy are we whose portion is lovely, whose lot is pleasant, and whose heritage is beautiful. Happy are we who are privileged twice each day, morning and evening, to proclaim:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם. אַתָּה הוּא מִשְׁנִבְרָא

הָעוֹלָם. אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא:

קִדְּשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ.

וּבִישׁוּעַתְךָ תָּרִים וְתִגְבְּיָהּ קַרְנֵנוּ: בְּרוּךְ אַתָּה יי מְקַדְּשׁ אֶת

שְׁמֶךָ בְּרַבִּים:

THE DAILY PSALMS

On Sunday, Psalm 24

הַיּוֹם יוֹם רֵאשׁוֹן בְּשַׁבָּת שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמְּקֻדָּשׁ:

לְדָוִד מְזֻמָּר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ. תִּבֵּל וַיִּשְׁבִּי בָּהּ:

כִּי-הוּא עַל-יַמִּים יִסְדָּהּ. וְעַל-נְהַרֹת יִכּוֹנְנֶהּ:

מִיַּעֲלֶה בְּהַר-יְהוָה. וּמִי-יָקוּם בְּמָקוֹם קִדְּשׁוֹ:

נָקִי כַפָּיִם וּבֵרֶל-לֵבָב. אֲשֶׁר לֹא-נָשָׂא לִשְׂוֹא נַפְשִׁי.

וְלֹא נִשְׁבַּע לְמַרְמָה:

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

Thou, Lord, are the One and only God who existed before the world was created; and thou, Lord, are the One and only God ever since the world came into being. Thou, Lord, are the One and only God in this world of transitory existence, and thou, Lord, are the One and only God in the world to come of everlasting life. Reveal thy holiness through those who hallow thy name by their faith and deeds; yea, may they hallow thy name throughout the world. Be thou exalted through thy deliverance of us, and may our spiritual power be thus increased in the world. Blessed art thou, Lord who causes thy name to be hallowed, through thy people, before the eyes of all.

THE DAILY PSALMS

On Sunday, Psalm 24

This is the first day of the week, on which the Levites would sing in the Holy Temple:

To David, A Psalm.

The earth is the Lord's and the fullness thereof,
The world and all who dwell therein.
God founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord,
And who may stand in God's holy place?
Someone with clean hands and a pure heart,
Whose desire is not set upon vanity,
And who has not sworn deceitfully.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה יוֹר דְּרִשְׁיוֹ. מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רְאֲשֵׁיכֶם.
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד:
מִי זֶה מִלֶּךְ הַכְּבוֹד. יְהוָה עֲזוּז וְגִבּוֹר.
יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאֲשֵׁיכֶם.
וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד:
מִי הוּא זֶה מִלֶּךְ הַכְּבוֹד:
יְהוָה צְבָאוֹת. הוּא מִלֶּךְ הַכְּבוֹד. סֵלָה:

On Monday, Psalm 48

הַיּוֹם יוֹם שְׁנֵי בִשְׁבַת שָׁבוּ הָיוּ הַלְלוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

שִׁיר מִזְמוֹר לְבְנֵי־קִנְחָן:
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הִרְקִדְשׁוּ:

יִפֶּה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ.
הִרְצִיּוֹן יִרְכְּתֵי צִפּוֹן קִרְיַת מִלֶּךְ רַב:
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב:

כִּי־הִגִּה הַמְּלָכִים נוֹעְדוּ עָבְרוּ יַחְדָּו:
הִמָּה רָאוּ כֵן תִּמְהוּ נִבְהָלוּ נִחַפְּזוּ:

Such a person shall receive a blessing from the Eternal,
 And the reward of righteousness from the God of deliverance.
 Such is the generation of those who seek thee,
 Who seek thy presence, O God of Jacob. Selah!

Lift up your heads, O ye gates,
 And be lifted up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 The Lord, strong and mighty,
 The Lord, mighty in battle.

Lift up your heads, O ye gates,
 Yea, lift them up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 Indeed, the Lord of Hosts is the King of glory. Selah!

On Monday, Psalm 48

This is the second day of the week, on which the Levites would sing in the Holy Temple:

A Song; a Psalm of the Sons of Korah.
 Great is the Lord, and much to be praised,
 In the city of our God, on the Lord's holy mountain.

A beautiful vista, joy of the whole earth, is
 Mount Zion, the uttermost parts of the north,
 the city of the great King.

God, in Jerusalem's palaces, is known as a stronghold.

For, lo, the kings assembled themselves
 and came forward together.

They looked and were amazed; they turned in fear and hurried
 away.

רְעֵדָה אַחֲזַתֶּם שָׁם חֵיל פִּיּוֹלָדָה:
בְּרוּחַ קָדִים תִּשְׁבֵּר אַנְיֹת תְּרִשִׁישׁ:

כַּאֲשֶׁר שָׁמַעְנוּ בֵּן רְאִינוּ בְּעִיר־יְהוָה צְבָאוֹת
בְּעִיר אֱלֹהֵינוּ. אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם. סְלָה:

דְּמִינוּ אֱלֹהִים חֲסִדָּךְ בְּקֶרֶב הַיְכָלְךָ:
כְּשִׁמְךָ אֱלֹהִים בֵּן תְּהַלְתֶּךָ עַל־קְצוֹי־אָרֶץ.
צֶדֶק מְלֶאכָה יְמִינֶךָ:

יְשַׁמַּח הַר־צִיּוֹן. תִּגְלָנָה בְּנוֹת יְהוּדָה.
לְמַעַן מִשְׁפָּטֶיךָ:

סִבּוּ צִיּוֹן וְהַקִּיפוּהָ. סִפְרוּ מַגְדְּלֶיהָ:
שִׁיתוּ לְבַבְכֶם לְחִילָה. פִּסְגוּ אַרְמְנוֹתֶיהָ.
לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן:
כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד. הוּא יְנַהַגְנוּ עַל־מוֹת:

On Tuesday, Psalm 82

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר לְאַסָּף.

אֱלֹהִים נָצַב בַּעֲדַת־אֵל. בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט:
עַד־מָתִי תִשְׁפָּטוּ־עוֹל. וּפְנֵי רָשָׁעִים תִּשְׁאוּ־סְלָה:

שְׁפָטוּ־דַל וַיִּתּוֹם. עָנִי וְרֹשׁ הַצְּדִיקוּ:
פְּלֹטוּ־דַל וְאַבְיוֹן. מִיַּד רָשָׁעִים הַצִּילוּ:

Trembling took hold of them there, pangs like a woman birthing.
With thine east wind, shattered were the ships of Tarshish.

Just as we heard it, we saw it happen in the city of
the Lord of Hosts, in the city of our God.

O God, establish it firmly forever! Selah!

We reflected on thy faithfulness, God, in the midst of thy Temple.
As is thy name, so is thy praise unto the ends of the earth.
Thy right hand is full of righteousness.

Let Mount Zion be glad, let the daughters of Judah rejoice,
Because of thy judgments.

Circle Zion, and go round about her; count her towers;
Mark her ramparts, study her palaces.
Be ready to recount it to the very last generation,
Yes, this is God, our God, for ever and ever, our guide eternally.

On Tuesday, Psalm 82

This is the third day of the week, on which the Levites would sing in the
Holy Temple:

A Psalm of Asaph.

God stands in the divine assembly; in the midst of the judges,
God alone is judge.

How long will you judge unjustly, and favor the wicked? Selah!

Find for the poor and orphan.

Vindicate the afflicted and destitute.

Rescue the poor and needy.

Deliver them out of the hand of the wicked.

לֹא יִדְעוּ וְלֹא יִבְיִנוּ. בַּחֲשֵׁכָה יִתְהַלְכוּ.
יְמוּטוּ כָּל־מוֹסְדֵי אָרֶץ:

אֲנִי־אֲמַרְתִּי אֱלֹהִים אַתֶּם וּבִנֵי עֲלִיּוֹן כְּלַכֶּם:
אֲכֵן כְּאָדָם תְּמוֹתוֹן וּכְאֶחָד הַשָּׁרִים תִּפְלוּ:

קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ. כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

On Wednesday, Psalm 94; 95:1-3

הַיּוֹם יוֹם רִבִיעִי בַשַּׁבָּת שָׁבוּ הָיוּ הַלְלוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

אֶל־נִקְמוֹת יְהוָה. אֵל נִקְמוֹת הוֹפִיעַ:
הַנְּשֵׂא שִׁפְט הָאָרֶץ. הָשֵׁב גָּמוּל עַל־גַּאִים:

עַד־מָתִי רְשָׁעִים יְהוָה. עַד־מָתִי רְשָׁעִים יַעֲלֹזוּ:
יִבִיעוּ יִדְבְּרוּ עֲתָק. יִתְאַמְרוּ כָּל־פֹּעֲלֵי אֹן:

עֲמֹךְ יְהוָה יִדְכָּאוּ וְנִחַלְתָּךְ יַעֲנוּ:
אֲלִמְנָה וְגַר יִהְרְגוּ וִיתוּמִים יִרְצִיחוּ:
וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה וְלֹא־יִבִין אֱלֹהֵי יַעֲקֹב:

כִּינּוּ בַעֲרִים בַּעַם. וּכְסִילִים מָתִי תִשְׁכִּילוּ:
הַנִּטֵּעַ אֲזֵן הֲלֹא יִשְׁמַע. אִם־יִצֹר עֵינַי הֲלֹא יִבִיט:
הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ. הַמְלַמֵּד אָדָם דָּעַת:
יְהוָה יִדַּע מַחֲשַׁבוֹת אָדָם כִּי־הֵמָּה הִבֵּל:

These corrupt judges know not, neither do they understand;
 they are in the dark;

They make all the foundations of the earth unstable.

I thought: You are gods, children of on high.

But, indeed, you too shall die like mortals,
 and fall like any human leader.

Arise, O God, judge the earth, for thou shalt master all nations.

On Wednesday, Psalm 94; 95:1-3

This is the fourth day of the week, on which the Levites would sing in the Holy Temple:

Avenging God! Lord! Avenging God appear!

Stand up, Judge of the earth; give the arrogant what they deserve.

How long, Lord, shall the wicked prevail?

How long shall the wicked exult?

They gush, they speak arrogantly; all the iniquitous ones
 think they cannot be touched.

They crush thy people, Lord! They afflict thy heritage.

They slay the widow and the stranger, and murder the orphan.

And they say: The Lord will not see,
 neither will the God of Jacob notice.

Take heed, brutish ones among the people;
 fools, when will you understand?

Shall God, who implants the ear, not hear?

Shall God, who forms the eye, not see?

Shall God, who holds nations accountable, not punish?

God, who teaches humankind knowledge,

The Lord, indeed, knows our thoughts,
 and they are full of pretense.

אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר־תִּסְרְנוּ יְהִי וּמִתּוֹרַתְךָ תִּלְמַדְנוּ:
 לְהַשְׁקִיט לוֹ מִיָּמִי רַע עַד יִכְרֶה לְרַשָּׁע שְׁחַת:
 כִּי לֹא־יִטֵּשׁ יְהוָה עִמּוֹ. וְנַחֲלָתוֹ לֹא יַעֲזֹב:
 כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׂרָאֵל:

מִי־יָקוּם לִי עִם־מַרְעִים.
 מִי־תִצַּב לִי עִם־פְּעָלֵי אָוֶן:
 לוֹלִי יְהוֹה עֲזָרְתָה לִי כַּמַּעַט שְׁכָנָה דוּמָה נַפְשִׁי:

אִם־אֲמַרְתִּי מָטָה רַגְלִי חֲסִדְךָ יְהוָה יִסְעָדָנִי:
 בָּרוּךְ שְׂרַעְפֵּי בְּקִרְבֵי תַנְחוּמֶיךָ יִשְׁעִשְׂעוּ נַפְשִׁי:

הִיחַבְּרְךָ כֹּסֵא הַוּוֹת. יִצַּר עֲמָל עָלֵי־חֶק:
 יְגוּדוּ עַל־נַפְשׁ צְדִיק וְדָם נָקִי יִרְשִׁיעוּ:

וַיְהִי יְהוָה לִי לְמִשְׁגָּב וְאֱלֹהֵי לְצוּר מַחְסִי:
 וַיָּשָׁב עָלֵיהֶם אֶת־אוֹנָם.

וּבְרַעְתֶּם יִצְמִיתֶם. יִצְמִיתֶם יְהוָה אֱלֹהֵינוּ:

לְכוּ נִרְנְנָה לַיהוָה. נִרְיַעָה לְצוּר יִשְׁעֵנוּ:
 נִקְדְּמָה פָּנָיו בְּתוֹדָה. בְּזִמְרוֹת נִרְיַע לוֹ:
 כִּי אֵל גָּדוֹל יְהוָה. וּמְלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:

Happy each one whom thou, Lord, instruct and teach of thy law;
That they may have respite from the days of evil,
 until the pit be dug for the wicked.
For the Lord will not abandon Israel, nor forsake them.
For judgment shall become just,
 and all the upright in heart shall follow it.

Who will rise up for me against the evil-doers?
Who will stand for me against the workers of iniquity?
Had not the Lord been my help,
 my soul would already be silenced.

If I say, "My foot slips," thy faithfulness, Lord, holds me up.
When my cares are many within me, thy comforts delight my soul.

Shall the seat of wickedness have fellowship with thee,
 those who do mischief by statute?
They gather themselves together against
 the soul of the righteous, and condemn innocent blood.

But the Lord has been my high tower, and my God,
 a rock for refuge.

And God will bring upon them their own iniquity,
And will cut them off, because of their own evil.
The Lord our God will crush them.

Come, let us sing to the Lord.
 Let us acclaim the stronghold of our help.
Let us enter God's presence with thanksgiving,
 with songs of praise and acclamation.
For mighty, great is the Lord, and sovereign,
 exalted above all powers.

On Thursday, Psalm 81

הַיּוֹם יוֹם חַמִּישִׁי בַשַּׁבָּת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

לְמַנְצַח עַל־הַגָּתִית לְאַסֶּף:

הֲרַנִּינוּ לֵאלֹהִים עוֹזְנֵנוּ. הֲרִיעוּ לֵאלֹהֵי יַעֲקֹב:

שְׁאוּ־זַמְרָה וּתְנוּ־תֶף. כְּנֹר נְעִים עַם־נְבֹל:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם חַגֵּנוּ:

כִּי חֵק לְיִשְׂרָאֵל הוּא. מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

עֲדוֹת בִּיהוֹסֵף שְׁמוֹ. בְּצֵאתוֹ עַל־אֶרֶץ מִצְרַיִם.

שִׁפְתַי לֹא־יִדְעֵתִי אֲשַׁמְעַ:

הַסִּירוֹתַי מִסִּבְלָיִךְ שְׁכֹמוֹ. כַּפְּיוֹ מִדּוֹד תַּעֲבֹרְנָה:

בְּצָרָה קָרָאתָ וְאֶחֱלָצְךָ. אֶעֱנֶךָ בְּסִתֵּר רַעַם.

אֲבַחֲנֶךָ עַל־מֵי מְרִיבָה. סֵלָה:

שָׁמַע עַמִּי וְאֶעֱיֶדָה בָּךְ. יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי:

לֹא־יִהְיֶה בָּךְ אֵל זָר. וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכַר:

אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם.

הֲרַחֲב־פִּיךָ וְאִמְלֵאֵהוּ:

וְלֹא־שָׁמַע עַמִּי לְקוֹלִי. וְיִשְׂרָאֵל לֹא־אָבָה לִי:

וְאֲשַׁלַּחֵהוּ בְּשָׁרִירוֹת לְבָם. יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם:

On Thursday, Psalm 81

This is the fifth day of the week, on which the Levites would sing in the Holy Temple:

For the Conductor. On the Gittith. Of Asaph.

Sing joyfully unto our God, the source of our strength.

Shout with jubilation unto the God of Jacob.

Strike up the chorus, take the drum;

play sweet music on harp and lute.

Sound the *Shofar* on the New Moon Day.

For it is a statute unto Israel, an ordinance of the God of Jacob.

God set it as a witness in Joseph,

in going forth over the land of Egypt.

I heard a language I did not know:

I removed the burden from his shoulder; Israel's hands were freed.

You called in trouble, and I rescued you.

I answered you in the secret place of thunder.

I tested you at the waters of Meribah. Selah!

Hear, my people, and I will admonish you:

Israel, if you would only hearken unto me!

Have no strange god among you. Do not worship any foreign god.

I am the Lord your God, who brought you up

out of the land of Egypt.

Open your mouth wide, and I will fill it.

But my people hearkened not to my voice;

and Israel would not be loyal to me.

I sent them away to follow the stubbornness of their heart.

Let them walk in their own counsels.

לו עָמִי שִׁמְעֵ לִי. יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ:
כְּמַעֲט אוֹיְבֵיהֶם אֲכַנִּיעַ וְעַל-צָרֵיהֶם אָשִׁיב יָדַי:

מִשְׁנָאֵי יְהוָה יִכְחָשׁוּ-לוֹ. וַיְהִי עִתָּם לְעוֹלָם:
וַיֶּאֱכִלְהוּ מִחֶלֶב חֶטֶה. וּמִצֹּר דָּבַשׁ אֲשַׁבִּיעֶנּוּ:

On Friday, Psalm 93

הַיּוֹם יוֹם שִׁישִׁי בַשַּׁבָּת שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

יְהוָה מָלְךְ גִּבּוֹר לְבָשׁ.
לְבָשׁ יְהוָה עֹז הַתְּאֵזֶר.
אֶף-תִּכּוֹן תִּבְל בַּל-תִּמוּט:

נִכּוֹן כְּסֵאֶךָ מֵאֵז.
מֵעוֹלָם אֶתָּה:

נִשְׂאוּ נְהַרּוֹת יְהוָה.
נִשְׂאוּ נְהַרּוֹת קוֹלָם.
יִשְׂאוּ נְהַרּוֹת דְּכֵימִם:

מִקְלוֹת מַיִם רַבִּים.
אֲדִירִים מִשְׁבָּרֵי-יָם.
אֲדִיר בְּמָרוֹם יְהוָה:

עֲדַתְיךָ נֶאֱמָנוּ מְאֹד.
לְבֵיתְךָ נֶאֱוָה-קִדְשׁ.
יְהוָה לְאַרְךָ יָמִים:

O that my people would hearken unto me,
 that Israel would walk in my ways!
 Then I would quickly subdue their enemies,
 and turn my hand against their adversaries.

Those who hate the Lord will dwindle away;
 Their punishment will endure forever.
 And God will feed the people with the choicest of wheat;
 And I will satisfy you with honey extracted from the rock.

On Friday, Psalm 93

This is the sixth day of the week, on which the Levites would sing in the Holy Temple:

The Lord reigns,
 Robed in splendor,
 Garbed in might,
 Engirt with power;
 The world stands firm,
 Never to be shaken.

Thy throne was established,
 Without beginning;
 Before anything was,
 Thou, alone, did exist.

Floods have raged, Lord,
 Floods have lifted up their voices,
 Floods may raise their thunderous roar.

Above the thunders of vast waters,
 More majestic than ocean breakers,
 Art thou, Lord, on high.

Thine authority is very sure;
 Holiness belongs to thy world,
 Lord, forevermore.

MIZMOR SHIR HANUKAT HABAYIT

Psalm 30

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

אֲרוּמָמָךְ יְהוָה כִּי דִלִּיתָנִי וְלֹא־שִׁמַּחְתָּ אִיבֵי לִי:

יְהוָה אֱלֹהֵי שׁוֹעֲתֵי אֱלִיךָ וַתִּרְפָּאֵנִי:

יְהוָה הַעֲלִיתָ מִן־שָׁאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי־בוֹר:

זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזִכֹּר קִדְשׁוֹ:

כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ.

בְּעָרֵב יֵלִין בְּכִי וּלְבַקֵּר רָנָה:

וְאֲנִי אָמַרְתִּי בְשִׁלּוֹי בַל־אֶמוּט לְעוֹלָם:

יְהוָה בְּרִצּוֹנְךָ הִעֲמַדְתָּה לְהַרְרֵי עֹז.

הִסְתַּרְתָּ פָנֶיךָ הִיִּיתִי נִבְהַל:

אֱלִיךָ יְהוָה אֶקְרָא וְאֶל־אֲדָנִי אֶתְחַנֵּן:

מִה־בְּצַע בְּדָמַי בְּרִדְתִּי אֶל שַׁחַת.

הַיּוֹדֵךְ עֶפְרַיִם הַיְגִיד אֲמַתְךָ:

שִׁמְעֵ־יְהוָה וְחַנּוּנֵי יְהוָה הִיִּה־עֲזָר לִי:

הַפְּכַת מִסְפְּדֵי לְמַחֹל לִי.

פְּתַחְתָּ שְׁקִי וַתֹּאזְרֵנִי שְׂמֻחָה:

לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יָדָם.

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

MIZMOR SHIR ḤANUKAT HABAYIT

Psalm 30

A Psalm. A Song at the Dedication of the Temple. Of David.
I will extol thee, for thou, O Lord, have drawn me up,
And have not let my enemies rejoice over me.

I cried unto thee and was healed;
Lord, thy love brought my soul up from the nether-world,
Revived me from the depths of the pit.

Sing praise unto the Lord, God's faithful ones,
And give thanks for the fame of God's holiness.

A moment in God's anger,
Life at God's will;

Weeping may tarry for the night,
But joy comes in the morning.

When I was comfortable I thought:
"I shall never be harmed."

Lord, in thy favor I was a mountain stronghold;
But then thy face was hidden and I was confounded.

Now unto thee, Lord, I call,
And unto my God I plead:

What value have I, if I go down to the pit?
Shall the dust praise thee? Shall it declare thy truth?

Hear me, Lord, and be gracious unto me;
Lord, be my helper.

Turn my mourning into dancing;
Loosen my sackcloth, and gird me with gladness,
So that my whole being may sing praise to thee,
and not be silent.

Lord my God, I want to give thanks to thee, forever.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 89.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֲלָמָא.
וְאִמְרוּ אָמֵן:

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

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

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 89.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

PISUKAY DIZIMRAH PASSAGES OF PRAISE TO GOD

Congregation rises.

Baruch SheAmar

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא.
 בְּרוּךְ עֲשֵׂה בְּרָאשִׁית.
 בְּרוּךְ אוֹמֵר וְעֲשֵׂה.
 בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
 בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
 בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
 בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו.
 בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.
 בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם הָאֵל הָאָב הַרְחֵמֵן
 הַמְהַלֵּל בְּפִי עַמּוֹ מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו.
 וּבְשִׁירֵי דָוִד עַבְדְּךָ נְהַלֵּלְךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת
 נִגְדְּלְךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ
 יְחִיד חַי הָעוֹלָמִים. מְלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יְעַד שְׁמוֹ הַגָּדוֹל:
 בְּרוּךְ אַתָּה יי מְלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת:

Congregation is seated.

Selected from I Chronicles and Psalms

הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ. הוֹדִיעוּ בְּעַמִּים עַל־לִלְתָיו: שִׁירוֹ
 לוֹ זַמְרוּ-לוֹ. שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו: הִתְהַלְלוּ בְּשֵׁם קְדָשׁוֹ.
 יְשַׁמַּח לֵב מְבַקְשֵׁי יְהוָה: דַּרְשׁוּ יְהוָה וְעֲזֹנוּ. בְּקָשׁוּ פָּנָיו תִּמְדִּד:

PISUKAY DIZIMRAH PASSAGES OF PRAISE TO GOD

Congregation rises.

Baruch SheAmar

Blessed is God who spoke and the universe came into being.

Blessed is God.

Blessed, the Author of creation.

Blessed is God whose word and deed are one;

Blessed, who decrees and fulfills.

Blessed is God who has mercy on the earth;

Blessed, who has mercy on all creatures.

Blessed is God who well rewards those who serve God reverently;

Blessed, who lives forever and abides through all eternity.

Blessed is God who delivers and rescues; and

Blessed, God's name.

Blessed art thou, Lord our God, Ruler of the universe, All-merciful Father, whose praises are sung by thy people. With the psalms of David thy servant we will praise thee, Lord our God; with hymns and songs we will declare thy greatness. We will proclaim thee our King, our God, the One, Eternal. Ruler of the universe, praised and adored is thy great name forevermore. Blessed art thou, Lord and King to whom we bring our psalms of praise.

Congregation is seated.

Selected from I Chronicles and Psalms

Give thanks to the Lord, call God's name; proclaim God's works among the nations. Sing praises to the Almighty; sing. Speak of all God's marvelous deeds. Glory in God's holy name; the heart of those who seek the Lord rejoices. Seek the strength of the Lord;

זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה. מִפְתִּיּוֹ וּמִשְׁפָּטֵי־פִיהוּ: זָרַע יִשְׂרָאֵל
עֲבָדוּ. בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְהוָה אֱלֹהֵינוּ. בְּכָל־הָאָרֶץ
מִשְׁפָּטָיו: זָכְרוּ לְעוֹלָם בְּרִיתוֹ. דְּבַר צְוָה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת
אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֵק. לְיִשְׂרָאֵל
בְּרִית עוֹלָם: לֵאמֹר לְךָ אֶתֶּן אֶרֶץ־כְּנָעַן. חֻבֵּל נַחֲלַתְכֶם:
בְּהִיוֹתְכֶם מְתֵי מִסְפָּר. כְּמַעַט וְגָרִים בָּהּ: וַיִּתְּהַלְכוּ מִגּוֹי אֶל־גּוֹי.
וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ לַעֲשֹׂקֶם. וַיּוֹכַח
עֲלֵיהֶם מַלְכִים: אֶל־תִּגְעוּ בְּמִשִּׁיחֵי. וּבִנְבִיאֵי אֶל־תִּרְעוּ: שִׁירוּ
לִיהוָה כָּל־הָאָרֶץ. בְּשָׁרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם
אֶת־כְּבוֹדוֹ. בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד.
וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים.
וַיְהוָה שָׁמַיִם עָשָׂה:

הוֹד וְהַדָּר לְפָנָיו. עוֹ וְחֻדוֹה בְּמִקְמוֹ: הָבוּ לִיהוָה מִשְׁפָּחוֹת
עַמִּים. הָבוּ לִיהוָה כְּבוֹד וְעוֹ: הָבוּ לִיהוָה כְּבוֹד שְׁמוֹ. שְׂאוּ
מִנְחָה וּבָאוּ לְפָנָיו. הִשְׁתַּחֲווּ לִיהוָה בְּהַדְרַת־קִדְשׁ: חִילוּ
מִלְּפָנָיו כָּל־הָאָרֶץ. אַף־תִּכּוֹן תִּבֵּל בְּלִתְמוּט: יִשְׁמַחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ. וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ.
יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ: אֲזַי יִרְנְנוּ עַצֵּי הַיַּעַר מִלְּפָנָיו
יְהוָה. כִּי־בָא לְשָׁפוֹט אֶת־הָאָרֶץ: הוֹדוּ לִיהוָה כִּי טוֹב. כִּי
לְעוֹלָם חִסְדּוֹ: וְאָמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו. וְקַבְּצֵנוּ
וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קִדְשֶׁךָ. לְהַשְׁתַּבַּח בְּתֵהֱלֹתֶךָ:

seek God's presence continually. Remember the marvels that God has done, the wonders, and the judgments God has spoken. Descendants of God's servant Israel, children of Jacob, the chosen ones, the Lord is our God, whose judgments are over all the earth. Remember, God's covenant is forever, the word commanded to a thousand generations; the pact made with Abraham and the oath to Isaac; established unto Jacob for a statute, to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the portion that is your inheritance. When you were but few in number, very few, and sojourners in the land, and went from nation to nation, from one kingdom to another people, God let no one harm them. For their sake God reproveth kings: Touch not mine anointed ones, and do no harm to my prophets. Sing to the Lord, all the earth; proclaim God's deliverance every day. Declare God's glory among the nations, God's marvelous works among all the peoples. For great is the Lord, and highly to be praised; revered above all gods, for all the gods of the other nations are imposters. The Lord alone made the heavens.

Splendor and beauty precede God; strength and gladness are in God's place. Give glory to the Lord, families of the nations, magnify the Lord's honor and strength. Glory to God; bring an offering and come before the Almighty. Worship the Lord in the beauty of holiness. Tremble before God, all the earth. The world is established; it cannot be moved. Let the heavens be glad, and the earth rejoice. And let them say among the nations: The Lord reigns. Let the sea roar, and all its fullness; the field exult, and all that is upon it. Then shall the trees of the wood sing for joy before the Lord, who comes to judge the earth. Give thanks to the Lord, for God is good; God's faithful love is forever. And say: Deliver us, God of our deliverance. Gather us together and rescue us from the nations, that we may give thanks unto thy holy name, and sing thy praises.

בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעֵלָם. וַיֹּאמְרוּ
 כָּל־הָעַם אָמֵן וְהִלֵּל לַיהוָה: רוּמְמוּ יְהוָה אֱלֹהֵינוּ. וְהִשְׁתַּחֲוּוּ
 לַיהוָה רַגְלָיו. קְדוֹשׁ הוּא: רוּמְמוּ יְהוָה אֱלֹהֵינוּ. וְהִשְׁתַּחֲוּוּ לַיהוָה
 קְדָשׁוֹ. כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוֹ
 וְלֹא־יַעִיר כָּל־חַמְתּוֹ: אַתָּה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי.
 חֲסִדֶּךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי: זְכֹר־רַחֲמֶיךָ יְהוָה. וְחֲסִדֶּיךָ כִּי
 מֵעוֹלָם הֵמָּה: תָּנוּ עַז לְאֱלֹהִים. עַל־יִשְׂרָאֵל גְּאוּתוֹ. וְעַז
 בְּשַׁחֲקִים: נוֹרָא אֱלֹהִים מִמְּקוֹדְשֶׁיךָ. אֵל יִשְׂרָאֵל הוּא נָתַן עֵז
 וְתַעֲצֻמוֹת לְעַם. בְּרוּךְ אֱלֹהִים: אֵל־נִקְמוֹת יְהוָה. אֵל נִקְמוֹת
 הַדּוֹפְעִים: הַנּוֹשֵׂא שִׁפְטֵי הָאָרֶץ. הָשִׁב גְּמוּל עַל־גְּאִים: לַיהוָה
 הַיְשׁוּעָה. עַל־עַמְּךָ בְּרַכְתֶּךָ. סֵלָה: יְהוָה צָבָאוֹת עִמָּנוּ. מִשְׁגֵּב־
 לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה: יְהוָה צָבָאוֹת. אֲשֶׁר־יֵאֲדָם בְּטַח בְּךָ:
 יְהוָה הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלֶתְךָ. וּרְעַם וְנִשְׂאֵם עַד־
 הָעוֹלָם: נִפְשָׁנוּ חִפְתָּה לַיהוָה. עֲזָרְנוּ וּמַגְנָנוּ הוּא: כִּי־בוֹ יִשְׁמַח
 לְבָנוּ. כִּי בְשֵׁם קְדָשׁוֹ בְּטַחְנוּ: יְהִי־חֲסִדֶּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר
 יַחֲלֵנוּ לָךְ: הִרְאֵנוּ יְהוָה חֲסִדֶּךָ. וַיִּשְׁעֶךָ תַּפְּן־לָנוּ: קוֹמָה
 עֲזָרְתָה לָנוּ. וּפְדָנוּ לְמַעַן חֲסִדֶּךָ: אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךָ
 מֵאֶרֶץ מִצְרַיִם. הִרְחַב־פִּיךָ וְאַמְלֵא־הוּ: אֲשֶׁר־יְהָעַם שִׁפְכָה לוֹ.
 אֲשֶׁר־יְהָעַם שְׁיִהוּהוּ אֱלֹהֵיו: וְאֲנִי בַּחֲסִדֶּךָ בְּטַחֲתִי. יִגַּל לְבִי
 בִישׁוּעֶתְךָ. אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:

Blessed is the Lord, God of Israel, for ever and ever. And all the people said: Amen; praise the Lord! Exalt the Lord and bow down at God's footstool. Holy is God. Exalt the Lord our God, and worship at the holy mount, for the Lord our God is holy.

God, who is merciful, forgives and will not destroy; God forgives time and again, and restrains full condemnation. Thou, Lord, will not withhold thy compassion from me; thy mercy and truth continually preserve me. Remember, Lord, thy compassion and mercy, for they are of old. Acknowledge the power of God, whose majesty is over Israel, and whose strength is in the skies. God's overwhelming awe radiates from thy holy places; the God of Israel gives strength and power to the people. Blessed is God. Avenging God! Lord! Avenging God, appear! Lift thyself up, Judge of the earth; render to the arrogant their comeupance. Deliverance belongs to the Lord; thy blessing is upon thy people. Selah! The Lord of Hosts is with us; the God of Jacob is eternally our refuge. Selah! Lord of Hosts, happy is the person who trusts in thee. Lord and King, send us thy deliverance; answer us when we call unto thee.

Help thy people, and bless thine inheritance; shepherd and sustain them forevermore. Our soul waits for the Lord. God is our help and our shield. Our hearts rejoice in God, because we have trusted in God's holy name. Let thy faithfulness, Lord, be upon us, in measure of the time we have awaited thee.

Show us thy loyalty, Lord, and grant us thy deliverance. Arise, help us, and redeem us for the sake of thy faithfulness. I am the Lord your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it. Happy the people with whom it is so, happy the people whose God is the Lord. As for me, I put my trust in thy loyalty; my heart shall rejoice in thy deliverance; I will sing to the Lord who has dealt so bountifully with me.

*For weekdays only
Omitted on Shabbat, Yom Tov, Erev Pesah, Hol HaMoed Pesah,
and Erev Yom Kippur*

Recited standing

Psalm 100

מְזִמּוֹר לְתוֹדָה.

הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ:

עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה. בָּאוּ לִפְנֵינוּ בְּרִנָּה:

דַּעוּ כִּי־יְהוָה הוּא אֱלֹהִים.

הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ. עִמּוֹ וְצֹאן מִרְעִיתוֹ:

בָּאוּ שְׁעָרָיו בְּתוֹדָה.

חֲצִרְתָּיו בְּתִהְלָה. הוֹדוּ־לוֹ בְּרַכּוֹ שְׂמוֹ:

כִּי־טוֹב יְהוָה לְעוֹלָם חֲסִדּוֹ. וְעַד־דָּר וָדָר אֲמוֹנָתוֹ:

*On weekdays, except for Hoshana Raba, continue on page 200.
On Shabbat, Yom Tov, and Hoshana Raba continue with Psalm 19.*

Psalm 19

לְמִנְצַח מְזִמּוֹר לְדָוִד:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים. וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ:

יוֹם לְיוֹם יַבִּיעַ אָמְרוֹ. וְלַיְלָה לְלַיְלָה יַחֲוֶה־דַעַת:

For weekdays only

*Omitted on Shabbat, Yom Tov, Erev Pesah, Hol HaMoed Pesah,
and Erev Yom Kippur*

Recited standing

Psalm 100

A Psalm of Thanksgiving.

Shout praises to the Lord all the earth!

Serve the Lord joyfully.

Come into God's presence with joyful song.

Know that the Lord alone is God;

It is God who made us and we are God's alone,

God's own people, and the flock

which the Almighty shepherds.

Come into the gates with thanksgiving,

And into the courts with praise;

Give thanks unto God and

 bless the name of the Almighty.

Truly the Lord is good,

God's love is forever;

God's faithfulness is unchanging

 from the first generation to the last.

On weekdays, except for Hoshana Raba, continue on page 201.

On Shabbat, Yom Tov, and Hoshana Raba continue with Psalm 19.

Psalm 19

To the Conductor, a Psalm of David.

The heavens narrate the glory of God,

And the sky proclaims God's creative work.

Day after day overflows with tidings,

Night after night reveals God's wisdom.

אֵין-אָמַר וְאֵין דְּבָרִים. בְּלִי נִשְׁמַע קוֹלָם:
 בְּכָל-הָאָרֶץ יֵצֵא קוֹם. וּבְקִצָּה תִּבְל מְלִיָּהֶם.
 לְשֹׁמֵשׁ שָׁם-אָהֵל בָּהֶם:
 וְהוּא כְּחֹתֵן יֵצֵא מִחֻפָּתוֹ. יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח:
 מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ וְתִקּוּפָתוֹ עַל-קִצּוֹתָם.
 וְאֵין נִסְתָּר מִחֻפָּתוֹ:
 תּוֹרַת יְהוָה תְּמִימָה. מְשִׁיבַת נֶפֶשׁ.
 יְעוּדוֹת יְהוָה נֶאֱמָנָה. מִחֻכְמַת פִּתִּי:
 פְּקוּדֵי יְהוָה יִשְׂרִים. מְשִׁמְחֵי-לֵב.
 מְצוֹת יְהוָה בְּרָה. מְאִירַת עֵינַיִם:
 יְרֵאת יְהוָה טְהוֹרָה. עוֹמֶדֶת לְעַד.
 מְשֹׁפְטֵי-יְהוָה אָמֶת. צְדָקוֹ יַחֲדוּ:
 הַנְּחַמְדִּים מְזַהֵב וּמְפֹז רַב.
 וּמְתוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים:
 גַּם-עֲבֹדֶךָ נִזְהָר בָּהֶם. בְּשִׁמְרָם עֲקֹב רַב:
 שְׂגִיאוֹת מִי-יִבִּין. מִנְּסֻתוֹת נִקְנִי:
 גַּם מִזֵּדִים חֲשֵׁךְ עֲבֹדֶךָ. אֶל-יִמְשְׁלוּ-בִי.
 אֲז אֵיתָם וְנִקְיִתִי מִפֶּשַׁע רַב:
 יְהִיו לְרִצּוֹן אִמְרֵי-פִי. וְהִגִּיזוּן לְבִי לְפָנֶיךָ.
 יְהוָה צוּרִי וְגֹאֲלִי:

Though there is no utterance and there are no words,
Though no vocal sound from them is heard,

 Their message goes forth through all the earth,
 Their speech to the end of the world.

For in the heavens God has pitched a tent for the sun,
And it steps forth from its chamber like a bridegroom.
Like an athlete, it rejoices to run the course.

 Its starting point is at one end of the heavens,
 Its circuit around the other end thereof,
 So that naught is hidden from its warmth.

The Torah of the Lord is perfect, refreshing the soul;
The declaration of the Lord is trustworthy, making wise the simple.

 The precepts of the Lord are right, gladdening the heart;
 The commandment of the Lord is clear, enlightening the mind.

Reverence for the Lord is pure, enduring forever;
The ordinances of the Lord are upright, righteous altogether.

 More precious are they than gold, than finest gold;
 Sweeter are they than honey,
 and the drippings of the honeycomb.

Verily, thy servant is careful with them,
Knowing that in keeping them is great reward.

 Yet who can discern one's own errors?
 From unconscious sins acquit thou me.

Above all, hold thy servant back from willful sins;
Let them not have sway over me;
Then shall I be free from great transgression.

 May the words of my mouth, and the meditation of my heart,
 be acceptable in thy sight,
 Lord, my Strength and my Redeemer.

Psalm 34

לְדָוִד בְּשָׁנוֹתוֹ אֶת־טַעְמוֹ
 לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשׁהוּ וַיִּלְחָד׃
 אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת. תָּמִיד תִּהְלֶתוּ בְּפִי׃
 בִּיהוָה תִּתְהַלֵּל נַפְשִׁי. יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ׃
 גִּדְּלוּ לַיהוָה אֹתִי. וַנְּרוֹמְמָה שְׁמוֹ יַחְדָּו׃
 דְּרָשְׁתִּי אֶת־יְהוָה וַעֲנֵנִי. וּמִכָּל־מְגוּרוֹתַי הֲצִילָנִי׃
 הִבִּיטוּ אֵלָיו וְנִהְרֹו. וּפְנִיָּהֶם אֶל־יַחְפְּרוּ׃
 זֶה עָנִי קָרָא וַיהוָה שָׁמַע. וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ׃
 חָנָה מִלְּאֶף־יְהוָה סָבִיב לִירָאָיו וַיַּחְלֲצֵם׃
 טַעְמוּ וּרְאוּ כִּי־טוֹב יְהוָה. אֲשֶׁר־יִהְיֶה הַגֹּבֵר יַחְסֶה־בּוֹ׃
 יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ כִּי־אֵין מַחְסוֹר לִירָאָיו׃
 כְּפִירִים רָשׁוּ וְרָעִבוּ.
 וּדְרָשׁוּ יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב׃
 לְכוּ־בָנִים שְׁמְעוּ־לִי. יִרְאֵת יְהוָה אֲלֶמְדַּכֶּם׃
 מִי־הָאִישׁ הֶחֱפֵץ חַיִּים. אֲהַב יָמִים לְרֵאוֹת טוֹב׃
 נֹצֵר לְשׁוֹנֵף מֵרַע. וּשְׁפָתַיִךְ מִדְּבַר מְרָמָה׃
 סוֹר מֵרַע וַעֲשֵׂה־טוֹב. בִּקְשׁ שְׁלוֹם וְרַדְּפֵהוּ׃

Psalm 34

Of David, when he changed his appearance
before Abimelech; he was expelled, and left safely.

I shall praise the Lord at all times,
God's praise shall be on my lips evermore.

My soul shall so glory in the Lord
That the humble, hearing, shall rejoice.

Proclaim with me the greatness of the Lord,
And let us exalt God's name together.

I sought the Lord, who answered me,
And delivered me from all my fears.

Those who look to God shall be radiant with joy,
And their faces never be abashed.

Behold the oppressed, whose voice God heard,
And whom God rescued from all distress.

The angel of the Lord encamped round those who revered God,
Round about them, and God set them free.

Consider and realize that the Lord is good,
Happy each person who trusts in God.

Revere the Lord, devoted followers,
For those who revere God suffer no want.

The violent may lack and go hungry,
But those who seek the Lord shall lack no blessing.

Come, my people, listen to me,
I will teach you true religion.

Who among you desires life,
Who loves days wherein to experience happiness?

Guard the tongue from uttering ill,
And the lips from deceitful speech.

Shun the evil way and practice goodness,
Seek peace and pursue it.

עֵינַי יְהוָה אֶל־צְדִיקִים. וְאֲזַנִּי אֶל־שׁוֹעֲתָם:
 פְּנֵי יְהוָה בַּעֲשֵׂי רָע. לְהַכְרִית מֵאֶרֶץ זְכָרָם:
 צַעֲקוּ וַיהוָה שָׁמַע. וּמִכָּל־צְרוּתָם הֲצִילָם:
 קָרוֹב יְהוָה לְנִשְׁפְּרֵי־לֵב. וְאֶת־דִּכְאֵי־רוּחַ יוֹשִׁיעַ:
 רַבּוֹת רַעוֹת צְדִיק. וּמִכָּל־מַצְלִחוֹ יְהוָה:
 שֹׁמֵר כָּל־עֲצוּמוֹתָיו. אַחַת מִהֲנֶה לֹא נִשְׁפָּרָה:
 תְּמוֹתֶת רָשָׁע רָעָה. וְשִׁנְאֵי צְדִיק יֶאֱשָׁמוּ:
 פּוֹדֶה יְהוָה נַפְשׁ עֲבָדָיו. וְלֹא יֶאֱשָׁמוּ כָּל־הַחֲסִים בּוֹ:

Psalm 90

תִּפְלֶה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים.
 אֲדַנִּי מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר:
 בְּטָרֶם הָרִים יִלְדוּ וַתַּחֲוִלֵּל אֶרֶץ וַתִּבֵּל
 וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:
 תָּשֻׁב אָנוּשׁ עַד־דִּכְאָ. וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:
 כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ
 כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאִשְׁמוֹרָה בְּלִילָה:
 וְרַמְתָּם שָׁנָה יְהִיוּ. בְּבִקְרָךְ כְּחֻצִיר יַחֲלֶף:

The eyes of the Lord are upon the righteous,
And God's ears are attuned to their cry.

The Lord's face is upon evil-doers,
Uprooting their memory from the earth.

The repentant cry out and the Lord hears;
God delivers them out of all their troubles.

The Lord is nigh to the broken-hearted,
And helps those who are crushed in spirit.

Many evils may befall the righteous,
But the Lord delivers from them all.

God guards all their limbs,
So that none of them is injured.

Evil slays the wicked,
And those who hate the righteous will be held guilty.

The Lord delivers the faithful ones,
And none shall be held guilty who trust in the Almighty.

Psalm 90

A Prayer of Moses, Man of God.

O Lord, our dwelling place in all generations,
Before the mountains were brought forth,
Or the earth and the world were formed,
From everlasting to everlasting, thou, O God, are eternal.

At thy will our bodies return to dust, with thy word:

Return, O human children.

A thousand years in thy sight
Are like yesterday when past,
Like a watch in the night.

They flow like a stream while we sleep;
In the morning they are like the grass which grows anew.

בְּבִקְרָא יִצְיִץ וְחִלָּף. לְעָרֵב יְמוּלֵל וַיִּבֶשׁ:

כִּי־כִלְיָנוּ בְּאִפְּךָ וּבְחִמְתְּךָ נִבְהַלְנוּ:

שִׁתָּה עֲוֹנֹתֵינוּ לְנִגְדֶּךָ. עֲלַמְנוּ לְמָאוֹר פְּנֵיךָ:

כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ. כָּלֵינוּ שְׁנֵינוּ כְּמוֹ־הַגָּה:

יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים שָׁנָה.

וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה.

וְרַהֲבָם עָמַל וְאוֹן כִּי־גַז חֵישׁ וְנִעְפָּה:

מִי־יִוָדַע עִז אִפְּךָ. וּכִירְאָתְךָ עִבְרַתְךָ:

לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַע וְנָבֵא לְבַב חֲכָמָה:

שׁוֹבָה יְהוָה עַד־מָתִי. וְהִנָּחֵם עַל־עֲבֹדֶיךָ:

שְׁבַעֵנוּ בְּבִקְרָא חֲסִדֶּךָ. וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יְמֵינוּ:

שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ. שְׁנוֹת רְאִינוּ רָעָה:

יְרָאָה אֶל־עֲבֹדֶיךָ פְּעֻלָּךְ. וְהִדְרֶךָ עַל־בְּנֵיהֶם:

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ.

וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ:

In the morning it flourishes, and sprouts up;
In the evening it is cut down, and withers.

Indeed, we are consumed in thine anger, and by thy wrath
we are hurried away.

Our iniquities are clear before thee;
Our secret sins are revealed in the light of thy countenance.

For all our days are gone in thy wrath;
Our years, brought to an end like a tale.

The days of our years are three score years and ten;
With strength, four score;

Yet they are filled with trouble and travail;
For life is speedily gone, and we fly away.

Who knows the power of thine anger;
Or thy wrath, in measure to the reverence that is due thee?

Teach us to number our days, that we may achieve
a heart of wisdom.

Pardon us, Lord. How long will it take for thee to relent?

Satisfy us in the morning with thy mercy,
That we may rejoice and be glad all our days.

May our rejoicing exceed our sorrows,
According to the years wherein we have experienced evil.

Reveal thy work to thy servants,
And thy glory to their children.

And let the grace of the Lord our God be upon us;
Establish thou, also, the work of our hands;
Yea, the work of our hands, establish thou it.

Psalm 91

יֵשֶׁב בְּסִתְרֵי עֲלִיּוֹן. בְּצֵל שְׁדֵי יִתְלוֹנֵן:
 אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתֵי אֱלֹהֵי אֲבֹתַי-בּוֹ:
 כִּי הוּא יִצְיִלְךָ מִפֶּחַ יְקוֹשׁ מִדְּבַר הַוּוֹת:

בְּאֲבָרְתוֹ יִסָּךְ לְךָ וְתַחַת-כַּנְפָּיו תִּחְסֶה.
 צְנָה וְסַחֲרָה אֲמַתּוֹ:

לֹא-תִירָא מִפֶּחַד לַיְלָה. מִחַץ יְעוֹף יוֹמָם:
 מִדְּבַר בְּאִפְלֵ יְהִלְךָ. מִקֵּטֶב יִשׁוּד צְהָרִים:
 יִפֹּל מִצְדָּךְ אֲלֶיךָ וּרְבֹבָה מִימִינֶךָ. אֲלֶיךָ לֹא יִגָּשׁ:
 רַק בְּעֵינֶיךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה:

כִּי-אַתָּה יְהוָה מַחְסֵי. עֲלִיּוֹן שְׁמֹתָ מְעוֹנֶךָ:
 לֹא-תֵאָנָּה אֲלֶיךָ רָעָה וְנִגַּע לֹא-יִקְרַב בְּאֵהָלֶךָ:
 כִּי מִלְּאֲכָיו יִצְוֶה-לְךָ לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ:
 עַל-כַּפָּיִם יִשְׁאוּנֶךָ פֶּן-תִּגַּף בְּאֲבָן וּגְלֶךָ:

עַל-שַׁחַל וּפְתָן וּפְתָן תִּדְרֹךְ. תִּרְמַס כְּפִיר וְתַנִּין:

Psalm 91

Dwelling in the secret place of the Most High,
And abiding in the shadow of the Almighty,
I say of the Lord, my refuge and my fortress,
My God, I trust in thee.

God will deliver you from the snare of the trapper,
And from the pestilence that stalks.

God's pinions will grasp you,
And under God's wings shall you take refuge;
God's truth is a shield and a buckler.

Do not be afraid of the terror by night,
Nor of the arrow that flies by day;
Of the pestilence that stalks in the darkness,
Nor of the destruction that wastes at noon.

A thousand may fall at your side,
And ten thousand at your right hand;
It shall not come near you.

Just look with your own eyes,
And witness the comeupance of the wicked.

Since you have made the Lord, who is my refuge,
The Most High, your habitation,
No evil shall befall you,
Neither shall any plague approach your tent.

For God will charge angels to watch over you,
To protect you in all your journeys.

They shall carry you upon their hands,
Lest you stub your foot on a stone.

You shall tread upon the lion and asp;
Trample the young lion and serpent.

כִּי בִי חֶשֶׁק וְאַפְלֹטָהוּ. אֲשַׁגְבֶּהוּ כִּי־יִדַע שָׁמַי:

יִקְרָאֵנִי וְאֶעֱנֶהוּ. עֲמוּ־אֲנֹכִי בְצָרָה.

אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:

אָרְךָ יָמִים אֲשַׁבִּיעֶהוּ. וְאֶרְאֶהוּ בִישׁוּעָתִי:

אָרְךָ יָמִים אֲשַׁבִּיעֶהוּ. וְאֶרְאֶהוּ בִישׁוּעָתִי:

Psalm 135

הִלְלוּ יְהוָה.

הִלְלוּ אֶת־שֵׁם יְהוָה. הִלְלוּ עַבְדֵי יְהוָה:

שְׁעֵמֻדִים בְּבֵית יְהוָה. בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ:

הִלְלוּ־יְהוָה כִּי־טוֹב יְהוָה. זַמְרוּ לְשִׁמּוֹ כִּי נַעִים:

כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה. יִשְׂרָאֵל לְסִגְלָתוֹ:

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וְאֲדַנִּינוּ מִכָּל־אֱלֹהִים:

כָּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה.

בַּשָּׁמַיִם וּבָאָרֶץ. בַּיַּמִּים וּכְל־תְּהוֹמוֹת:

מַעַלָּה נִשְׂאִים מִקְצֵה הָאָרֶץ. בְּרָקִים לְמָטָר עָשָׂה.

מוֹצֵא־רוּחַ מֵאֲצֻרוֹתָיו:

שֶׁהִכָּה בְכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה:

שָׁלַח אֶתֹּת וּמִפְתִּים בְּתוֹכְכִי מִצְרַיִם.

בְּפִרְעָה וּבְכָל־עַבְדָּיו:

שֶׁהִכָּה גוֹיִם רַבִּים. וְהָרַג מְלָכִים עֲצוּמִים:

לְסִיחֹן מֶלֶךְ הָאֱמֹרִי. וּלְעוֹג מֶלֶךְ הַבָּשָׁן.

וּלְכָל מַמְלָכוֹת כְּנָעַן:

This one yearns for me; therefore will I bring deliverance;
I will set on high those who know my name.

When I am called, I will answer;
I will be there in time of trouble;
I will rescue, and bring honor.

I will grant long life and fulfillment,
And demonstrate my deliverance.

I will grant long life and fulfillment,
And demonstrate my deliverance.

Psalm 135

Hallelujah. Praise the name of the Lord;
Give praise, servants of the Lord,
Who stand in the house of the Lord,
In the courts of the Temple of our God.

Praise the Lord, for the Lord is good;
Sing praises unto God's name, for it is sweet.

For the Lord has chosen Jacob;
Israel, as God's own treasure.

I know that the Lord is great,
And that our Lord is above all gods.

Whatever the Lord wills, is done,
In heaven and on earth, in the seas and in all the deeps.

God causes the vapors to ascend from the ends of the earth,
Makes lightning for the rain,
And brings forth the wind from the cosmic storehouses.

God smote the first-born of Egypt, human and beast,
And sent signs and wonders into the midst of Egypt,
Upon Pharaoh, and all his lackeys.

God smote many nations, and slew mighty kings:
Sihon king of the Amorites, and Og king of Bashan,
And all the kingdoms of Canaan.

וַנִּתֵּן אֶרְצָם נַחֲלָה. נַחֲלָה לְיִשְׂרָאֵל עִמּוֹ:
 יְהוָה שִׁמְךָ לְעוֹלָם. יְהוָה זְכָרְךָ לְדֶרֶךְ וְדֹר:
 כִּי־יִדִין יְהוָה עִמּוֹ. וְעַל־עַבְדָּיו יִתְנַחֵם:
 עֲצֵבֵי הַגּוֹיִם כֶּסֶף וְזָהָב. מַעֲשֵׂה יְדֵי אָדָם:
 פֹּה־לָהֶם וְלֹא יִדְבְּרוּ. עֵינַיִם לָהֶם וְלֹא יִרְאוּ:
 אֲזִנַּיִם לָהֶם וְלֹא יֶאֱזִינוּ. אֵף אֵין־יִשְׁרֹחַ בְּפִיהֶם:
 כְּמוֹתֵם יִהְיוּ עֹשִׂיהֶם. כֹּל אֲשֶׁר־בִּטַח בָּהֶם:
 בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה.
 בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה:
 בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה.
 יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה:
 בְּרוּךְ יְהוָה מְצִיּוֹן. שֹׁכֵן יְרוּשָׁלַיִם. הַלְלוּ־יָהּ:

Congregation rises.

Psalm 136

כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לַיהוָה כִּי־טוֹב.
כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לְאֱלֹהֵי הַאֱלֹהִים.
כִּי לְעוֹלָם חֲסָדוֹ:	הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים.
כִּי לְעוֹלָם חֲסָדוֹ:	לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ.
כִּי לְעוֹלָם חֲסָדוֹ:	לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה.
כִּי לְעוֹלָם חֲסָדוֹ:	לְרַקַּע הָאָרֶץ עַל־הַמַּיִם.

God gave their land for a heritage,
A heritage for Israel, God's treasured people.

Lord, thy name is forever;
Thy renown, Lord, for all generations.

The Lord will judge the people,
And pardon the faithful.

The idols of the nations are silver and gold,
The work of human hands.

They have mouths, but they do not speak;
Eyes, but they do not see.

They have ears, but they do not hear;
Neither is there any breath in their mouths.

Those who make them will be like them;
Yes, every one who trusts in them.

House of Israel, bless the Lord!
House of Aaron, bless the Lord!

House of Levi, bless the Lord!
All who revere the Lord, bless the Lord!

Blessed is the Lord from Zion,
Whose presence fills Jerusalem. Hallelujah.

Congregation rises.

Psalm 136

Give thanks to the Lord for God is good;
God's faithful love is forever!

Give thanks unto the God of gods; Forever!

Give thanks unto the Lord of lords; Forever!

Who alone does great wonders; Forever!

Whose understanding made the heavens; Forever!

Who spread the earth above the waters; Forever!

לַעֲשֵׂה אוֹרִים גְּדֹלִים.
 אֶת־הַשָּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם.
 אֶת־הַיָּרֵחַ וְכוּכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה.
 לְמַכָּה מִצָּרִים בְּבִכּוּרֵיהֶם.
 וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכֶם.
 בְּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה.
 לְגַזֵּר יַם־סוּף לְגִזְרִים.
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ.
 וַנַּעַר פָּרְעֹה וַחִילוֹ בַּיַּם־סוּף.
 לְמוֹלִיף עָמוֹ בַּמִּדְבָּר.
 לְמַכָּה מְלָכִים גְּדֹלִים.
 וַיַּהֲרֹג מְלָכִים אֲדִירִים.
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי.
 וּלְעוֹג מֶלֶךְ הַבָּשָׁן.
 וַנִּתֵּן אֲרָצָם לְנַחֲלָה.
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדָה.
 שֶׁבִשְׁפָלְנוּ זָכַר לָנוּ.
 וַיַּפְרְקֵנוּ מִצָּרֵינוּ.
 נָתַן לָחֵם לְכָל־בָּשָׂר.
 הוֹדוּ לְאֵל הַשָּׁמַיִם.

Congregation is seated.

Who made great lights;	Forever!
The sun to rule by day;	Forever!
The moon and stars, by night;	Forever!
Who smote the Egyptian first-born;	Forever!
And brought Israel out from among them;	Forever!
With a strong hand, and outstretched arm;	Forever!
Who divided the Sea in halves;	Forever!
So Israel could pass through it;	Forever!
Who drowned Pharaoh and his host;	Forever!
Who led Israel through the wilderness;	Forever!
Who smote great kings;	Forever!
And slew mighty kings;	Forever!
Siḥon king of the Amorites;	Forever!
And Og king of Bashan;	Forever!
And gave their land for a heritage;	Forever!
A heritage to Israel, God's servant;	Forever!
Who remembered us in our degradation;	Forever!
And delivered us from our adversaries;	Forever!
Who gives food to all;	Forever!
Give thanks to the God of heaven;	Forever!

Congregation is seated.

Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה. לַיְשָׁרִים נְאוּה תְהִלָּה:
 הוֹדוּ לַיהוָה בְּכִנּוֹר. בַּנְּבֵל עֲשׂוּר זְמַרוֹ-לוֹ:
 שִׁירוּ-לוֹ שִׁיר חֲדָשׁ. הֵיטִיבוּ נֶגֶן בְּתִרוּעָה:
 כִּי־יִשָּׁר דְּבַר־יְהוָה. וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה:
 אֱהָב צְדָקָה וּמִשְׁפָּט. חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:
 בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ. וּבְרוּחַ פִּיו כָּל־צַבָּאִם:
 כַּיֵּס כִּנּוֹר מִי הַיָּם. נִתַּן בְּאֲצֵרוֹת תְּהוֹמוֹת:
 יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ.
 מִמָּנוּ יִגּוּרוּ כָּל־יֹשְׁבֵי תֵיבֵל:
 כִּי הוּא אָמַר וַיִּהְיֶה. הוּא־צוּה וַיַּעֲמֵד:
 יְהוָה הַפִּיר עֲצַת־גּוֹיִם. הֵנִיא מַחְשְׁבוֹת עַמִּים:
 עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד. מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר:
 אֲשֶׁרֵי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו.
 הָעַם בָּחַר לְנַחֲלָה לוֹ:
 מִשְׁמַיִם הִבִּיט יְהוָה. רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:
 מִמְּכוֹן־שִׁבְתּוֹ הַשְּׁגִיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:

Psalm 33

Rejoice in the Lord, righteous ones,
To praise the Almighty befits the upright.

Give thanks to the Lord on the harp,
Play to God on the ten-stringed lute.

Sing a new song,
Play skillfully the *Shofar* tone.

For the word of the Lord is right,
And all God's work is faithful.

God loves righteousness and justice;
The earth is full of the kindness of the Lord.

By the word of the Lord the heavens were made,
And all their host at divine command.

God gathered up the sea as in a cistern;
As in treasure-houses, God stored up the contents of the deep.

Let all who inhabit the earth revere the Lord;
Let all who dwell in the world stand in awe.

God, indeed, but spoke and the universe came to be;
God commanded, and it appeared.

The Lord annuls the plan of nations,
And brings to naught the designs of peoples.

The plan of the Lord remains forever;
The Eternal One's thoughts last through all generations.

Happy the nation whose God is the Lord,
Happy the people chosen to be God's heritage.

The Lord looked down from the heavens,
And observed the whole human race.

From God's dwelling-place can be seen
The deeds of all who live on earth.

הַיִצֵּר יַחַד לְבָם. הַמְבִין אֶל-כָּל-מַעֲשֵׂיהֶם:

אִין-הַמֶּלֶךְ נוֹשָׁע בְּרַב-חַיִל.

גְּבוּר לֹא-יִנְצֵל בְּרַב-כֹּחַ:

שָׁקַר הַסּוֹס לְתַשׁוּעָה. וּבָרַב חַיִלוֹ לֹא יִמְלֹט:

הִנֵּה עַיִן יְהוָה אֶל-יִרְאָיו. לְמִיחֲלִים לְחַסְדּוֹ:

לְהַצִּיל מִמּוֹת נַפְשָׁם. וּלְחַיּוֹתָם בְּרָעַב:

נַפְשָׁנוּ חֲכַתָּה לַיהוָה. עֲזָרְנוּ וּמַגִּנָּנוּ הוּא:

כִּי-בוֹ יִשְׁמַח לְבָנוּ. כִּי בְשֵׁם קֹדְשׁוֹ בְּטַחָנוּ:

יְהִי-חַסְדְּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

Psalm 92

מְזִמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לַיהוּדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ:

לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ. וְאֶמוּנַתְךָ בַּלַּיְלוֹת:

עָלֵי-עֵשׂוֹר וְעָלֵי-נָבֶל. עָלֵי הַגִּיּוֹן בְּכַנּוֹר:

כִּי שִׁמְחַתָּנִי יְהוָה בַּפֶּעֱלָךְ. בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:

מִה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מֵאֵד עָמְקוֹ מִחִשְׁבֹּתֶיךָ:

אִישׁ-בָּעַר לֹא יֵדַע. וּכְסִיל לֹא-יָבִין אֶת-זֹאת:

God fashioned the hearts of them all,
And considered all their deeds.

A king cannot be saved by a vast army,
Nor the warrior delivered by great strength.

A horse is a vain hope for victory,
And despite its great strength will be unable to provide escape.

Behold the Lord's eye is upon the faithful,
Who place their trust in God's love.

God will deliver them from death,
And sustain them in time of famine.

Our soul trusts in the Lord;
God is our help and shield.

Yea, in the Eternal One our hearts rejoice,
For on God's holy name do we rely.

Lord, let thy faithful love rest upon us,
Even as we rest our hope in thee.

Psalm 92

A Psalm. A Song of the Sabbath Day.

It is good to give thanks to the Lord,
To sing praises to thy name O Most High;

To proclaim, in the morning, thy kindness,
And thy faithfulness at even-tide,

On ten-stringed instrument and on lute,
With thoughtful music on the harp.

Because thou, Lord, have made me glad through thy doings,
Of the works of thy hands I will sing:

How great are thy works, Lord,
Thy designs, how very deep!

The thoughtless do not sense it,
Nor can the foolish comprehend —

בְּפִרְחֵי רִשְׁעִים כְּמוֹ עֶשֶׂב.
 וַיִּצְיָצוּ כָּל-פְּעָלֵי אֹן. לְהַשְׁמֵדֵם עַד־יַעַד:
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
 כִּי הִנֵּה אִיבִיד יְהוָה.
 כִּי-הִנֵּה אִיבִיד יֵאבְדוּ. יִתְפָּרְדוּ כָּל-פְּעָלֵי אֹן.
 וַתָּרֵם כְּרָאִים קַרְנֵי. בַּלְתִּי בְשֶׁמֶן רַעֲנָן:
 וַתִּבְטַט עֵינַי בְּשׁוּרֵי. בְּקָמִים עָלַי מְרַעִים. תִּשְׁמַעֲנָה אָזְנַי:
 צְדִיק כְּתָמַר יִפְרַח. כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה:
 שְׁתוּלִים בְּבֵית יְהוָה. בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנוּכּוֹן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי-יִשָּׁר יְהוָה. צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:

Psalm 93

יְהוָה מֶלֶךְ גָּאוֹת לְבֹשׁ. לְבֹשׁ יְהוָה עֵז הַתְּאֵזֶר.
 אֶף-תִּכּוֹן תִּבְלַל בַּל-תִּמּוֹט:
 נָכוֹן כְּסֶאֱף מְאֹד. מֵעוֹלָם אַתָּה:
 נִשְׂאוּ נְהָרוֹת יְהוָה. נִשְׂאוּ נְהָרוֹת קוֹלָם.
 יִשְׂאוּ נְהָרוֹת דְּכָסִים:
 מְקוּלוֹת מַיִם רַבִּים. אֲדִירִים מִשְׁבְּרֵי-יָם.
 אֲדִיר בְּמָרוֹם יְהוָה:
 עֲדַתְיָךְ נֶאֱמְנוּ מְאֹד. לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ.
 יְהוָה לְאֶרֶץ יָמִים:

When the wicked thrive, their fate is that of grass;
 When evil-doers flourish, their destiny — to be uprooted forever;
 Whereas thou, Lord, reign supreme, and abide evermore.
 For verily, thine enemies, Lord, verily, thine enemies vanish,
 All evil-doers — destined to be scattered.

 But through thee has my power been exalted;
 I have been anointed with the oil of authority.

I have seen the defeat of the foe,
 Yea, of the evil-doers who sought my destruction;
 And these tidings I have heard:

 The upright shall flourish like palm-trees,
 Like cedars in Lebanon shall they grow.

Planted in the House of the Lord,
 They shall bloom in the courts of our God.

 They shall still yield fruit in old age,
 Vigorous and fresh shall they be.

Each proclaiming: The Lord is upright,
 My Rock, in whom no wrong can abide.

Psalm 93

The Lord reigns, robed in splendor,
 Garbed in might, girded with power;
 The world stands firm, never to be shaken.

 Thy throne was established, without beginning;
 Before anything was, Thou, alone, did exist.

Floods have raged, Lord, floods have lifted up their voices,
 Floods may raise their thunderous roar.

 Above the thunders of vast waters,
 More majestic than ocean breakers, art thou, Lord, on high.

Thine authority is very sure;
 Holiness belongs to thy world, Lord, forevermore.

On weekdays, the service continues here from page 176.

Selected Scriptural verses

יְהִי כְבוֹד יְהוָה לְעוֹלָם. יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:
 יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם:
 מִמְזֶרֶח-שָׁמֶשׁ עַד-מְבוֹאוֹ. מִהַלֵּל שֵׁם יְהוָה:
 רַם עַל-כָּל-גּוֹיִם יְהוָה. עַל הַשָּׁמַיִם כְּבוֹדוֹ:
 יְהוָה שָׁמַךְ לְעוֹלָם. יְהוָה זָכְרָךְ לְדֶרֶךְ-וָדָר:
 יְהוָה בַּשָּׁמַיִם הִכִּין כִּסְאוֹ. וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה:
 יִשְׂמַחוּ הַשָּׁמַיִם וְתַגֵּל הָאָרֶץ. וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ:
 יְהוָה מֶלֶךְ: יְהוָה מֶלֶךְ: יְהוָה יְמִלֶךְ לְעֹלָם וָעֶד:
 יְהוָה מֶלֶךְ עוֹלָם וָעֶד. אֲבָדוּ גוֹיִם מֵאַרְצוֹ:
 יְהוָה הִפִּיר עֲצַת-גּוֹיִם. הִנְיָא מַחְשְׁבוֹת עַמִּים:
 רַבּוֹת מַחְשְׁבוֹת בְּלִב-אִישׁ. וְעֲצַת יְהוָה הִיא תִקּוּם:
 עֲצַת יְהוָה לְעוֹלָם תִּעְמַד. מַחְשְׁבוֹת לְבוֹ לְדֶרֶךְ וָדָר:
 כִּי הוּא אָמַר וַיְהִי. הוּא-צְוָה וַיַּעֲמַד:
 כִּי-בָחַר יְהוָה בְּצִיּוֹן. אֹהֶל לְמוֹשֵׁב לוֹ:
 כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה. יִשְׂרָאֵל לְסִגְלָתוֹ:
 כִּי לֹא-יִטַּשׁ יְהוָה עַמּוֹ. וּנְחַלְתּוּ לֹא יַעֲזֹב:
 וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא-יִשְׁחִית.
 וְהִרְבֵּה לְהַשִּׁיב אָפוֹ. וְלֹא-יַעִיר כָּל-חַמְתּוֹ:
 יְהוָה הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנִי בְיוֹם-קְרָאֲנִי:

On weekdays, the service continues here from page 177.

Selected Scriptural verses

May the glory of the Lord be acknowledged forever,

May the Lord rejoice in the work of creation.

Praised be the name of the Lord, henceforth and evermore.

From sunrise unto sunset, the name of the Lord is praised.

The Lord is exalted above all nations;

God's glory is spread over the heavens.

“The Eternal” is thy name forever,

“The Eternal,” thine appellation through all generations.

The Lord has established a throne in the heavens;

God's sovereignty is over all.

Let the heavens be glad, let the earth rejoice,

Let them say among the nations: “The Lord reigns.”

The Lord reigns, who has reigned, and will reign forevermore.

The Lord reigns forever, while nations vanish from the earth.

The Lord annuls the counsel of nations;

God brings to naught the designs of peoples.

Many are the plans in a person's heart;

The Lord's will, alone, stands.

The Lord's will is forever;

God's thoughts last through all generations.

God, indeed, but spoke and the universe came to be;

Commanded and it appeared.

The Lord, indeed, chose Zion; desired it for a shrine.

The Lord, indeed, called Jacob, and made Israel a treasure.

The Lord will, indeed, not disown this people;

God will never abandon them.

God, who is merciful, forgives and will not destroy.

God forgives time and again, and restrains full condemnation.

Lord and King, send us thy deliverance;

Answer us when we call unto thee.

*Ashray**Psalm 84:5*

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְלֹךְ. סֵלָה:

Psalm 144:15

אַשְׁרֵי הָעַם שְׁפָכָה לוֹ. אַשְׁרֵי הָעַם שִׁיחָה אֱלֹהֵיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ. וּגְבוּרַתְּךָ יִגְדִּידוּ:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתְּךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקַתְּךָ יִרְנְנוּ:

חֲנוּן וְרַחֲמוֹם יְהוָה. אָרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יְהוָה כָּל־מַעֲשֶׂיךָ. וְחִסְדֶּיךָ יִבְרַכְכֶּנָּה:

*Ashray**Psalms 84:5*

Happy are those who dwell in thy house,
Forevermore shall they praise thee.

Psalms 144:15

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalms 145

A Psalm of David.

I will exalt thee my God, the King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
God's greatness cannot be fathomed.

One generation praises thy works to another;
And they proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
God is forbearing and abounding in kindness.

The Lord is good to all,
And merciful to all creation.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ. וּכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת פֶּלֶעֱלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

סוּמְךָ יְהוָה לְכָל־הַנִּפְלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֶךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:

קְרוֹב יְהוָה לְכָל־קִרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמַּת:

רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו. וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּת יְהוָה יִדְבֹר־פִּי. וַיִּבְרַךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Psalm 115:18

וַאֲנַחְנוּ נִבְרַךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּ־יְהוָה:

They shall tell of thy glorious kingdom,
And discourse upon thy might;

 Making known thy mighty deeds to all,
 And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

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

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

 Thine open hand fully satisfies
 The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

 The Lord is nigh to all who call,
 To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

 All those who love the Lord are protected,
 While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

Psalm 146

הַלְלוּ יְהוָה.

הַלְלֵי נַפְשֵׁי אֶת־יְהוָה:

אֲהַלֵּלָהּ יְהוָה בְּחַיֵּי. אֲזַמְּרָהּ לְאֱלֹהֵי בְעוֹדֵי:

אֶל־תִּבְטְחוּ בַּנְּדִיבִים. בְּכֵן־אָדָם שָׂאִין לוֹ תְּשׁוּעָה:

תֵּצֵא רוּחוֹ יֹשֵׁב לְאֲדָמָתוֹ.

בַּיּוֹם הַהוּא אָבְדוּ עֲשָׂתֵנְתִּיו:

אֲשָׁרֵי שָׂאל יַעֲקֹב בְּעֵזְרוֹ. שִׁבְרוּ עַל־יְהוָה אֱלֹהֵיו:

עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם.

הַשֹּׁמֵר אֶמֶת לְעוֹלָם:

עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים. נִתֵּן לָחֵם לְרַעֲבִים.

יְהוָה מַתִּיר אֲסוּרִים:

יְהוָה פִּקַּח עֹרִים. יְהוָה זִקְף זְקָף כְּפוּפִים.

יְהוָה אָהֵב צְדִיקִים:

יְהוָה שֹׁמֵר אֶת־גֵּרִים. יְתוֹם וְאַלְמָנָה יַעֲוֹדֵד.

וְדַרְךְ רְשָׁעִים יַעֲוֹת:

יִמְלֹךְ יְהוָה לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.

הַלְלוּ־יְהוָה:

Psalm 146

Hallelujah! Praise ye the Lord!

Praise the Lord, O my soul!

I will praise the Lord while I live,

I will sing to my God while I have being.

Put not your faith in royalty,

In mere mortals who cannot help.

Breath departs, we return to dust,

On that very day our projects vanish.

Happy the person whose help is Jacob's God,

Whose hope rests in the Lord God.

God created the heavens and the earth,

The sea and all that in them is;

God keeps faith eternally.

God rights the wrongs done the oppressed,

And gives food to the hungry;

The Lord sets captives free.

The Lord gives sight to the blind;

The Lord raises up the bowed down;

The Lord loves the righteous.

The Lord protects the aliens,

Upholds the cause of the orphan and widow,

But thwarts the way of the wicked.

The Eternal shall reign forever;

Your God, Zion, through all generations.

Hallelujah! Praise ye the Lord!

Psalm 147

הַלְלוּ יְהוָה.

כִּי־טוֹב זְמַרָה אֱלֹהֵינוּ. כִּי־נַעֲשִׂים נְאוּהָ תְהִלָּה:

בוֹנֵה יְרוּשָׁלַיִם יְהוָה. נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס:

הַרְפֵּא לְשִׁבּוּרֵי לֵב וּמַחַבֵּשׁ לְעַצְבוֹתָם:

מוֹנֵה מִסְפָּר לַכּוֹכָבִים. לְכֹלֵם שִׁמוֹת יִקְרָא:

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ. לְתַבּוֹנָתוֹ אֵין מִסְפָּר:

מְעוֹדֵד עַנּוּיִם יְהוָה. מְשַׁפֵּיל רָשָׁעִים עַד־יַרְדֵּן:

עָנּוּ לִיהוָה בְּתוֹדָה. זַמְרוּ לֵאלֹהֵינוּ בְּכַנּוֹר:

הַמְכַסֶּה שָׁמַיִם בְּעָבִים. הַמְכִין לְאָרֶץ מָטָר.

הַמְצַמֵּיחַ הַרִים חֲצִיר:

נוֹתֵן לְבַהֲמָה לַחֲמָה. לְבָנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ:

לֹא בַגְבוּרַת הַסּוֹס יִחַפֵּץ. לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

רוֹצֶה יְהוָה אֶת־יִרְאָיו. אֶת־הַמֵּי־חַלִּים לְחַסְדּוֹ:

שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה. הַלְלֵי אֱלֹהֵינוּ צִיּוֹן:

Psalm 147

Hallelujah! Praise ye the Lord!

It is truly good to sing to our God,
Pleasant and lovely to praise the Eternal.

The Lord restores Jerusalem,
God ingathers the dispersed of Israel.

God heals the broken-hearted,
And binds up their wounds.

God fixes the number of the stars,
And gives to each of them its name.

Great is our Creator and vast in power,
God's understanding is beyond description.

The Lord strengthens the humble,
And brings the wicked down to the very ground.

Sing thankfully to the Lord,
Play joyfully to our God on the harp;

To God, who covers the heavens with clouds,
Provides rain for the earth,
And causes the hills to put forth grass;

Affording the cattle their fodder,
Food for the young ravens for which they cry.

God cares not for the strength of the horse,
Nor finds pleasure in the warrior's strong limbs.

The Lord delights in the faithful,
Those who trust in God's kindness.

Praise the Lord, Jerusalem;
Zion, praise your God.

כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיָהּ. בִּרְךָ בְּנֵיךָ בְּקִרְבֶּךָ:
 הַשָּׁם־גְּבוּלֶךָ שְׁלוֹם. חֲלַב חֲטִים יִשְׁפִיעֶךָ:
 הַשְּׁלַח אִמְרָתוֹ אֶרֶץ. עַד־מִהְרֵה יְרוּץ דְּבָרוֹ:
 הַנִּתֵּן שְׁלֵג כְּצֶמֶר. כְּפוֹר כְּאֶפֶר יִפְזֹר:
 מִשְׁלֵיךָ קָרְחוֹ כְּפִתִּים. לִפְנֵי קָרְתוֹ מִי יַעֲמַד:
 יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם. יֵשֶׁב רוּחוֹ יְזִלוּ־מָיִם:
 מִגִּיד דְּבָרָיו לִיַּעֲקֹב. חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
 לֹא עָשָׂה כֵּן לְכָל־גּוֹי. וּמִשְׁפָּטִים בֵּל־יַדְעוּם.
 הַלְלוּ־יָהּ:

Psalm 148

הַלְלוּ יָהּ.
 הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם.
 הַלְלוּהוּ בַּמְרוֹמִים:
 הַלְלוּהוּ כָּל־מְלֹאכָיו. הַלְלוּהוּ כָּל־צְבָאָיו:
 הַלְלוּהוּ שִׁמְשׁ וַיְרַח. הַלְלוּהוּ כָּל־כּוֹכָבֵי אוֹר:
 הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם. וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:
 יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי הוּא צָוָה וַנִּבְרָאוּ:
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם. חֲקֵי־נִתֵּן וְלֹא יַעֲבוֹר:

For God has fortified your gates,
 And blessed all who live in your midst;
 God has made your country a land of peace,
 And filled you with the finest of wheat.
 God dispatches a command to the earth;
 Word races at utmost speed.
 God sends down snow, white as wool,
 And scatters frost, ash-like in hue.
 God hurls hail in crumb-like form;
 The cold God sends who can withstand?
 God's word melts them all;
 God breathes and waters flow.
 God has revealed a message to Jacob,
 Laws and statutes unto Israel.
 Not so has the Eternal dealt with other nations,
 God's ordinances of justice they have not known.
 Hallelujah! Praise ye the Lord!

Psalm 148

Hallelujah! Praise ye the Lord!
 Praise the Lord from the heavens,
 Praise God in the heights.
 Praise God, all divine messengers!
 Praise God, all heavenly hosts!
 Praise God, sun and moon!
 Praise God, all shining stars!
 Praise God, highest heavens,
 And waters above the heavens.
 Let them praise the name of the Lord,
 Who but commanded and they were created;
 Who established them for time and eternity,
 And set their limits which none may pass.

הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ. תְּנַיִנִים וְכָל־תְּהוֹמוֹת:
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטוֹר. רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ:
הַהָרִים וְכָל־גְּבְעוֹת. עֵץ פְּרִי וְכָל־אֲרָזִים:
הַחַיָּה וְכָל־בְּהֵמָה. רֶמֶשׂ וְצִפּוֹר כָּנָף:
מְלַכֵי־אֲרָץ וְכָל־לְאֻמִּים. שָׁרִים וְכָל־שֹׁפְטֵי אֲרָץ:
בַּחוּרִים וְגַם־בְּתוֹלוֹת. זְקֵנִים עִם־נְעָרִים:
יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ.
הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם:
וַיִּרְם קִרְן לְעָמוֹ. תְּהַלֵּה לְכָל־חֲסִידָיו.
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ.
הִלְלוּ־יָהּ:

Psalm 149

הִלְלוּ יָהּ.
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ.
תְּהַלְּתוּ בְּקִהַל חֲסִידִים:
שִׁמַּח יִשְׂרָאֵל בְּעֲשָׂיו. בְּנִי־צִיּוֹן יִגִּילוּ בְּמִלְכָם:
יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל. בְּתֶף וּכְנֹר יִזְמְרוּ־לוֹ:
כִּי־רוֹצֵה יְהוָה בְּעָמוֹ. יַפְאֵר עַנּוּיִם בִּישׁוּעָה:

Praise the Lord from the earth,
 Sea monsters and denizens of the deep,
 Fire and hail, snow and mist,
 The storm-wind that does God's bidding;
 Mountains and hills, each one,
 Fruit-bearing trees and cedars all;
 Wild beasts and all tame cattle,
 Creeping things and winged fowl.
 Earthly kings and all their peoples,
 Princes and all earthly judges;
 Young men and maidens,
 The old and the young, together;
 Let them all praise the name of the Lord,
 Whose name alone is exalted,
 Whose splendor is manifest on earth and in the heavens.
 The Eternal has increased Israel's strength;
 To God belongs the praise of all faithful servants,
 Even of the Children of Israel, the people called to divine service.
 Hallelujah! Praise ye the Lord!

Psalm 149

Hallelujah! Praise ye the Lord!
 Sing unto the Lord a new song,
 And intone praise in the assembly of the faithful.
 Let Israel rejoice in the Creator;
 Let the children of Zion be joyful in their King.
 Let them praise God's name with dance;
 Let them sing praises unto God with drum and harp.
 For the Lord takes pleasure in this treasured people,
 And adorns the humble with deliverance.

יְעֲלוּ חֲסִידִים בְּכָבוֹד. יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:

וּמִמּוֹת אֵל בְּגֵרוֹנָם. וַחֲרַב פִּיפְיוֹת בִּידָם:

לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם. תּוֹכַחַת בַּל־אֲמִים:

לְאָסֹר מַלְכֵיהֶם בְּזֻקִים. וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזָל:

לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב. הַדָּר הוּא לְכָל־חֲסִידָיו.
הֵלְלוּ־יָהּ:

Psalm 150

הֵלְלוּ יָהּ.

הֵלְלוּ־אֵל בְּקִדְשׁוֹ. הֵלְלוּהוּ בְּרִקְיעַ עֲזוֹ:

הֵלְלוּהוּ בַּגְּבוּרֹתָיו. הֵלְלוּהוּ כְּרַב גְּדָלוֹ:

הֵלְלוּהוּ בְּתַקַּע שׁוֹפָר. הֵלְלוּהוּ בַּנִּבָּל וּכְנֹר:

הֵלְלוּהוּ בְּתֵף וּמַחֹל. הֵלְלוּהוּ בַּמִּנִּים וְעוּגָב:

הֵלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ. הֵלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ. הֵלְלוּ־יָהּ:

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ. הֵלְלוּ־יָהּ:

Let the faithful exult in glory;
 Let them sing for joy upon their couches.

Let the high praises of God be in their mouth,
 And a double-edged sword in their hand;

To execute vengeance upon the nations,
 And chastisements upon the peoples;

To bind their kings with chains,
 And their nobles with fetters of iron;
 To execute upon them the judgment written.

The Eternal is the glory of all the faithful.
 Hallelujah! Praise ye the Lord!

Psalm 150

Hallelujah! Praise ye the Lord!

Praise God in the holiest places,
 Praise God in the highest heavens.

Praise God's mighty deeds,
 Praise God's greatness vast.

Praise God with the *Shofar* tone,
 Praise God with the lute and harp.

Praise God with the drum and dance,
 Praise God with the string and pipe.

Praise God with soft sounding cymbals,
 Praise God with loud sounding cymbals.

Every soul, praise the Lord!
 Hallelujah! Praise ye the Lord!

Every soul, praise the Lord! Hallelujah! Praise ye the Lord!

Selected verses

בְּרוּךְ יְהוָה לְעוֹלָם. אָמֵן וְאָמֵן:
 בְּרוּךְ יְהוָה מְצִיּוֹן. שֹׁכֵן יְרוּשָׁלַיִם. הַלְלוּ־יָהּ:
 בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל.
 עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:
 וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם.
 וַיִּמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ. אָמֵן וְאָמֵן:

Congregation rises.

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָי כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד. בְּרוּךְ
 אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל. אֲבִינּוּ מְעוֹלָם וְעַד־עוֹלָם: לְךָ יְהוָה
 הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד. כִּי־כָל בְּשָׂמִים
 וּבְאָרֶץ. לְךָ יְהוָה הַמַּמְלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ: וְהַעֲשֶׂה
 וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל. וּבְכִדְךָ כֹּחַ וּגְבוּרָה וּבְכִדְךָ
 לְגִדְל וּלְחִזּוֹק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לְךָ וּמְהִלְלִים
 לְשֵׁם תְּפָאֶרְתֶּךָ:

Selected verses

Blessed be the Lord forever. Amen and Amen!

Blessed be the Lord out of Zion, whose presence fills Jerusalem.

Hallelujah.

Blessed be the Lord God, the God of Israel,

Who alone does wondrous things.

And blessed be God's glorious name for ever;

Let the whole earth be filled with divine glory. Amen and Amen!

Congregation rises.

And David blessed the Lord before all the congregation, and said: Blessed art thou, Lord, the God of Israel, our Father, for ever and ever. Thine, Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the sovereignty, and thou, Lord, are supreme over all. Riches and honor come from thee, and thou, Lord, rule over all. In thy hand are power and might; thy hand bestows greatness and gives strength to all. Now therefore, our God, we thank thee, and praise thy glorious name.

*A review of God's grace in Jewish history:
Creator, God of Abraham, Redeemer at the Sea*

אַתָּה־הוּא יְהוָה לְבַדְּךָ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְשָׁמַי
 הַשָּׁמַיִם וְכָל־צְבָאָם. הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ. הַיַּמִּים וְכָל־אֲשֶׁר
 בָּהֶם. וְאַתָּה מְחַיֶּה אֶת־כָּלֶם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:
 אַתָּה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוּ מֵאוּר
 כַּשְׂדִּים וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ אֶת־לִבְכוּ נֶאֱמַן לְפָנֶיךָ –
 וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי
 וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָגָשִׁי לָתֵת לְזָרְעוֹ. וַתִּקַּם אֶת־דְּבָרֶיךָ כִּי
 צָדִיק אָתָּה: וַתִּרְא אֶת־עָנִי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם
 שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפָרְעָה וּבְכָל־
 עֲבָדָיו וּבְכָל־עַם אֲרָצוֹ. כִּי יָדַעְתָּ כִּי הִזִּידוּ עָלֶיהֶם וַתַּעַשׂ־לָךְ
 שֵׁם כְּהִיּוֹם הַזֶּה: וְהֵיִם בְּקַעַת לְפָנֶיהֶם וַיַּעֲבְרוּ בַתּוֹךְ־
 הַיָּם בַּיַּבָּשָׁה. וְאֶת־רַדְּפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלַת כְּמוֹ־אֶבֶן בְּמַיִם
 עֲזִיִּים:

Thou, Lord, alone are God. The heavens, the heavens of heavens, with all their host; the earth, and all earthly things; the seas and all that in them is; are thy creation. Thou, Lord, give life to them all. The host of heaven give homage to thee. Thou, Lord God, chose Abram, brought him forth from Ur of the Chaldees, changed his name to Abraham, and found his heart loyal before thee —

And made a covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to his descendents; and this promise has been fulfilled because of thine unwavering trust. Thou, Lord, saw the affliction of our ancestors in Egypt, heard their cry at the Sea, and performed signs and wonders against Pharaoh, all his servants, and all the people of his land. For thou, Lord, surely knew that they had dealt perversely with Israel. And thy name became renowned to this day. By thy will, the Sea divided before them so they could pass through on dry land. And their pursuers were cast like stone into the depths of the raging waters.

*Shirat HaYam**Moses' Song of Liberation at the Sea**Exodus 14:30-31*

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם. וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד
 הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם. וַיֵּירָאוּ הָעַם אֶת־יְהוָה
 וַיֹּאמְרוּ בַּיּוֹם הַהוּא וּבְמֹשֶׁה עַבְדּוֹ:

Exodus 15:1-21

אָז יִשְׁרַע־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר: אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה. סוֹס
 וּרְכָבוֹ רָמָה בַּיָּם:
 עֲזִי וְזַמְרַת יְהוָה וַיְהִי־לִי
 לִישׁוּעָה. זֶה אֱלֹהֵי וְאַנְוָהוּ. אֱלֹהֵי
 אָבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מֶלֶחֶמָה. יְהוָה
 שָׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲיִלוֹ יְרָה בַּיָּם. וּמִבְחָר
 שְׁלֹשִׁיו טָבְעוּ בַיָּם־סוּף: תַּהֲמֹת יִכְסִימוּ. יָרְדוּ בַּמְצוּלָת כְּמוֹ־
 אֲבָן: יְמִינֶךָ יְהוָה גָּאֲדָרִי בַּכַּחַס. יְמִינֶךָ
 יְהוָה תִּרְעֵץ אוֹיֵב: וּבָרַב גָּאוֹנֶךָ תַּהֲרֹס
 קַמִּיךָ. תִּשְׁלַח חֲרוֹנֶךָ יֹאכְלֵמוּ כַּקֶּשׁ: וּבְרוּחַ
 אַפִּיךָ נַעֲרָמוּ מַיִם. נִצְבּוּ כְמוֹ־נֶד
 נְזִלִים. קִפְאוּ תַהֲמֹת בְּלִב־בָּיִם: אָמַר

*Shirat HaYam**Exodus 14:30-31*

On that day the Lord rescued Israel from the hand of Egypt; and Israel saw the Egyptians dead upon the seashore. And Israel saw the power of the Lord against Egypt, and the people were in awe of the Lord. And they believed in the Lord, and in Moses, God's faithful disciple.

Exodus 15:1-21

Then Moses and the children of Israel sang this song to the Lord saying:

I will sing unto the Lord, who is supremely exalted;
The horse and the rider has God thrown into the Sea!

The Lord has been my strength and glory;
and now, my deliverance.

This is my God, whom I will praise;
my ancestral God, whom I will exalt.

The Lord is a master of war; the Lord is God's name.

The Eternal One cast Pharaoh's chariots and army into the Sea;
His chosen captains, drowned in the Sea.

The deeps covered them; they sank like stones into the depths.

Thy right hand, Lord, is glorious in power;
Thy right hand, Lord, shatters the enemy.

In thine awesome supremacy, all who rise against thee
are overthrown;

Thy wrath blazes and consumes them like stubble.

With the blast of thy nostrils, the waters piled up;

The floods stood upright like a wall;

The deeps were frozen in the heart of the Sea.

אוֹיֵב אֲרֹדְךָ אֲשִׁיג. אַחֲלֶק שְׁלַל תְּמַלְאֲמוּ
 נַפְשִׁי. אֲרִיק חֲרָבִי תוֹרִישֶׁמוּ יְדִי: נִשְׁפֹּת
 בְּרוּחְךָ כִּסָּמוּ יָם. צָלְלוּ כַּעֲוֹפֹת בְּמַיִם
 אֲדִירִים: מִי־כִמְכָה בְּאֵלִם יְהוָה. מִי
 כִּמְכָה נְאֻדָר בְּקֹדֶשׁ. נוֹרָא תְהִלַּת עֲשֵׂה
 פְּלֹאִ: נָטִיתָ יְמִינְךָ תְּבַלְעֵמוּ אֶרֶץ: נַחֲתָ
 בְּחִסְדְּךָ עִם־זוֹ גְּאֻלַּת. גִּהֲלֹתָ בְּעֵזְךָ אֶל־גְּוִה
 קֹדֶשְׁךָ: שָׁמְעוּ עַמִּים יְרֻזּוּן. חֵיל
 אַחֲזוּ יִשְׁבִי פְלִשְׁתִּי: אֲזוּ נִבְהָלוּ אֱלֹפֵי
 אֲדוֹם. אֵילֵי מוֹאָב יֶאֱחֲזֵמוּ רָעַד. נִמְגָנוּ
 כֹּל יִשְׁבִי כְנָעַן: תִּפְלַעְלֵיהֶם אִימַתָּה
 וּפְחַד. בְּגִדְלֵךָ זְרוּעֶךָ יִדְמוּ כְּאֶבֶן. עַד־
 יַעֲבֹר עִמָּךָ יְהוָה. עַד־יַעֲבֹר עִם־זוֹ
 קִנִּיתָ: תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נַחֲלֹתְךָ. מְכוּן
 לְשִׁבְתְּךָ פְּעֻלַּת יְהוָה. מִקְדָּשׁ אֲדָנִי כּוֹנֵנִי
 יְדִיךָ: יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:
 יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:

The enemy said: I will pursue, I will overtake;
I will divide the spoil, my lusting soul will be full of them;
I have but to draw my sword, my hand will destroy them.

But, at thy command, the winds reversed,
and the Sea covered them;

They sank like lead in the raging waters.

Who is like thee, Lord, among those acclaimed divine?
Who is like thee, glorious in holiness, awe-inspiring in deeds,
doing wonders?

Thy right hand reached out, the earth swallowed them.
And in thy love this liberated people was led to safety;
In thy strength, to thy holy habitation.

The nations heard and trembled;
Terror took hold of the inhabitants of Philistia.
Then were the chiefs of Edom terrified;
Trembling gripped the mighty of Moab;
All the inhabitants of Canaan melted away.

Terror and dread fell upon them all;
By the might of thine arm, they were still as stone;
‘Til thy people passed through, Lord, ‘til the people,
made thine own, passed through.

Bring them to the mountain of thine inheritance,
And plant them there securely;
Thy place, which thou, Lord, have made as thy dwelling;
The Sanctuary of the Lord, established by thy hands.

The Lord shall reign forever and ever!

The Lord shall reign forever and ever!

כִּי בָא סוּס פְּרָעָה בְּרִכְבוֹ וּבִפְרָשָׁיו בַּיָּם וַיִּשָּׁב יְהוָה עֲלֵהֶם
 אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם: וַתִּקַּח מִרְיָם
 הַנְּבִיאָה אַחֻזוֹת אֶהָרֶן אֶת־הַתֶּף בְּיָדָהּ וַתִּצְאַן כָּל־הַנְּשִׂיִם אַחֲרֶיהָ
 בְּתַפִּים וּבִמְחֻלֹת: וַתֵּעַן לָהֶם מִרְיָם.

שִׁירוֹ לַיהוָה כִּי־גָאָה גָּאָה.
 סוּס וּרְכָבוֹ רָמָה בַּיָּם:

When Pharaoh's horse and chariot, and all his horsemen, entered the Sea, the Lord flooded them with the waters of the Sea, where the children of Israel had walked on dry land. And Miriam the prophet, the sister of Aaron, took a drum in her hand; and all the women followed her with drums and dance; and Miriam sang:

Sing to the Lord, who is supremely exalted;
 The horse and the rider has God thrown into the Sea!

Selected verses proclaiming God's ultimate triumph

כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם: וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
 לְשֹׁפֵט אֶת־הָרַע עָשׂוּ. וְהָיְתָה לַיהוָה הַמְּלוּכָה: וְהָיָה יְהוָה לְמִלְךָ
 עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וַיִּשְׁמוּ אֶחָד:

For sovereignty is the Lord's, and God rules over all nations. And saviors shall come up on Mount Zion to judge Mount Esau, and the Lord's sovereignty shall be established. And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One.

On Shabbat and Yom Tov continue with Nishmat on page 226.

On weekdays, including Hoshana Raba, continue with Yishtabah on page 686.

שחרית
לשבת ויום טוב

SHAḤARIT
LISHABBAT VIYOM TOV

Morning Service for
Shabbat and *Yom Tov*

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NISHMAT KOL HAI

*The Praise of Every Living Soul**Hazzan*

נְשִׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר
תִּפְאָר וּתְרוּמָם זְכָרְךָ מִלְּכָנּוּ תָמִיד:

Congregation

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל:

Hazzan

וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדָה וּמַצִּיל
וּמְפָרֵס וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה:

Congregation

אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה:

Hazzan

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָּל בְּרִיּוֹת אֲדוֹן
כָּל תּוֹלְדוֹת הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּי לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשׁוּנִים
וְהַמְקִיץ נֹרְדָמִים וְהַמְשִׁיחַ אֱלָמִים. וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ
נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים –

Congregation

לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים:

NISHMAT KOL HAI

Hazzan

The soul of every living being shall praise thy name, Lord our God; and the spirit of all humankind shall ever glorify thee, our King.

Congregation

From everlasting to everlasting, thou, O God, are eternal.

Hazzan

Thou, alone, are our King, Redeemer and Savior, who delivers, rescues and sustains us, and has mercy upon us in all times of trouble and distress.

Congregation

We have no King but thee.

Hazzan

God of the earliest and of the latest generations, God of all created beings and Master of history, God extolled in manifold songs of praise, who guides thy world with loving-kindness, and with mercy, all thy creation; God eternal, who neither slumbers nor sleeps, but arouses those who sleep and awakens those who slumber, gives speech to the speechless and freedom to the captives, lifts the fallen and raises the bent —

Congregation

To thee alone we give our thanks.

Hazzan

אֱלוֹ פִּינוּ מָלֵא שִׁירָה כַּיּוֹם וּלְשׁוֹנֵנוּ רָנָה כְּהַמוֹן גְּלוֹי
 וּשְׁפֹתֵתֵינוּ שִׁבַּח כְּמִרְחָבֵי רְקִיעַ. וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ
 וְכִיָּרֵחַ. וַיְדַיְנוּ פְרוֹשׁוֹת כְּנֹשְׂרֵי שָׁמַיִם. וַרְגְּלֵינוּ קָלוֹת כְּאֵילוֹת.
 אֵינן אֲנַחְנוּ מְסַפְּקִים לַהֲוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מֵאֲלֹף אֲלֹף אֲלָפֵי אֲלָפִים וְרַבֵּי
 רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

Congregation

מְמַצְרִים גְּאֲלֵתָנוּ יְיָ אֱלֹהֵינוּ וּמְבִית עֲבָדִים פְּדִיתָנוּ. בְּרַעַב
 זָנַתָּנוּ וּבְשֹׁבַע כָּלִפְלַתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מְלִטְתָּנוּ
 וּמִחַלְלִים רָעִים וּנְאֻמָּנִים דִּלִּיתָנוּ: עַד הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ.
 וְלֹא־עֲזָבוּנוּ חֲסְדֶיךָ. וְאֵל תִּטְשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח:

Hazzan

עַל כֵּן אַבְרָם שִׁפְלַגְתָּ בְּנוֹ וְרוּחַ וּנְשָׁמָה שִׁנְפַחְתָּ בְּאִפֵּינוּ
 וְלִשׁוֹן אֲשֶׁר שִׁמַּתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיִּכְרְוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלַכְנוּ:

Rabbi

Were our mouths filled with song like the sea and our tongues with gladness like its multitudinous waves, were our lips full of praise like the expanses of the sky and our eyes full of light like the sun and the moon; were our hands outspread in prayer like eagles' pinions and our feet, fleet as those of the deer in thy service; we would not be able adequately to voice our thanks to thee, Lord our God and God of our ancestors, and to praise thy name for any of the thousands of kindnesses which, countless times, thou, in thy love, have showered upon our ancestors and ourselves.

Rabbi and congregation

Thou, Lord our God, liberated us from Egypt and freed us from its bondage; sustained us and satisfied our needs in times of famine; saved us from the sword and plagues and delivered us from grievous maladies. Hitherto thy mercies have been our stay and thy loving kindnesses have not forsaken us. We pray thee, Lord our God, never to abandon us.

Rabbi

Therefore, all the powers of body and soul implanted within us shall praise and adore thee, declare thy holiness, and proclaim thy sovereignty, O our King.

Hazzan and congregation

כִּי כָּל פֶּה לֵךְ יוֹדֵה.
 וְכָל לְשׁוֹן לֵךְ תִּשְׁבַּע.
 וְכָל בֶּרֶךְ לֵךְ תִּכְרַע.
 וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.
 וְכָל לִבָּבוֹת יִירָאוּךָ.
 וְכָל קָרֵב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.
 כְּדָבָר שְׂכָתוֹב.
 כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה.
 יְהוָה מִי כָמוֹךָ.
 מִצִּיל עַנִּי מִחֲזַק מִמֶּנּוּ.
 וְעַנִּי וְאֶבְיוֹן מִגְּזֻלוֹ:

Hazzan

מִי יִדְמָה לָךְ וּמִי יִשׁוּה לָךְ וּמִי יַעֲרֶךְ לָךְ. הָאֵל הַגָּדוֹל
 הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה שְׁמַיִם וָאָרֶץ: נְהַלֵּלְךָ וְנִשְׁבַּחְךָ
 וְנִפְאָרְךָ וְנִבְרַךְךָ אֶת שֵׁם קְדוֹשְׁךָ כְּאִמּוֹר. לְדוֹר.

Congregation

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה. וְכָל־קָרְבֵי אֶת־שֵׁם קְדוֹשׁוֹ:

On Yom Tov, the Hazzan begins Festival nusah here:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ.
 הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ.
 הַגָּבוֹר לְנִצְחַ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:
 הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂא:

Hazzan and congregation

Yea, every mouth shall tell thy praise,
 And every tongue swear fealty;
 Lo, every knee to thee shall bend,
 All humankind shall worship thee.

The hearts of all shall come with awe,
 Their souls to thee their praises bring;
 Each with the Psalmist shall proclaim,
 With all my powers, to thee I sing:

Who is like thee, O God and Lord,
 The poor man's helper in his need;
 Who saves the wretched and forlorn,
 From out the tyrant's mighty greed.

Hazzan

Who is like thee, great, mighty and revered God, God
 supreme, Creator of heaven and of earth? We shall praise thee and
 extol thy holy name in accordance with David's word:

Congregation

Praise thou the Lord, O my soul,
 And all my inward powers, God's holy name.

On Yom Tov, the Hazzan begins Festival nusah here:

Almighty God, thy power is supreme.
 Great in renown is thy name.
 Thy might is eternal and thine awe is ultimate.
 God is the King, enthroned, high and transcendent.

SHOCHEN AD

שֶׁכֶּן עַד מָרוֹם וְקָדוֹשׁ שָׁמוֹ:
 וְכַתוּב. רַנְּנוּ צְדִיקִים בַּיהוָה. לַיִּשְׂרָאֵל נְאֻה תְּהִלָּה:

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל.
 וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ.
 וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.
 וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר שְׁמֶךָ
 מִלְּפָנֶיךָ בְּכָל דּוֹר וְדוֹר: שֶׁפֶן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם
 לְהַדְר לְכַרֵּךְ לְעֵלָה וּלְקַלֵּם. עַל כָּל דַּבְרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד
 בֶּן יִשִׁי. עַבְדְּךָ מְשִׁיחְךָ:

Congregation rises.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּפָנֶיךָ. הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקָּדוֹשׁ
 בְּשָׂמִים וּבְאַרְצֵי: כִּי לָךְ נְאֻה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׁיר
 וְשִׁבְחָה הִלָּל וְזִמְרָה עִז וּמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה
 וְתִפְאָרֶת קְדוּשָׁה וּמְלִכוּת. בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם:
 כְּרוּךְ אַתָּה יי אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבַּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
 הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מְלִיךְ אֵל חַי הַעוֹלָמִים:

SHOCHEN AD

God is eternal, and God's name is transcendent in holiness.

And yet the Psalmist can sing: Rejoice in the Lord,
righteous ones; to praise God befits the upright.

By the mouth of the upright thou art praised;
by the lips of the righteous, blessed;
by the tongue of the faithful, extolled;
and by the heart of the holy, holy art thou proclaimed.

In the choirs of the myriads of thy people, the House of Israel, thy name, O our King, has been glorified from generation to generation. Indeed, it is incumbent on all thy creatures, Lord our God, and God of our ancestors, to give homage to thee, and to sing thy praises through the Psalms of David, the son of Jesse, thine anointed servant, sweet singer in Israel and its royal bard.

Congregation rises.

Praised be thy name forever, our King, God and Ruler, great and holy, in the heavens and on the earth. To thee it is uplifting to chant psalms of praise and to sing hymns of thanksgiving, extolling thy power and thy dominion, thy supremacy and thy greatness, thy name and thy glory, thy holiness and thy sovereignty, now and evermore. Blessed art thou, Lord, God and King, whose greatness is expressed in Israel's songs of praise; Lord of wondrous deeds, who delights in song; King, God, everlasting.

HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְבָל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֲלָמָא.
וְאָמְרוּ אַמֵּן:

THE SH'MA AND ITS BLESSINGS

Bar'chu

Hazzan

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרַךְ:

Congregation, then Hazzan

בְּרוּךְ יְהוָה הַמְּבָרַךְ לְעוֹלָם וָעֶד:

YOTZAYR – We praise God, for Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלִיךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ.
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

On a weekday Yom Tov continue on page 240, shaded section.

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE SH'MA AND ITS BLESSINGS

Bar'chu

Hazzan

PRAISE THE LORD, SOURCE OF ALL BLESSING.

Congregation, then Hazzan

PRAISED BE THE LORD, SOURCE OF ALL BLESSING, FOREVERMORE.

YOTZAYR

We praise thee, Lord our God, Ruler of the universe, who causes light and darkness to alternate, promotes peace, and creates all that is.

On a weekday Yom Tov continue on page 241, shaded section.

On Shabbat:

Traditional Nusah

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ.
 וְהַכֹּל יֹאמְרוּ אֵין-קְדוֹשׁ כִּיהוּה:
 הַכֹּל יְרוּמְמוּךָ. סְלָה. יוֹצֵר הַכֹּל:
 הָאֵל הַפּוֹתֵחַ בְּכֹל יוֹם דְּלִתוֹת
 שְׁעָרֵי מִזְרַח וּבּוֹקֵעַ חֲלוֹנֵי רְקִיעַ.
 מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבַנָּה
 מִמְּכוֹן שְׁבִתָּהּ. וּמֵאִיר לְעוֹלָם
 כֵּלּוּ וּלְיוֹשְׁבָיו שְׁפָרָא בְּמִדַּת
 הַרְחָמִים: הַמֵּאִיר לְאַרְץ וּלְדָרִים
 עָלֶיהָ בְּרַחֲמִים. וּבִטְבוֹ מְחַדֵּשׁ
 בְּכֹל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית:
 הַמְּלַךְ הַמְּרוֹמֵם לְבָדוּ מֵאֵז.
 הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא
 מִימּוֹת עוֹלָם:

Nusah Seder Avodah

הַכֹּל יוֹדוּךָ וְהַכֹּל
 יִשְׁבְּחוּךָ. וְהַכֹּל יֹאמְרוּ
 אֵין-קְדוֹשׁ כִּיהוּה: הַכֹּל
 יְרוּמְמוּךָ. סְלָה. יוֹצֵר
 הַכֹּל: הַמֵּאִיר לְאַרְץ
 וּלְדָרִים עָלֶיהָ בְּרַחֲמִים.
 וּבִטְבוֹ מְחַדֵּשׁ בְּכֹל יוֹם
 תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית:
 מֵהַרְבוּ מַעֲשֵׂיךָ יְהוּה.
 כֵּלּוּם בְּחֻכְמָהּ עֲשִׂיתָ.
 מְלָאָה הָאָרֶץ קַנְיָנְךָ:
 הַמְּלַךְ הַמְּרוֹמֵם לְבָדוּ
 מֵאֵז. הַמְּשַׁבַּח וְהַמְּפָאֵר
 וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם:

אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר
 מִשְׁגָּבֵנוּ מִגֵּן יִשְׁעֵנוּ. מִשְׁגָּב בְּעַדְנוּ: אֵין כְּעָרְכְּךָ וְאֵין זוּלָתְךָ.
 אָפֶס בְּלָתְךָ וּמִי דוּמָה לָךְ: אֵין כְּעָרְכְּךָ יי אֱלֹהֵינוּ בְּעוֹלָם
 הַזֶּה. וְאֵין זוּלָתְךָ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אָפֶס בְּלָתְךָ
 גּוֹאֲלָנוּ לְיָמוֹת הַמְּשִׁיחַ. וְאֵין דוּמָה לָךְ מוֹשִׁיעֵנוּ לְתַחֲיִית
 הַיָּמִים:

*On Shabbat:**Nusah Seder Avodah*

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all, who gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom have they all been made; the earth is full of thy creation. Thou, exalted One, are Sovereign, singular forever, praised, glorified and exalted from ancient times to this very day.

Traditional Nusah

All thank thee, all praise thee, all exclaim: None is holy like the Eternal. All extol thee, Creator of all; God, who each day opens the eastern gates, and splits windows into the heavens; who brings forth the sun from its place, and the moon from its dwelling; who spreads light for the whole world and all its creatures, fashioned in thy mercy; who gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. Thou, exalted One, are Sovereign, singular forever, praised, glorified and exalted from ancient times to this very day.

God of the universe, in thy great mercy have mercy on us, Master of our Strength, Rock of our Protection, our Shield and our Defense. None is like thee, none compares; besides thee there is none other. Who can compare? None is like thee in this world, and none in the world to come. None will be beside thee in the Messianic days, and none is like thee, our Savior, able to bring life to those who have died.

El Adon

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים.
 בְּרוּךְ וּמְבָרָךְ בְּפִי כָּל נִשְׁמָה:
 גְּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם.
 דַּעַת וְתְבוּנָה סִבְבִים אוֹתוֹ:
 הַמְתַּנְּאֶה עַל חַיּוֹת הַקִּדָּשׁ.
 וְנִהְדָּר בְּכָבוֹד עַל הַמְרַפְּכָה:
 זְכוּת וּמִישׁוֹר לְפָנָי כְּסָאוֹ.
 חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:
 טוֹבִים מְאוּרֹת שְׁפָרָא אֱלֹהֵינוּ.
 יִצְרָם בְּדַעַת בְּבִינָה וּבַהֲשִׁיבָל:
 לַחַ וּגְבוּרָה נָתַן בָּהֶם.
 לְהַיּוֹת מוֹשְׁלִים בְּקָרֵב תַּבַּל:
 מְלֵאִים זֵיו וּמְפִיקִים נְגִה.
 נֶאֱדָה זֵיוֹם בְּכָל הָעוֹלָם:
 שְׂמִיחִים בְּצֵאתָם וְשֹׁשׁוֹנִים בְּבוֹאָם.
 עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:
 פָּאֵר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ.
 צְהֵלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ:
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר.
 רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:
 שָׁבַח נוֹתְנִים לוֹ כָּל צָבָא מְרוֹם.
 תְּפִאָרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדָּשׁ:

El Adon

God is the Lord of all creation;
Blessed and acclaimed by every soul.

God's greatness and goodness fill the universe,
Knowledge and wisdom surround the Eternal.

Exalted is the Almighty One above all holy beings;
Glorious and sublime upon the *Merkavah-Chariot*.

Innocence and equity minister at the divine throne;
Kindness and mercy give homage before God.

Lovely are the luminaries our God has created;
With wisdom, knowledge and insight they all were formed.

They were endowed with power and energy,
That they might hold sway in the life of the world.

Replete with radiance, emitting splendor,
Their brilliance is lovely throughout the universe.

Rejoicing when rising, exulting when setting,
With reverence enacting the will of their Maker.

Glory and honor they tender to the Eternal;
Gladsome and joyful they acclaim God's reign.

God summoned the sun and it sent forth light;
God approved it and fashioned the form of the moon.

The sun and moon, the stars and planets, praise the Eternal;
All celestial beings give glory and greatness unto God.

לְאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הַתְּעֵלָה
 וַיֵּשֶׁב עַל כֶּסֶּא כְבוֹדוֹ. תִּפְאָרֶת עֲטָה לְיוֹם הַמְּנוּחָה עֲנֵג קָרָא
 לְיוֹם הַשְּׁבֵת. זֶה שְׁבַח שְׁלִיּוֹם הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֶל מְכַל
 מְלֹאכֶתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר. מְזִמּוֹר שִׁיר לְיוֹם
 הַשְּׁבֵת. טוֹב לְהַדוֹת לַיהוָה: לְפִיכֶךָ יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל
 יְצוּרָיו. שְׁבַח יִקָּר וּגְדֻלָּה יִתְּנוּ לְאֵל מְלֶךְ יוֹצֵר כֹּל. הַמְּנַחֵל
 מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שְׁבַת קִדְשׁ. שְׁמֶךָ יֵי
 אֱלֹהֵינוּ יִתְקַדֵּשׁ וְזַכְרֶךָ מְלַכְנוּ יִתְפָּאֵר בְּשָׁמַיִם מִמַּעַל וְעַל
 הָאָרֶץ מִתַּחַת. תִּתְבָּרֵךְ מוֹשִׁיעֵנוּ עַל שְׁבַח מַעֲשֵׂה יְדִיךָ וְעַל
 מְאוּרֵי אֹר שְׁעָשִׂיתָ יִפְאָרוּךָ. סְלָה:

On Shabbat continue on page 242, or for an abridged Shaḥarit, on page 244.

On a weekday Yom Tov:

הַמְּאִיר לְאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ
 מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מָה־רַבּוֹ
 מַעֲשֵׂיךָ יְהוָה. כֹּלֶם בְּחִכְמָה עָשִׂיתָ. מְלֵאָה הָאָרֶץ
 קִנְיָנֶךָ:

For an abridged Shaḥarit, continue on page 244.

Unto God be praise, who ceased creative work on the seventh day, and thereon ascended the throne of divine glory. With beauty God invested the day of rest, appointing the Sabbath as the Day of Delight. This is the distinction of the seventh day, that thereon God rested from all creative work. As for the seventh day, it sings praise unto God exclaiming: A Psalm, a Song of the Sabbath Day: It is good to give thanks to the Lord. Likewise let all that God has created praise and glorify the Almighty, and render homage and adoration to the Author of nature, who, in holiness, has given unto the people Israel the gracious boon of the Sabbath's sacred repose. Lord our God, hallowed and adored be thy name in the heavens above and on the earth beneath. Be thou praised for the excellence of thy creation, even for the luminaries which thou, Lord, have formed, and which everlastingly reveal thy glory.

On Shabbat continue on page 243, or for an abridged Shaḥarit, on page 245.

On a weekday Yom Tov:

God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom have they all been made; the earth is full of thy creation.

For an abridged Shaḥarit, continue on page 245.

The full weekday Yom Tov Shaḥarit continues here:

הַמְלִיךְ הַמְרוֹמֵם לְבִדּוֹ מֵאֵז הַמְשַׁבַּח וְהַמְפָּאֵר
וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ
הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר מְשַׁבְּבֵנוּ מִגֵּן
יְשַׁעֲנוּ מְשַׁבֵּב בְּעַדְנוּ:

אל בְּרוּךְ גָּדוֹל דָּעָה הַכִּין וּפְעַל זְהָרֵי חֲמָה. טוֹב
יֵצֵר כְּבוֹד לְשִׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת
צָבְאוֹ קְדוּשִׁים רוֹמְמֵי שְׂדֵי. תְּמִיד מְסַפְּרִים כְּבוֹד
אל וּקְדָשְׁתוּ: תְּתַבְּרֶךָ יְיָ אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה
יְדִיךָ. וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךְ. סְלָה:

The full Shaḥarit continues here on Shabbat and a weekday Yom Tov:

תְּתַבְּרֶךָ צוּרֵנוּ מְלַכְנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוּשִׁים: יִשְׁתַּבַּח שְׁמֶךָ
לְעַד מְלַכְנוּ. יוֹצֵר מְשֻׁרְתִים. וְאֲשֶׁר מְשֻׁרְתֵנוּ כֻּלָּם עוֹמְדִים
בְּרוּם עוֹלָם וּמְשֻׁמֵּיעִים בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים
וּמְלִיךְ עוֹלָם: כֻּלָּם אֶהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גְּבוּרִים. וְכֻלָּם
עֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם: וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם
בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִים וּמְשַׁבְּחִים
וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְכִים –

The full weekday Yom Tov Shaḥarit continues here:

Thou, exalted One, are Sovereign, singular forever, praised, glorified and exalted from ancient times to this very day. God of the universe, in thy great mercy have mercy upon us, Master of our Strength, Rock of our Protection, our Shield and our Defense.

God. Blessed. Ultimate in knowledge. Who formed and fashioned the radiance of the sun. In goodness God created glory for the divine name. Luminaries were placed around God's strength. Points of holiness in God's heavenly host, ever exalting Shadai. Eternally recounting God's glory and holiness. Be thou praised for the excellence of thy creation; even for the luminaries which thou, Lord, have formed, and which everlastingly reveal thy glory.

The full Shaḥarit continues here on Shabbat and a weekday Yom Tov:

Be thou praised, our Rock, King and Redeemer, Creator of holy beings. May thy name be extolled forever, our King, Creator of heavenly attendants, all of whom proclaim aloud as one, in awe, the attributes of the Living God and Eternal King. All, in love; all, clearly; all, strongly; all reverentially doing the will of their Creator. And all of them open their mouths in holiness and purity, in song and psalm, to bless, extol, glorify and declare holy and royal —

– אֶת שֵׁם. הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא:
 וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים
 רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ. בְּשִׁפְהַ בְּרוּרָה
 וּבִנְעִימָה קְדוֹשָׁה כָּלָם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה יְהוָה צְבָאוֹת.
 מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים וְחַיּוֹת הַקִּדָּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
 שָׁרָפִים. לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנוּ: לְמֶלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ
 וְתִשְׁבְּחוּת יִשְׁמְיעוּ: כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה חֲדָשׁוֹת
 בְּעַל מְלַחְמוֹת זוֹרַע צְדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת בּוֹרָא רְפוּאוֹת
 נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת: הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד
 מַעֲשֵׂה בְּרָאשִׁית.

The abridged Shaḥarit continues here on Shabbat and a weekday Yom Tov:

כְּאָמוּר. לְעוֹשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ
 עַל צִיּוֹן תְּאִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ: בְּרוּךְ אַתָּה יי יוֹצֵר
 הַמְּאוֹרוֹת:

— The Name of Almighty God, the King, magnificent and revered, supreme in holiness. And they each accept the yoke of the Kingdom of Heaven, one and all, and together they declare the holiness of their Creator, sweetly, in clear voice, with holy melody. All as one proclaim in awe:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

And the divine, heavenly beings lift themselves toward the Serafim, and in a thundering chorus of praise proclaim:

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

To God, who is praised, they sing sweetly. To God the eternal King, they sing hymns of praise. For it is God alone whose deeds are uniquely wondrous. God masters battle, sows seeds of righteousness, causes salvation to flower, and creates healing. Awesome in praises, God is Master of the miracle, as day after day the work of creation is renewed.

The abridged Shaḥarit continues here on Shabbat and a weekday Yom Tov:

With the Psalmist we say: Praise to the Creator of the great luminaries whose kindness is ever-enduring. Cause a new light to shine over Zion, and may we all merit its radiance. Blessed art thou, Lord, Creator of lights.

AHAVAH RABAH – We praise God, for Revelation.

אֶהְבֶּה רַבָּה אֶהֱבֹתֵנוּ יְיָ אֱלֹהֵינוּ. חֻמְלָה גְדוֹלָה וַיִּתְּרָה
 חֻמְלַת עֲלֵינוּ: אָבִינוּ מִלְכְּנוּ בַעֲבוּר אַבוֹתֵינוּ שֶׁבִטְחוּ בְךָ
 וַתִּלְמַדְם חֻקֵי חַיִּים. כֵּן תַּחֲנֹנוּ וַתִּלְמַדְנוּ: אָבִינוּ הָאֵב
 הַרְחֵמֵן הַמְּרַחֵם רַחֵם עֲלֵינוּ. וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל
 לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי
 תִּלְמוּד תּוֹרָתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִבֵּנוּ
 בְּמִצְוֹתֶיךָ. וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ
 לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ נִגְיֵלָה
 וְנִשְׁמָחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
 וְתוֹלִיכְנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה וּבָנוּ
 בְּחֵרֶת מְכַל עִם וּלְשׁוֹן. וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל. סְלָה. בְּאַמַּת
 לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה:

AHAVAH RABAH

With abounding love and overflowing kindness, thou, Lord our God, have loved thy people Israel. Our Father, our King, who taught our ancestors who trusted in thee the laws of life, for their sake be gracious unto us also, and instruct us. All-merciful Father, we beseech thee to implant in our hearts the desire to understand thy will, to learn and to teach, to observe and, with love, to fulfill all the teachings of thy Torah. Give us insight into thy Torah that our hearts may cleave to thy commandments; and grant that we may love and revere thee with singleness of heart and never come to grief. Because we have ever had faith in thee, grant, we pray, that we may be gladdened and rejoice in the establishment of thy rule of justice, peace, and humanity on earth. Bring us to peace from the four corners of the earth, and march us with straight backs to our land. Indeed, thou, O God, have worked many deliverances, and called our ancestors from among the nations, bringing us nigh to thee, to serve thee forever and in truth, by acknowledging thee, and with love proclaiming thee the one and only God. Blessed art thou, Lord who, in thy love, has called thy people Israel to thy service.

SH'MA

*We proclaim God's Unity
and accept the "Yoke of Heaven."*

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד:

Congregation individually, whispered

ברוך שם כבוד מלכותו לעולם ועד:

The Study of Torah

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטִטְפֹּת בֵּין
עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13-21

Observing the Mitzvot of the Torah

וְהָיָה אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאֶהֱבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ
לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אֶף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה

SH'MA

Deuteronomy 6:4-9

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children, and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13-21

And if you will listen earnestly to my commandments which I give you this day, to love and serve the Lord your God with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and God will restrain the heavens so that there will be no rain, and the soil will yield no produce,

לֹא תִתֵּן אֶת־יְבוּלָה וְאֶבְדָּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבֵּה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְכֶם וְעַל־
 גַּפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
 נִשְׁפַע יְהוָה לְאַבְחֵיכֶם לְתַת לָהֶם פִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Numbers 15:37-41

Parashat Tzitzit, remembering the Exodus

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם
 וְנִתְּנוּ עַל־צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
 אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ
 אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Hazzan:

יְיָ אֱלֹהֵיכֶם אָמֵן:

and you will rapidly disappear from the land which the Lord is giving you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand, and for frontlets between your eyes. Teach them to your children. Speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates. And then may your days, and the days of your children, be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37-41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be a reminder for you, so that when you look upon the fringe you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I, the Lord, am your God, who brought you out of the land of Egypt to be your God; I, the Lord, am your God.

Hazzan:

THE LORD YOUR GOD IS TRUTH.

EMET VI-YATZIV – We praise God, for Redemption.

אָמֵת וַיִּצִיב וַנְכוּן וְקִים וַיִּשֶׁר וַנְאָמֵן וְאֶהוּב וְחָבִיב וַנְחַמְד
וְנַעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמְקַבֵּל וְטוֹב וַיְפֶה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אָמֵת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מְגִן
יִשְׁעֵנו: לְדֹר וָדֹר הוּא קִים וּשְׁמוֹ קִים וְכִסְאוֹ נְכוּן וּמְלֻכוֹתוֹ
וְאֶמוּנָתוֹ לְעַד קִימָת: וּדְבָרָיו חַיִּים וְקִימִים. נְאֻמִּים וַנְחַמְדִּים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וְקִים לְעוֹלָם וָעֶד.
אָמֵת וְאֶמוּנָה חֹק וְלֹא יַעֲבֹר: אָמֵת שְׂאֵתָה הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ: גָּאֵלְנוּ גָּאֵל אֲבוֹתֵינוּ
יוֹצֵרְנוּ צוּר יִשׁוּעָתָנוּ. פּוֹדֵנוּ וּמְצִילָנוּ מֵעוֹלָם שְׁמֶךָ. אֵין
אֱלֹהִים זוֹלָתְךָ:

עֲזַרְת אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם. מְגִן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר: בְּרוּם עוֹלָם מוֹשֶׁבֶךָ וּמִשְׁפָּטְךָ.
וְצִדְקָתְךָ עַד־אֶפְסֵי־אָרֶץ: אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ: אָמֵת אֶתָּה הוּא אֲדוֹן לְעַמְּךָ
וּמֶלֶךְ גְּבוּר לְרִיב רִיבִים: אָמֵת אֶתָּה הוּא רֵאשׁוֹן וְאֶתָּה הוּא
אֲחֲרוֹן וּמְבַלְעֶדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִמְּצָרִים
גָּאֵלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָּתָ
וּבְכוֹרְךָ גָּאֵלְתָּ. וַיִּם סוּף בְּקַעַת וְזָדִים טְבַעַת וַיְדִידִים הֵעֲבַרְתָּ.
וַיְכַסּוּ־מִים צָרִיהֶם אָחַד מֵהֶם לֹא נוֹתַר: עַל זֹאת שְׂבַחוּ
אֶהוּבִים וְרוֹמְמוּ אֵל. וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבַּחוֹת

EMET VI-YATZIV*Responsively**Selected from the Hebrew*

True and firm, stable and enduring
 Is this word unto us, forever and ever.

So it was for the earliest and for the later generations,
 True and faithful, a teaching unchangeable.

It is true that thou, Lord, are our God and the God of our ancestors;
 Our King, the King of our ancestors;

Our Redeemer, the Redeemer of our ancestors;
 Our Creator and the stronghold of our help.

Our Deliverer and our Savior has been thy name from everlasting;
 There is no God besides thee.

Thou, Lord, were the help of our ancestors in the days of old;
 The Protector and Helper of their children in every generation.

It is true that thou, Lord, are first and last,
 And besides thee we have no Ruler, Redeemer or Savior.

Thou alone, Lord our God, set us free from Egypt,
 And liberated us from its bondage.

Thou alone divided the Sea
 And led thy beloved through it as on dry land.

For this they praised and extolled thee, God;
 They sang hymns and songs,
 benedictions and thanksgivings unto thee,
 Living and eternal King.

בְּרָכוֹת וְהוֹדָאוֹת לְמִלְכָּךְ אֵל חַי וְקַיִם. רַם וְנִשְׂא גְדוֹל וְנוֹרָא
 מִשְׁפִּיל גְּאִים וּמִגְבִּיָּה שְׁפָלִים. מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
 וְעוֹזֵר דָּלִים. וְעוֹנֶה לְעִמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיוֹ: תְּהִלּוֹת לְאֵל
 עֲלִיוֹן. בְּרוּךְ הוּא וּמְבָרְךְ: מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּלֶם:

Hazzan and congregation

מִי־כַמְכָּה בְּאֵלֶם יְהוָה. מִי כַמְכָּה נֶאֱדָר בְּקִדְשׁ.
 נוֹרָא תְּהִלַּת עֲשֵׂה פֶּלֶא:

Congregation individually, then Hazzan

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
 יְחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Hazzan and congregation

יְהוָה יְמִלְךָ לְעֵלָם וָעַד:

Congregation rises.

Congregation individually, then Hazzan

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֶה כְּנֻאֲמְךָ יְהוָה
 וַיִּשְׂרָאֵל. גְּאֵלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ. קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה
 יי גְּאֵל יִשְׂרָאֵל:

On Yom Tov the service continues on page 276.

Thou, Lord, are high and exalted, great and awe-inspiring;
 Bringing low the haughty and raising up the lowly;
 Freeing the captive and delivering the humble;
 Helping the forlorn and answering thy people
 when they cry unto thee.

Praises unto thee, God Supreme!
 Blessed art thou, Source of all our blessings.

Moses and the Children of Israel
 chanted unto thee with great joy,
 And in united chorus they sang:

Hazzan and congregation

Who is like thee, Lord, among those acclaimed as divine?
 Who is like thee, glorious through holiness,
 Awe-inspiring in deeds, doing wonders?

Congregation individually, then Hazzan

Thy redeemed people praised thee with a new song
 on the shore of the Sea.
 As one they all gave thanks, and, proclaiming thee King,
 they sang:

Hazzan and congregation

The Lord reigns forever and ever.

Congregation rises.

Congregation individually, then Hazzan

Rock of Israel, come to Israel's aid, and deliver Judah and Israel
 in accordance with thy word. Our Redeemer is known by the name
 Lord of Hosts, the Holy One of Israel. Blessed art thou, Lord who
 set Israel free.

On Yom Tov the service continues on page 277.

THE SHAḤARIT AMIDAH FOR SHABBAT

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת. וַיִּמְבִּיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זָכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים.
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם
 וּפוֹקֵד שָׂרָה:

THE SHAḤARIT AMIDAH FOR SHABBAT

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT*God has awesome powers.*

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ מִמִּית וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM*God's holiness suffuses the world.**In private devotion, continue here.**When the Amidah is chanted publicly by the Hazzan,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 262.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

*When the Amidah is chanted publicly by the Hazzan,
continue with the Kedushah on the next page.*

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Kedushat HaYom on page 263.

KEDUSHAH

Congregation individually, then Hazzan

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־שָׁמַיִם אוֹתוֹ בְּשֵׁמִי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation with Hazzan

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְכָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Congregation individually, then Hazzan

אֲז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזַק מְשֻׁמְעִים קוֹל מְתַנַּשְׂאִים
לְעֵמֶת שְׂרָפִים לְעֵמֶתֶם בְּרוּךְ יֵאמְרוּ:

Congregation with Hazzan

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

Congregation individually, then Hazzan

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֵךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ לָךְ:
מְתֵי תִמְלֵךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וְעַד תִּשְׁכּוֹן: תִּתְגַּדֵּל
וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נֹצְחִים:
וְעֵינֵינוּ תִרְאִינָה מְלֻכּוֹתֶיךָ כְּדַבֵּר הָאָמוּר בְּשִׁירֵי עֲנֶךָ עַל יְדֵי דָוִד
מְשִׁיחַ צְדָקָךָ:

Congregation with Hazzan

יְמַלֵּךְ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
הִלְלוּ־יְהוָה:

KEDUSHAH

Congregation individually, then Hazzan

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Congregation individually, then Hazzan

Then other celestial beings, turning toward the Serafim, proclaim in thundering chorus:

Congregation with Hazzan

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

Congregation individually, then Hazzan

Throughout thy world, reveal thyself, our King, and reign thou over us for we constantly hope in thee. When will thy reign be established in Zion? Manifest thy presence there, soon and evermore. May thy greatness and holiness be proclaimed in Jerusalem, thy city, from generation to generation and eternally; and may our eyes behold the establishment of thy sovereignty on earth in accordance with the word of the psalms depicting thy might, as proclaimed by David, thy righteously anointed king:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Congregation with Hazzan

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצְחַת נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
 וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל
 וְקָדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

KEDUSHAT HAYOM

This day is uniquely holy.

יִשְׁמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ. כִּי עָבַד נְאֻמָּן קָרְאֵת לּוֹ.
 כְּלִיל תְּפִאֲרַת בְּרֵאשׁוֹ נִתְּתָה. בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשָׁנִי
 לוֹחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן
 כָּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרָתָם
 בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם. כִּי־שִׁשֶּׁת
 יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי
 שָׁבַת וַיִּנְפָשׁ:

Congregation with Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<p><i>Between Rosh HaShanah and Yom Kippur</i> holy King.</p>

KEDUSHAT HAYOM

Moses rejoiced in his allotted portion, when thou, indeed, called him “faithful disciple.” A crown of glory was set upon his head when he was standing in thy presence on Sinai’s height. And in his hands he carried down the two tablets of stone upon which the observance of the Sabbath was prescribed, as it is written in thy Torah:

The Children of Israel shall observe the Sabbath. Throughout their generations, the Sabbath shall be an eternal covenant. It is a sign between me and the Children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day ceased creative work and rested.

Nusah Seder Avodah

וַתַּתֶּן-אוֹתוֹ יְיָ אֱלֹהֵינוּ
 לְיִשְׂרָאֵל עִמָּךְ בְּאַהֲבָה.
 לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם
 בָּחַרְתָּ. עִם מְקַדְּשֵׁי שְׁבִיעֵי
 כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ
 מִטוֹבָךְ. וְהַשְּׁבִיעֵי רְצִיתָ
 בּוֹ וְקִדְּשָׁתוּ. חֲמִדַת יָמִים
 אוֹתוֹ קָרָאתָ זָכַר לְמַעֲשֵׂה
 בְּרֵאשִׁית:

Traditional Nusah

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי
 הָאָרְצוֹת. וְלֹא הִנַּחְתָּנוּ מִלְּפָנָיו
 לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחָתוֹ
 לֹא יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל
 עִמָּךְ נָתַתּוּ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב
 אֲשֶׁר בָּם בָּחַרְתָּ. עִם מְקַדְּשֵׁי
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ
 מִטוֹבָךְ. וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ
 וְקִדְּשָׁתוּ. חֲמִדַת יָמִים אוֹתוֹ
 קָרָאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וַתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׁבַעְנוּ מִטוֹבָךְ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
 וְטִהַר לְבָנָיו לְעַבְדֶּךָ בְּאַמֶּת. וְהִנַּחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרָצוֹן שְׂבַת קִדְּשֶׁךָ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ
 אַתָּה יְיָ מְקַדֵּשׁ הַשְּׁבֶת:

Traditional Nusah

This Sabbath day was not given, Lord our God, to peoples of other lands, nor to those who worship graven images. And those who are not part of the Covenant of Abraham will not experience its rest. It was given to thy people Israel, the descendants of Jacob, who, in thy love, were called to thy service. May all Israel, consecrating the seventh day, experience joy and fulfillment from thy goodly gift; for in thy delight for the seventh day, it was hallowed by thee, to be known as the Choicest of Days, a remembrance of creation.

Nusah Seder Avodah

In thy love, thou, Lord our God, gave the Sabbath to thy people Israel, the descendants of Jacob, who were called to thy service. May all Israel, consecrating the seventh day, experience joy and fulfillment from thy goodly gift; for in thy delight for the seventh day, it was hallowed by thee, to be known as the Choicest of Days, a remembrance of creation.

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our portion in life be of thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, may we inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, Lord who hallows the Sabbath.

AVODAH

The promise of God's return to Zion

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת
הָעֲבוּדָה לְדַבְּרֵי בֵיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

On Shabbat Rosh Hodesh, and Hol HaMoed

*When the Hazzan chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קְדוֹשָׁךְ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. זְכוּרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקֻדָּנוּ בּוֹ
לְבִרְכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ. כִּי אֵל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי

הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שָׂאֲתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שָׂאֲתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֲתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נְסִיךְ שְׁבָכָל יוֹם עֲמָנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת עָרֵב וּבֹקֵר וְצַהֲרַיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הֵּהֵם בְּזִמְנָא
הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֵּין יוֹחֲנָן כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year. In the days of the Hasmonean, Mattathias, son of the High Priest

כְּשֶׁעָמְדָה מִלְכוּת יוֹן הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם
 תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם דִּנְתָּ אֶת דֵּינָם
 נִקְמַתְּ אֶת נִקְמָתָם. מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד
 מְעֻטִּים וְטַמְאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים
 בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלֶךָ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמָּךְ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטִהְרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ
 שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וְלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

Between Rosh HaShanah and Yom Kippur

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת. הָאֵל
 יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלֶךָ נְאֻה
 לַהּוֹדוֹת:

Johanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

*Hazzan, during the Amidah Aloud***THE PRIESTLY BLESSING**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאִמּוּרָה מִפִּי
 אֶהְרֵן וּבְנָיו כֹּהֲנִים עִם קְדוּשָׁךְ. כְּאִמּוּר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
 אָמֵן. בֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת

SHALOM

Hazzan, during the Amidah Aloud

THE PRIESTLY BLESSING

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be

עֲמַךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ:

Between Rosh HaShanah and Yom Kippur

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה
טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וְלִשְׁלוֹם: בְּרוּךְ אַתָּה יי עֲשֵׂה הַשְּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבַּר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְדֹם וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפְר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְגִּי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהַגִּיזוֹן לְבִי לְפָנֶיךָ
יְהִי צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמְהֵרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימִי
עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

End of Amidah

good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

THE SHĀḤARIT AMIDAH FOR YOM TOV

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אֲבֹתָם

וּפּוֹקֵד שָׂרָה:

THE SHAḤARIT AMIDAH FOR YOM TOV

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT*God has awesome powers.*

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

On Simḥat Torah and the First Day of Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ יַמִּית וּמַחֲיֵה
וּמַצְמִיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM*God's holiness suffuses the world.**In private devotion, continue here.**When the Amidah is chanted publicly by the Hazzan,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 282.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

On Simḥat Torah and the first day of Pesah
By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Ḥazzan, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

In private devotion, continue with Kedushat HaYom on page 283.

KEDUSHAH

Congregation individually, then Hazzan

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵי־שָׁיִם אוֹתוֹ בְּשֵׁמי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation with Hazzan

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְכָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Congregation individually, then Hazzan

אֲז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזַק מְשֻׁמְעִים קוֹל מְתַנַּשְׂאִים
לְעֵמֶת שְׂרָפִים לְעֵמֶתֶם בְּרוּךְ יֵאמְרוּ:

Congregation with Hazzan

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

Congregation individually, then Hazzan

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלִךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ לָךְ:
מְתֵי תַמְלִךְ בְּצִיּוֹן. בְּקָרוֹב בְּיַמֵּינוּ לְעוֹלָם וְעַד תִּשְׁכּוֹן: תַּתְגַּדֵּל
וְתַתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נֹצְחִים:
וְעֵינֵינוּ תִרְאִינָה מְלֻכּוֹתֶיךָ כַּדְּבַר הָאָמוֹר בְּשִׁירֵי עֲנֶךָ עַל יְדֵי דָוִד
מְשִׁיחַ צְדָקֶךָ:

Congregation with Hazzan

יְמַלֶּךְ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר.
הִלְלוּ־יְהוָה:

KEDUSHAH

Congregation individually, then Hazzan

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Congregation individually, then Hazzan

Then other celestial beings, turning toward the Serafim, proclaim in thundering chorus:

Congregation with Hazzan

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

Congregation individually, then Hazzan

Throughout thy world, reveal thyself, our King, and reign thou over us for we constantly hope in thee. When will thy reign be established in Zion? Manifest thy presence there, soon and evermore. May thy greatness and holiness be proclaimed in Jerusalem, thy city, from generation to generation and eternally; and may our eyes behold the establishment of thy sovereignty on earth in accordance with the word of the psalms depicting thy might, as proclaimed by David, thy righteously anointed king:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Congregation with Hazzan

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצְחַת נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
 וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל
 וְקָדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

*KEDUSHAT HAYOM**This day is uniquely holy.*

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָנוּ.
 וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּכָנוּ
 לְעַבֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Shabbat include italicized words in parentheses.

וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְחוֹת לְמִנוּחָה ו) מוֹעֲדִים
 לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת יוֹם (הַשְּׁבִעַת הַזֶּה וְאֶת יוֹם)

Shavuot

חַג הַשְּׁבִעוֹת הַזֶּה.
 זְמַן מִתֵּן תּוֹרָתָנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.
 זְמַן חִירוֹתָנוּ

Shemini Atzeret and Simhat Torah

הַשְּׁמִינִי חַג הָעֲצִרַת הַזֶּה.
 זְמַן שְׂמִחָתָנוּ

Sukkot

חַג הַסּוּכוֹת הַזֶּה.
 זְמַן שְׂמִחָתָנוּ

(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ. זָכַר לִיצִיאַת מִצְרָיִם:

Congregation with Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord, holy God.

KEDUSHAT HAYOM

Thou, Lord our God, called our ancestors to thy service from among all the peoples of old, and, in thy gracious love, gave the House of Israel a lofty goal through the holiness of thy commandments, bringing us nigh to thy service, and calling us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include italicized words in parentheses.

And, therefore, Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) Festive Seasons for rejoicing, holiday times for celebration, this (*Sabbath day and this*) day of

Pesah, the Festival
of *Matzot*, the
time of our Freedom;

the Festival of *Shavuot*,
the time of the
Giving of our Torah;

the Festival of *Sukkot*,
the time of
our Rejoicing;

Shemini Atzeret/Simhat Torah, the
Eighth Day Festival of Conclusion,
the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

*When the Hazzan chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן
מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. וְזִכְרוֹן
כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Shavuot

חַג הַשְּׁבֻעוֹת הַזֶּה.

Pesah

חַג הַמִּצּוֹת הַזֶּה.

Shemini Atzeret and Simhat Torah

חַג הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה.

Sukkot

חַג הַסֻּכּוֹת הַזֶּה.

זְכוּרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. (אָמֵן)
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנֵנוּ
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחֵם אֶתְּהָ:

וְהִשְׁיֵאנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם.
לְשִׂמְחָה וּלְשִׁשׁוֹן. כַּאֲשֶׁר רָצִיתָ וְאִמְרָתָ לְבְרַכְנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי

*When the Ḥazzan chants the Amidah aloud,
the congregation responds Amen as indicated.*

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Pesaḥ, the Festival of *Matzot*. the Festival of *Shavuot*.

the Festival of *Sukkot*. *Shemini Atzeret/Simḥat Torah*, the
Eighth Day Festival of Conclusion.

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

Lord our God, cause the blessing of thy festivals to rest upon us. May they bring us life and peace, joy and gladness, in accordance with thy promise. Our God and God of our

אבותינו (רצה במנוחתנו) קדשנו במצותיך ותן חלקנו
 בתורתך. שבענו מטובך. ושמחנו בישועתך. וטהר לבנו
 לעבדך באמת. והנחילנו יי אלהינו (פאהבה וכרצון) בשמחה
 ובששון (שבת ו) מועדי קדשך. וישמחו כך ישראל מקדשי
 שמך: ברוך אתה יי מקדש (השבת ו) ישראל והזמנים:

AVODAH

The promise of God's return to Zion

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את
 העבודה לדביר ביתך. ואשי-לב-ישראל ותפלתם באהבה
 תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך.
 ותחזינה עינינו בשוכך לציון ברחמים: ברוך אתה יי המחזיר
 שכנתו לציון:

ancestors, (*may our Sabbath rest be worthy in thy sight;*) teach us the way of holiness through thy commandments and grant that our portion in life be of thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. Keep our hearts pure that we may worship and serve thee in truth. (*And in thy gracious love,*) Lord our God, may we inherit thy holy (*Sabbath and*) Festivals in joy and gladness; and may Israel, hallowing thy name, rejoice in thee. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

Thanksgiving

*Congregation,
during the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקִּימָנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבָכָל יוֹם עַמְּנוּ וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת עָרֵב וּבִקְרֹ וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תִמוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוּ תְּמִיד לְעוֹלָם וָעֶד:
וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וְיִהְלָלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל
יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ. סְלָה: בְּרוּךְ אֵתָה יי הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה
לְהוֹדוֹת:

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation,
during the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

*Hazzan, during the Amidah Aloud***THE PRIESTLY BLESSING**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאִמּוּרָה מִפִּי
 אֶהְרֵן וּבְנָיו כֹּהֲנִים עִם קְדוּשָׁתְךָ. כְּאִמּוּר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
 אָמֵן. בֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ: בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
 עַמֶּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

SHALOM*Hazzan, during the Amidah Aloud***THE PRIESTLY BLESSING**

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נָצוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הַפֵּר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׂמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ.
עֲשֵׂה לִמְעַן קִדְשֹׁתֶךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ: לִמְעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעַנְגִּי: יְהִי־לְרַצוֹן אִמְרֵי־פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ
יִהְיֶה צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמְהֵרָה בְּיַמֵּינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימִי
עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

End of Amidah

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

BRACHOT FOR THE LULAV AND ETROG ON SUKKOT

On the harvest festival of Sukkot we are commanded to gather together four species of plants and rejoice with them before God. The Torah states in Leviticus 23:40:

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר עֵץ הָדָר כַּפַּת תְּמָרִים
וְעֵנָף יַעֲזָבֵת וְעַרְבֵי-נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
שִׁבְעַת יָמִים:

“And on the first day [of the festival of *Sukkot*] you shall take the fruit of a goodly tree, branches of palm, the boughs of thick trees and willows of the brook, and you shall rejoice before the Lord your God seven days.”

There are many *midrashim*, rabbinic homilies, that explain the symbolism. In one, they represent leaders of the people. The three sprigs of myrtle symbolize the patriarchs Abraham, Isaac, and Jacob. The two branches of willow represent Moses and Aaron. The palm and *etrog* represent Joseph and David. These seven are invited to our *sukkah* each night of the festival through the ceremony of *Ushpizin*, Holy *Sukkah* Guests.

In another, the plants of the *Lulav* and *Etrog* are seen as representing different types of people, some of great virtue and others of more modest character. Binding the four species together reminds us that all people are one family in the eyes of God, and each member is required for the community to be whole.

A third *midrash* sees the *Lulav* and *Etrog* as representing different parts of the body. Joining them together symbolizes that we should involve our whole being in the worship of God, as the verse states, “Praise thou, the Lord, O my soul, and all my inward powers God’s holy name. (Psalm 104:1)

The Lulav is held in the right hand with the myrtle twigs to the right and the willow to the left. The Etrog is taken in the left hand and held next to the Lulav with the pitom-point facing down. After the brachah (brachot when taking the Lulav for the first time) is recited, the Etrog is rotated so that the pitom-point is facing upward. The Lulav and Etrog are then waved together in six directions, front, right, back, left, up and down.

The Lulav and Etrog are held throughout Hallel, and waved in a similar fashion for the Hodu and Yomar-Na verses on page 306, for both Ana Adonai Hosheeya Na verses on page 310, and for both Hodu verses on page 310.

The Lulav and Etrog are not taken on Shabbat.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת לֻלָב:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, and instructed us concerning the taking of the *Lulav*.

On the first day only, or on the second day if the first day is on Shabbat. Individuals recite this blessing whenever they take the Lulav and Etrog for the first time.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחִיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ
לְזִמַּן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us and enabled us to reach this *Sukkot* season.

HALLEL SERVICE

Psalms of Praise

On Yom Tov, Hol HaMoed, Rosh Hodesh and Hanukkah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהִלֵּל:

Psalm 113

הַלְלוּ יְהוָה.

הַלְלוּ עַבְדֵי יְהוָה. הַלְלוּ אֶת־שֵׁם יְהוָה:

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מִהַלֵּל שֵׁם יְהוָה:

רַם עַל־כָּל־גּוֹיִם יְהוָה. עַל הַשָּׁמַיִם כְּבוֹדוֹ:

מִי כִּי־הוּא אֱלֹהֵינוּ הַמְגַבִּיחַ לְשָׁבֶת:

הַמְשַׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבְאָרֶץ:

מְקִימֵי מַעַפֵּר דָּל. מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:

לְהוֹשִׁיבֵי עַם־נְדִיבִים. עַם נְדִיבֵי עַמּוֹ:

מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת. אִם־הַבָּנִים שְׂמֵחָה.

הַלְלוּ־יְהוָה:

HALLEL SERVICE

Psalms of Praise

On Yom Tov, Hol HaMoed, Rosh Hodesh and Hanukkah

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we recite *Hallel*, Psalms of Praise.

Psalm 113

Hallelujah! Praise ye the Lord!
Praise God, servants of the Lord,
Praise the name of the Lord.

Praised be the name of the Lord,
Now and forever.

From sunrise unto sunset,
The name of the Lord is praised.

The Lord is exalted above all nations,
God's glory is spread over the heavens.

Who is like the Lord our God,
Who reigns in the heavens on high;

Yet still looks down with concern
On the affairs of those who dwell on earth?

God raises up the poor from the dust,
And lifts the destitute from the dung-hill,

To seat them among the elite,
Among the elite leaders of the people.

God transforms the forlorn, childless woman into
A joyful mother of children.

Hallelujah! Praise ye the Lord!

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם. בַּיֵּת יַעֲקֹב מֵעַם לֵעָז:

הֲיִתָּה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:

הַיָּם רָאָה וַיִּנָּס. הַיַּרְדֵּן יָסַב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבְנֵי־צֹאן:

מֵה־לֵךְ הַיָּם כִּי תִנוּס. הַיַּרְדֵּן תִּסַּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבְנֵי־צֹאן:

מִלִּפְנֵי אֲדוֹן חוֹלֵי אֲרָץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהֹפְכֵי הַצּוּר אֲגַם־מַיִם. חֲלַמֵּישׁ לְמַעַיְנוֹ־מַיִם:

Psalm 114

When Israel went forth from Egypt,
The House of Jacob from among a foreign people,
 Judah became God's holy flock,
 Israel, God's domain.

The sea observed these things and fled,
The Jordan turned back on its course;
 The mountains were disturbed like rams;
 The hills, affrighted like young sheep.

What ailed you, sea? What made you flee?
Jordan, that you turned back on your course?
 Mountains, that you were disturbed like rams?
 Hills, affrighted like young sheep?

Tremble, earth, before the Lord,
Before the God of Jacob;
 Who changed rocks into pools of water,
 Rock-ribbed places into fountains.

*Psalm 115:1-11**Omitted on the last six days of Pesah and Rosh Hodesh**Omitted in Nusah Seder Avodah at all times*

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשֹׁמֵךְ תֵּן כְּבוֹד.
עַל־חֲסֵדֶךָ עַל־אַמְתֶּךָ:

לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵי־הֵנָּא אֱלֹהֵיהֶם:
וְאֵלֵהֵינוּ בַשָּׁמַיִם. כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:

עַצְבֵיהֶם כֶּסֶף וְזָהָב. מַעֲשֵׂה יְדֵי אָדָם:
פֶּה־לָהֶם וְלֹא יִדְבְּרוּ. עֵינַיִם לָהֶם וְלֹא יִרְאוּ:

אֲזַנַיִם לָהֶם וְלֹא יִשְׁמְעוּ. אֶף לָהֶם וְלֹא יִרְיחוּן:
יְדֵיהֶם וְלֹא יִמְשֹׁוּן. רַגְלֵיהֶם וְלֹא יִהְלְכוּ.
לֹא־יִהְיֶהוּ בְגִרֹנָם:

כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם. כֹּל אֲשֶׁר־בָּטַח בָּהֶם:

יִשְׂרָאֵל בָּטַח בִּיהוָה. עֲזָרָם וּמַגְנָם הוּא:
בֵּית אֱהֲרֹן בָּטְחוּ בִיהוָה. עֲזָרָם וּמַגְנָם הוּא:
יִרְאִי יְהוָה בָּטְחוּ בִיהוָה. עֲזָרָם וּמַגְנָם הוּא:

Psalm 115:1-11

Omitted on the last six days of Pesah and Rosh Hodesh

Omitted in Nusah Seder Avodah at all times

Not for us, Lord, not for us, but for thy name
 grant us honor,
 A sign of thy true love.

Why should the nations scoff, saying:
 Where, indeed, is their God?

Our God is in the heavens.

 Whatever God desires is accomplished.

Their idols are of silver and gold,
 the creation of human hands.

Mouths they have, but they cannot speak;
 eyes, but cannot see;

Ears, but cannot hear; noses, even, but cannot smell;
 Their hands cannot feel a thing;
 and their legs cannot walk;

No sound comes from their throat.

As they are, so shall their makers be,
 Each one who relies upon them.

Israel, rely upon the Lord, your helper and shield.
 House of Aaron, rely upon the Lord,
 your helper and shield.

All who revere the Lord, rely upon the Lord;
 God will be your helper and shield.

Psalm 115:12-18

יְהוָה זְכָרָנוּ. יְבָרֵךְ.

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל.

יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:

יְבָרֵךְ יִרְאֵי יְהוָה. הַקְּטָנִים עִם־הַגְּדֹלִים:

יֹסֵף יְהוָה עָלֵיכֶם. עָלֵיכֶם וְעַל־בְּנֵיכֶם:

בְּרוּכִים אַתֶּם לַיהוָה. עֲשֵׂה שָׁמַיִם וָאָרֶץ:

הַשָּׁמַיִם שָׁמַיִם לַיהוָה. וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם:

לֹא הִמְתִּים יְהִלְלוּ־יָהּ. וְלֹא כָל־יִרְדֵי דוּמָה:

וְאַנְחָנוּ נְבָרֵךְ יָהּ. מִעֲתָה וְעַד־עוֹלָם.

יְהִלְלוּ־יָהּ:

Psalm 116:1-11

Omitted on the last six days of Pesah and Rosh Hodesh

Omitted in Nusah Seder Avodah at all times

אֶהְבֶּתִי כִּי־יִשְׁמַע יְהוָה. אֶת־קוֹלִי תִחַנּוּנֵי:

כִּי־הִטָּה אָזְנוֹ לִי. וּבִימֵי אֶקְרָא:

אֶפְפוּנֵי חֲבַל־מָוֶת. וּמְצָרֵי שְׂאוֹל מְצָאוּנֵי.

צָרָה וַיְגוֹן אֲמַצָּא:

Psalm 115:12-18

The Lord has remembered us. May God bless us evermore.
 Bless the House of Israel. Bless the House of Aaron.

May God bless those who revere the Lord,
 The young together with the grown.

May the Lord increase your numbers,
 Yours together with your children's.

You are a cherished blessing to the Lord,
 Who created heaven and earth.

The heavens are the Lord's heavens;
 But the earth God has given to humanity.

The dead will not praise the Lord,
 Nor they who go down into eternal silence.

Therefore, let us, indeed, praise the Lord,
 Let us praise God now and forever.

Hallelujah! Praise ye the Lord.

Psalm 116:1-11

*Omitted on the last six days of Pesah and Rosh Hodesh
 Omitted in Nusah Seder Avodah at all times*

I am vindicated because the Lord has heard
 my pleading voice.

God inclined an ear to me when I cried out.

The cords of death were surrounding me,
 the straits of *Sheol* had found me.

I was overcome with distress and weariness.

וּבִשְׁם־יְהוָה אֶקְרָא. אָנֹהּ יְהוָה מִלְטָה נַפְשִׁי:
 חֲנוּן יְהוָה וְצַדִּיק. וְאֱלֹהֵינוּ מֵרַחֵם:
 שׁוּמֵר פְּתָאִים יְהוָה. דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ:
 שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי. כִּי־יְהוָה גָּמַל עָלַיִכִי:
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת.
 אֶת־עֵינַי מִן־דְּמָעָה. אֶת־רַגְלִי מִדָּחִי:
 אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים:
 הָאֵמַנְתִּי כִּי אֲדַבֵּר. אֲנִי עָנִיתִי מְאֹד:
 אֲנִי אָמַרְתִּי בַחֲפְזִי. כָּל־הָאָדָם כֹּזֵב:

Psalm 116:12-19

Omitted in Nusah Seder Avodah

מָה־אֲשִׁיב לַיהוָה. כָּל־תַּגְּמוּלוֹהִי עָלַי:
 כּוֹס־יִשׁוּעוֹת אֶשָּׂא. וּבִשְׁם יְהוָה אֶקְרָא:
 נִדְרֵי לַיהוָה אֲשַׁלֵּם. נִגְדָה־נָא לְכָל־עַמּוֹ:
 יִקָּר בְּעֵינַי יְהוָה. הַמּוֹתָה לַחֲסִידָיו:
 אָנֹהּ יְהוָה כִּי־אֲנִי עֲבָדְךָ. אֲנִי־עֲבָדְךָ בֶּן־אֲמֹתָךְ.
 פְּתַחַת לְמוֹסְרֵי:
 לָךְ־אֲזַבַּח זֶבַח תּוֹדָה. וּבִשְׁם יְהוָה אֶקְרָא:
 נִדְרֵי לַיהוָה אֲשַׁלֵּם. נִגְדָה־נָא לְכָל־עַמּוֹ:
 בַּחֲצְרוֹת בֵּית יְהוָה. בְּתוֹכֵכִי יְרוּשָׁלַיִם.
 הִלְלוּ־יְהוָה:

Then I cried out to the Lord: I pray thee, God, save me.
The Lord is gracious, and fair; our God is merciful.

The Lord guards the helpless; I fell so low,
but God rescued me.

Return, O my soul, be confident,
for the Lord has rewarded you.

Thou, Lord, have released my soul from death,
My eyes from weeping, my feet from stumbling.

I will walk before the Lord in the lands of the living.
My faith sustained me, even when I cried out:

I am so very afflicted;
When I said in my agitation:
All mortals are untrustworthy.

Psalm 116:12-19

Omitted in Nusah Seder Avodah

What can I give the Lord in return for all that God has given me?

I lift up the cup of deliverance, and I proclaim
in the name of the Lord:

I will fulfill my oaths to the Lord before all God's people.
Grievous in God's sight is the death of the faithful.

I thank thee, Lord, for I am thy servant;

I am thy servant, child of thy handmaid;

And thou, Lord, have released the cords that bind me.

Therefore I will bring an offering of thanksgiving,
and call in the name of the Lord.

I will fulfill my oaths to the Lord before all God's people,
In the courtyards of the House of the Lord,
in the midst of Jerusalem.

Hallelujah! Praise ye the Lord.

Psalm 117

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם. שִׁבְחוּהוּ כָּל־הָאֲמִים:

כִּי גָבַר עָלֵינוּ חַסְדּוֹ. וְאַמַּת־יְהוָה לְעוֹלָם.
הִלְלוּ־יָהּ:

Psalm 118

הוֹדוּ לַיהוָה כִּי־טוֹב. כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרוּ־נָא יִשְׂרָאֵל. כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרוּ־נָא בֵּית־אֱהֲרֹן. כִּי לְעוֹלָם חַסְדּוֹ:

יֹאמְרוּ־נָא יִרְאֵי יְהוָה. כִּי לְעוֹלָם חַסְדּוֹ:

מִן־הַמִּצַּר קָרָאתִי יְהוָה. עֲנֵנִי בַמְּרוֹחַב יְהוָה:

יְהוָה לִי לֹא אֵירָא. מִה־יַּעֲשֶׂה לִי אָדָם:

יְהוָה לִי בַעֲזָרִי. וְאֲנִי אֶרְאֶה בְשִׁנְאֵי:

טוֹב לַחֲסוֹת בַּיהוָה. מִבְּטַח בְּאָדָם:

טוֹב לַחֲסוֹת בַּיהוָה. מִבְּטַח בַּנְּדִיבִים:

כָּל־גּוֹיִם סִבְבוּנִי. בְּשֵׁם יְהוָה כִּי אֲמִילִם:

Psalm 117

Praise the Lord, all nations,
Laud God, all peoples.

For God's love has been great toward us,
And the Lord's faithfulness is eternal.
Hallelujah! Praise ye the Lord.

Psalm 118

Give thanks to the Lord for God is good,
God's faithful love is forever.

Let Israel now say:
God's faithful love is forever.

Let the House of Aaron now say:
God's faithful love is forever.

Let all who revere the Lord now say:
God's faithful love is forever.

Out of the straits I called to the Lord;
God answered me and set me free.

The Lord is on my side, I shall not fear,
What can a mere mortal do to me?

The Lord is on my side among those who help me,
Victoriously shall I gaze upon those who hate me.

It is better to trust in the Lord,
Than to put faith in mortals.

It is better to trust in the Lord,
Than to put faith in royalty.

All nations encompassed me,
With reliance on the Lord I indeed overcame them.

סְבוּנֵי גַם־סִבְבוּנֵי. בְּשֵׁם יְהוָה כִּי אֲמִילִם:

סְבוּנֵי כְדַבְרִים. דַּעְכוּ כְּאֵשׁ קוֹצִים.

בְּשֵׁם יְהוָה כִּי אֲמִילִם:

דַּחַה דְּחִיתַנִּי לְנַפְל. וַיְהוֶה עֲזָרָנִי:

עָזִי וְזַמְרַת יְהוָה. וַיְהִי־לִי לְיִשׁוּעָה:

קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים. יְמִין יְהוָה עֲשָׂה חַיִּל:

יְמִין יְהוָה רוֹמְמָה. יְמִין יְהוָה עֲשָׂה חַיִּל:

לֹא אֲמוֹת כִּי־אֶחְיֶה. וְאֶסַּפֵּר מַעֲשֵׂי יְהוָה:

יִסֵּר יִסְרֹנֵי יְהוָה. וְלִמּוֹת לֹא נִתְנַנְנִי:

פֶּתַח־לִי שַׁעֲרֵי־צַדִּיק. אֲבֹא־בָם אוֹדֶה יְהוָה:

זֶה־הַשַּׁעַר לַיהוָה. צְדִיקִים יִבְאוּ בוֹ:

They encompassed me, yea, hemmed me in,
With reliance on the Lord I indeed overcame them.

They encompassed me like bees,
They were quenched like a fire of thorns,
With reliance on the Lord I indeed overcame them.

You, my enemy, thrust at me that I might fall,
But the Lord rushed to my assistance.

The Lord is my strength and song;
God is now my deliverance.

Hark! The song of gladness and victory resounds
in the tents of the righteous:
The right hand of the Lord has triumphed;

The power of the Lord has excelled;
The power of the Lord has triumphed.

I shall not die, but live,
That I may declare the works of the Lord.

God has severely chastised me,
Yet has not given me over unto death.

Open unto me the gates of victory,
I will enter through them; I will praise the Lord.

This is the gate to the Lord,
The righteous will enter thereby.

Each verse is said twice.

אֹדֶךָ כִּי עֲנִיתָנִי. וַתְּהִי־לִי לִישׁוּעָה:
 אֲבָן מֵאֶסוּ הַבּוֹנִים. הִיְתָה לְרֹאשׁ פְּנֵה:
 מֵאֵת יְהוָה הִיְתָה זֹאת. הִיא נִפְלְאֹת בְּעֵינֵינוּ:
 זֶה־הַיּוֹם עָשָׂה יְהוָה. נִגְלָה וְנִשְׁמְחָה בּוֹ:

Hazzan and congregaton

אָנָּה יְהוָה הוֹשִׁיעָה נָּא: אָנָּה יְהוָה הוֹשִׁיעָה נָּא:
 אָנָּה יְהוָה הַצְּלִיחָה נָּא: אָנָּה יְהוָה הַצְּלִיחָה נָּא:

Each verse is said twice.

בְּרוּךְ הָבָא בְּשֵׁם יְהוָה. בְּרַכְנוּכֶם מִבֵּית יְהוָה:
 אֵל יְהוָה וַיֵּאָר לָנוּ. אֶסְרוּ־חַג בְּעַבְתֵּים עַד־קַרְנֹת הַמִּזְבֵּחַ:
 אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ. אֱלֹהֵי אַרְוֹמְךָ:
 הוֹדוּ לַיהוָה כִּי־טוֹב. כִּי לְעוֹלָם חֲסִדוֹ:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ. וַחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי
 רְצוֹנֶךָ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ.
 כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱדָה לְזַמֵּר כִּי מֵעוֹלָם וְעַד עוֹלָם
 אֲתָהּ אֵל: בְּרוּךְ אַתָּה יְיָ מְלֶכֶךָ מְהֻלָּל בַּתְּשׁבּוּחוֹת:

On a weekday Hol HaMoed morning (other than Hoshana Raba) continue with Kaddish Shalem on the following page, and then the Weekday Torah Service on page 736.

On a weekday Hanukkah morning, continue with Hatzi Kaddish on page 734.

Each verse is said twice.

I thank thee, for thou, O Lord, have answered me,
And have become my deliverance.

The stone which the builders rejected,
Is now the corner-stone.

The Lord has made this happen. It is marvelous in our eyes.

This is the day the Lord has made. Let us rejoice and be glad in it.

Hazzan and congregaton

Lord, we pray thee, help us now.	Lord, help us thou.
Lord, we pray thee, prosper us now.	Lord, prosper us thou.

Each verse is said twice.

Blessed is each one who has come in the name of the Lord;
We bless you from the house of the Lord.

The Lord is God and illumines our way; with myrtle boughs
Form the Festival march to the horns of the altar, singing:

Thou art my God, I shall thank thee,
Thou art my God, I shall extol thee.

Give thanks to the Lord for God is good,
God's faithful love is forever.

All creation shall sing thy praises, and the pious ones, the righteous who do thy will, and all thy people Israel, in joy, will thank, bless, praise, glorify, exalt, adore, hallow, and crown thy name, Sovereign Ruler. For it is good to express thanksgiving to thee, and delightful to praise thy name with song. For thou, alone, are God, forever and ever. Blessed art thou, Lord, Sovereign Ruler, exalted with songs of praise.

On a weekday Hol HaMoed morning (other than Hoshana Raba) continue with Kaddish Shalem on the following page, and then the Weekday Torah Service on page 737.

On a weekday Hanukkah morning, continue with Hatzi Kaddish on page 735.

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעַגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלַמְיָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אַבוּהוֹן דִּי-
בְּשַׁמְיָא. וְאִמְרוּ אָמֵן:

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

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

*On a weekday Hol HaMoed morning (other than Hoshana Raba) continue
with the Weekday Torah Service on page 736.*

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

Between Rosh HaShanah and Yom Kippur
Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

On a weekday Hol HaMoed morning (other than Hoshana Raba) continue with the Weekday Torah Service on page 737.

On Shabbat, Psalm 92 may be said here.

PSALM 92

הַיּוֹם יוֹם שַׁבַּת קָדֵשׁ שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מְזֻמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לַהֲדוֹת לַיהוָה. וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ:

לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ. וְאַמוּנַתְךָ בַּלַּיְלוֹת:

עַל־יַעֲשׂוֹר וְעַל־נֶבֶל. עָלֵי הַגִּיּוֹן בְּכִנּוֹר:

כִּי שִׁמְחַתְנִי יְהוָה בְּפַעֲלֶךָ. בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:

מִה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מֵאֵד עָמְקוֹ מִחֲשַׁבְתֶּיךָ:

אִישׁ־בָּעַר לֹא יֵדַע. וּכְסִיל לֹא־יִבִּין אֶת־זֹאת:

בְּפִרוֹחַ רִשְׁעִים כְּמוֹ עֵשֶׂב.

וַיִּצְיָצוּ כָּל־פְּעָלֵי אֹנֶן. לְהַשְׁמָדֵם עַד־יַעַד:

וְאַתָּה מָרוֹם לְעֹלָם יְהוָה:

כִּי הִנֵּה אֵיבִיךָ יְהוָה.

כִּי־הִנֵּה אֵיבִיךָ יֹאבְדוּ. יִתְפָּרְדוּ כָּל־פְּעָלֵי אֹנֶן.

וַתִּרְם כְּרָאִים קַרְנֵי. בַּלְתִּי בְשִׁמְן רַעֲנָן:

On Shabbat, Psalm 92 may be said here.

PSALM 92

This day is the holy Sabbath, on which the Levites would sing in the Holy Temple:

A Psalm. A Song of the Sabbath Day.

It is good to give thanks to the Lord,
To sing praises to thy name O Most High;

To proclaim, in the morning, thy kindness,
And thy faithfulness at even-tide,

On ten-stringed instrument and on lute,
With thoughtful music on the harp.

Because thou, Lord, have made me glad through thy doings,
Of the works of thy hands I will sing:

How great are thy works, Lord,
Thy designs, how very deep!

The thoughtless ones do not sense it,
Nor can the foolish comprehend —

When the wicked thrive, their fate is that of grass;
When evil-doers flourish, their destiny — to be uprooted forever;

Whereas thou, Lord, reign supreme,
And abide evermore.

For verily, thine enemies, Lord,
Verily, thine enemies vanish,
All evil-doers — destined to be scattered.

But through thee has my power been exalted;
I have been anointed with the oil of authority.

וַתִּבֹּט עֵינַי בְּשׁוּרַי. בְּקָמִים עָלַי מְרַעִים. תִּשְׁמַעְנָה אָזְנִי:

צְדִיק כְּתָמַר יִפְרָח. כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה:

שְׁתוּלִים בְּבַיִת יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנוּבּוֹן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יֵשֶׁר יְהוָה. צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

*Continue with Mourner's Kaddish, page 320,
or with Psalm 27 during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

לְדָוִד.

יְהוָה אֲזִיר וַיִּשְׁעֵי מִמֶּנִּי אִירָא.

יְהוָה מַעֲזוֹתַי מִמֶּנִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי.

צָרִי וְאִיבֵי לִי. הִמָּה כָּשְׁלוֹ וְנַפְלֹו:

אִם־תִּחַנֶּה עָלַי מִחַנָּה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אָנִי בּוֹטָח:

I have seen the defeat of the foe,
 Yea, of the evil-doers who sought my destruction;
 And these tidings I have heard:

The upright shall flourish like palm-trees,
 Like cedars in Lebanon shall they grow.

Planted in the House of the Lord,
 They shall bloom in the courts of our God.

They shall still yield fruit in old age,
 Vigorous and fresh shall they be.

Each proclaiming:
 The Lord is upright,
 My Rock, in whom no wrong can abide.

*Continue with Mourner's Kaddish, page 321,
 or with Psalm 27 during the Penitential Season,
 from the first day of Elul until Hoshana Raba.*

PSALM 27

Of David.

The Lord is my light and my assistance,
 Of whom shall I be afraid?

The Lord is the stronghold of my life,
 Of whom shall I stand in awe?

When the wicked hemmed me in,
 Seeking to devour me —

It was they, my enemies, who stumbled;
 It was they, my foes, who fell.

Were an army to encamp against me,
 My heart would be unafraid;

Were war to rage against me,
 Even then would I be confident.

אֶחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.

שְׁבַתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי.

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמַי:

וְעֵתָה יְרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי.

וְאִזְבַּחָהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה.

אֲשִׁירָה וְאִזְמַרְהָ לַיהוָה:

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא. וְחַנּוּנִי וְעֲנֵנִי:

לֵךְ אָמַר לְבִי בְקִשׁוֹ פָּנֵי. אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי. אֶל־תִּטֹּב־בְּאָף עֲבָדֶךָ:

עֲזַרְתִּי הֵייתָ. אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל:

כִּי־אָבִי וְאִמִּי עֲזֹבוּנִי. וַיְהִי יֶאֱסֹפְנִי:

הוֹרְנִי יְהוָה דְּרַכֶּךָ. וּנְחַנֵּנִי בְּאַרְחַ מִיִּשׁוּר לְמַעַן שׁוּרְרֵי:

אֶל־תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי. כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפַּח חָמָס:

לוֹלֵא הֵאֱמַנְתִּי לְרֹאוֹת בְּטוֹב־יְהוָה בְּאַרְץ חַיִּים:

קִנְיָה אֶל־יְהוָה. חֲזַק וַיֵּאֱמַץ לְבָבִי. וְקִנְיָה אֶל־יְהוָה:

One blessing I ask of the Lord,
This I shall ever crave —

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit God's Sanctuary.

Hide me in thy tabernacle on the day of trouble;
Conceal me in the shelter of thy shrine;
And set me safe as on a high rock.

And then, when triumphant over my enemies round about me,
I shall bring my offering to the Temple
with thanksgiving to the sound of trumpets;
I shall sing to thee, Lord, and acclaim thy praise.

Hear me, Lord, when I call;

Be gracious unto me and answer me.

Speaking for thee, my heart says: Seek ye me.

O Lord, I do earnestly seek thee.

Hide not thyself from me;

Turn not thy servant away in anger.

Thou, O Lord, my ever-present help, cast me not off;

Do not forsake me now, God of my deliverance.

Father and mother, though they forsook me,

Thou, O Lord, would still protect me.

Teach me, Lord, thy way,

And lead me on a level path,

That my foes have not their way.

Leave me not to the rage of my enemies,

False witnesses who have sprung up against me,

Fomenters of violence.

What, if I had not had faith! But I did have faith,

That I would experience the goodness of the Lord
in the land of the living.

Put your trust in the Lord;

Be strong and let your heart be steadfast;

Only, put your trust in the Lord.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 429.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעַגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֲלָמָא.
וְאִמְרוּ אָמֵן:

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

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

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 429.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

THE TORAH SERVICE

On Simhat Torah, page 500

אִין־כְּמוֹךָ בְּאַלֹהִים אֲדָנִי. וְאִין כְּמַעֲשֵׂיךָ:
 מְלֻכוֹתֶיךָ מְלָכוֹת כָּל־עֲלָמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וְדוֹר: יְהוָה
 מְלֹךְ: יְהוָה מְלֹךְ: יְהוָה יְמִלְךָ לְעֹלָם וָעֶד: יְהוָה עֵז לְעַמּוֹ יִתֵּן.
 יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם: אַב הַרְחָמִים הִיטִיבָה בְּרִצּוֹנְךָ
 אֶת־צִיּוֹן. תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם: כִּי כָךְ לִבְד בְּטַחְנוּ. מְלֹךְ אֵל
 רַם וְנֹשָׂא. אֲדוֹן עוֹלָמִים:

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה.
 קוּמָה יְהוָה וַיִּפְצְוּ אֵיבֶיךָ. וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן
 תֵּצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

On a weekday Yom Tov, the Thirteen Divine Attributes are recited three times.

יְהוָה. יְהוָה.
 אֵל. רַחוּם. וְחַנוּן. אָרוּךְ אַפַּיִם. וְרַב־חֶסֶד. וְאָמֵת:
 נִצֵּר חֶסֶד לְאֵלָפִים. נִשְׂא עוֹן. וּפָשַׁע. וְחַטָּאָה. וְנִקְיָה:

VaAni Tefilati may be added on a weekday Yom Tov

וְאֲנִי תְפִלַּת־יְיָ יְהוָה עֵת רְצוֹן.
 אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

THE TORAH SERVICE

On Simḥat Torah, page 501

There is none like thee, Lord, among those acclaimed as divine;
And there are no works like thine.

Thy kingdom is an everlasting kingdom; and thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord will reign forever and ever! The Lord gives strength to God's own people; the Lord blesses this people with peace. Father of mercy, graciously show kindness unto Zion; restore thou the walls of Jerusalem. Truly in thee alone do we rest our hope, divine Ruler, exalted and sublime, Lord Eternal.

And when the Ark journeyed Moses would say:
Give aid, O Lord, and let thine enemies be scattered; let those who oppose thee flee from before thee. For out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is God, who in holiness gave the Torah to the people Israel.

On a weekday Yom Tov, the Thirteen Divine Attributes are recited three times.

The Eternal. Lord. God. Compassionate. Gracious. Forgiving. Abounding in loving-kindness. And in faithfulness. Treasuring up mercy unto the thousandth generation. Pardoning iniquity. Transgression. And sin. And absolving those who are repentant.

VaAni Tefilati may be added on a weekday Yom Tov

May my prayer, O Lord, find favorable acceptance in this hour.
In thy great loving-kindness, answer me with thy faithful help.

RABBI'S PRAYER BEFORE THE ARON HAKODESH

אֱלֹהֵינוּ. אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ:

Our God, whose Torah links the heavens above and the earth beneath, with feelings of reverence we stand before the Ark of the Torah, and we thank thee for the heritage which has come to us from our ancestors.

We reaffirm today with them that we, the House of Israel, serve the God of truth, whose Torah is truth and whose prophets are the spokesmen of truth.

We lift our hearts and voices in praise to thee on this day of

the Sabbath, day of rest and holiness;

Shabbat Rosh Hodesh;

Pesah, our Festival of Freedom;

Shavuot, our Festival of the Giving of the Torah;

Sukkot, our Festival of Rejoicing;

Shemini Atzeret, our Eighth

Day Festival of Conclusion, the time of our Rejoicing;

Simhat Torah, the Festival of Rejoicing with the Torah;

Shabbat Hanukkah, the Festival of Lights;

and thanking thee for all our blessings, both material and spiritual, we pray:

Congregation and Rabbi

Hear our prayer, and grant that we may study thy Torah and that we may encourage its teaching. Give us insight into thy Law that we may love its commandments, and thus lead our lives, and the lives of others, to greater reverence through thy Torah.

Strengthen in us the desire to fortify all institutions devoted to the spread of the knowledge of thy word, both in our community and land, and in all the places where Israel dwells; so that our support of thy Torah, and of Israel's tradition, may be for the welfare of Israel and humanity, and lead to the hallowing of thy name in the hearts of all. Amen.

Rabbi, on Shabbat or Yom Tov

May it be thy will, Lord our God, who makes peace on high, to send peace through the light of thy Torah unto us on earth; unto the whole House of Israel, unto our beloved country, and unto all thy human children. Amen.

Rabbi, alternate for Shabbat only

May it be thy will, Lord our God, to open our hearts to the wisdom of thy Torah, and through the light of thy Torah, may the worthy desires of our hearts, and the heart of all thy people Israel, be fulfilled; for good, for life, and for peace. Amen.

יְהוָה אֱנֹא רַחֵם. וְלִשְׁמֵהּ קְדִישָׁא יִקְרָא אֲנָא אֲמַר תְּשַׁבְּחֵן.
 יְהֵא רַעְוֵא קְדָמְךָ דְּתַפְתַּח לְבָאֵי בְּאוּרֵיתָא וְתַשְׁלִים מְשַׁאֲלֵין
 דְּלְבָאֵי. וְלְבָא דְּכָל עַמְךָ יִשְׂרָאֵל. לְטָב וְלְחַיִּין וְלְשָׁלָם. אָמֵן:

Hazzan, then congregation

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Hazzan, then congregation**(וְנוֹרָא is inserted only on Hoshana Raba and Simḥat Torah)*

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנָנוּ קָדוֹשׁ [וְנוֹרָא] שְׁמוֹ:

Hazzan

גָּדְלוֹ לַיהוָה אֶתִּי וְנִרְוַמָּה שְׁמוֹ יַחְדָּו:

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד. כִּי־כָל
 בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְהוָה הַמַּמְלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:
 רוּמָמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוִי לַהֵדֶם רַגְלָיו. קָדוֹשׁ הוּא: רוּמָמוֹ
 יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוִי לְהַר קָדְשׁוֹ. כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

The Sefer Torah is raised on high.

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל: עַל־פִּי
 יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ. אֶת־מִשְׁמַרְתּוֹ יְהוָה שְׁמְרוּ.
 עַל־פִּי יְהוָה בִּיד־מֹשֶׁה: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים
 כְּלַכֶּם הַיּוֹם: בְּרוּךְ שֶׁנִּתְּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקַדְשָׁתוֹ:

Hazzan, then congregation

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

Hazzan, then congregation

(AND REVERED *is inserted only on Hoshana Raba and Simḥat Torah*)

ONE IS OUR GOD. GREAT IS OUR LORD.

HOLY [AND REVERED] IS THE NAME OF THE ETERNAL.

Hazzan

PROCLAIM WITH ME THE GREATNESS OF THE LORD,
AND LET US EXALT THE NAME OF THE ETERNAL TOGETHER.

Thine, Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the sovereignty, and thou, Lord, are supreme over all. Exalt the Lord and bow down at God's footstool. Holy is God. Exalt the Lord our God and worship at the holy mount, for the Lord our God is holy.

The Sefer Torah is raised on high.

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive, all of you, this day. Blessed is God, who in holiness gave the Torah to the people Israel.

Before calling the first aliyah, the following invocation may be recited.

וַיַּעֲזֹר וַיִּגְן וַיִּוְשָׁע לְכָל הַחֹסִים בּוֹ. וְנֹאמַר אָמֵן: הַכֹּל
 הָבּוּ גְדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה. יַעֲמֵד/תַּעֲמֵד/יַעֲמְדוּ/
 תַּעֲמִדְנָה _____ לְעֲלִיָּה הָרִאשׁוֹנָה: בְּרוּךְ שָׁנַתֵּן
 תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

The congregation responds, and then the honoree repeats:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

The honoree continues:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

After the aliyah has been read, the honoree says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
 אַמֶּת וַחַיִּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Before calling the first aliyah, the following invocation may be recited.

God will help, defend, and rescue all who rely upon the Almighty; and say, Amen. Let everyone ascribe greatness to our God, and give honor to the Torah. Arise _____ for the first aliyah. Blessed is God, who in holiness gave the Torah to the people Israel.

Congregation

And you who cleave to the Lord your God are alive, all of you, this day.

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

Praise the Lord, Source of all blessing.

The congregation responds, and then the honoree repeats:

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

The honoree continues:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, Lord, Giver of the Torah.

After the aliyah has been read, the honoree says:

Blessed art thou, Lord our God, Ruler of the universe, who has given us the Torah of truth and thereby planted everlasting life within us. Blessed art thou, Lord, Giver of the Torah.

PRAYER ON BEHALF OF
ONE WHO HAS HAD AN ALIYAH

For a man

מִי שֶׁבִּרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל
וְלֵאָה. הוּא יְבָרְךָ אֶת _____ בֶּן _____ שְׁעָלָה
הַיּוֹם לְכָבוֹד הַמָּקוֹם. לְכָבוֹד הַתּוֹרָה.
(On Shabbat) (ו) לְכָבוֹד הַשַּׁבָּת. / (On Yom Tov) וְלְכָבוֹד הַרְגָּל.
הַקָּדוֹשׁ בְּרוּךְ הוּא יְבָרְךָ אוֹתוֹ וְאֶת כָּל מְשַׁפְּחָתוֹ. וַיִּשְׁלַח בְּרַכָּה
וְהִצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו. (On Yom Tov) וַיִּזְכֶּה לְעֵלוֹת לְרַגְלֵי.
עִם כָּל יִשְׂרָאֵל אַחֲיוֹ. וְנֹאמַר אָמֵן:

For a woman

מִי שֶׁבִּרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל
וְלֵאָה. הוּא יְבָרְךָ אֶת _____ בֵּת _____ שְׁעָלָתָה
הַיּוֹם לְכָבוֹד הַמָּקוֹם. לְכָבוֹד הַתּוֹרָה.
(On Shabbat) (ו) לְכָבוֹד הַשַּׁבָּת. / (On Yom Tov) וְלְכָבוֹד הַרְגָּל.
הַקָּדוֹשׁ בְּרוּךְ הוּא יְבָרְךָ אוֹתָהּ וְאֶת כָּל מְשַׁפְּחָתָהּ. וַיִּשְׁלַח
בְּרַכָּה וְהִצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיהָ. (On Yom Tov) וַתִּזְכֶּה לְעֵלוֹת
לְרַגְלֵי. עִם כָּל יִשְׂרָאֵל אַחֲיָהּ. וְנֹאמַר אָמֵן:

**PRAYER ON BEHALF OF
ONE WHO HAS HAD AN ALIYAH**

For a man

May God who blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; bless _____ son of _____ who has come up to the Torah today for an *aliyah* with reverence for God, the Torah,

(and) the Sabbath / and the Festival.

May the Holy One, the Blessed, bless him and his family, and send blessing and success to all the work of his hands, (and may he be privileged to go up to Jerusalem for the Festival,) together with the whole Family of Israel. Amen.

For a woman

May God who blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; bless _____ daughter of _____ who has come up to the Torah today for an *aliyah* with reverence for God, the Torah,

(and) the Sabbath / and the Festival.

May the Holy One, the Blessed, bless her and her family, and send blessing and success to all the work of her hands, (and may she be privileged to go up to Jerusalem for the Festival,) together with the whole Family of Israel. Amen.

BRACHAH OF THANKSGIVING ON HAVING ESCAPED DANGER

Our God and God of our ancestors, with heartfelt gratitude _____ has come to thank thee for having escaped danger. Family members, friends and neighbors now unite with *him/her* in thanksgiving for thy loving-kindness. May each of us always be worthy and appreciative of the many blessings we have received from thee. May we share them with others as a constant expression of our gratitude. Amen.

The Torah honoree says:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּים טוֹבוֹת
שְׂגֻמָּלָנִי כֹל טוֹב:

Blessed art thou, Lord our God, Ruler of the universe, who bestows kindnesses even on the unworthy, and has shown me great kindness.

The congregation responds:

For a man

אָמֵן. מִי שְׂגֻמָּלְךָ כֹּל טוֹב הוּא יְגַמְלֶךָ כֹּל טוֹב. סְלָה:

For a woman

אָמֵן. מִי שְׂגֻמָּלְךָ כֹּל טוֹב הוּא יְגַמְלֶךָ כֹּל טוֹב. סְלָה:

May God who has bestowed kindnesses upon you
continue to show you great kindness, *Selah*.

Hazzan, before the Maftir aliyah

HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאַמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמְרִין בְּעֶלְמָא.
וְאַמְרוּ אָמֵן:

THE RAISING OF THE SEFER TORAH

*After the Torah reading is completed,
the Sefer Torah is raised on high, and the congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל-פִּי יְהוָה
בְּיַד-מֹשֶׁה:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

THE TORAH HYMN

לְךָ, אָנוּ תוֹדָה, לְךָ אֱלֹהֵי אֲבוֹתֵינוּ.
 עַל כָּל חֲקֵי רְצוֹנְךָ, שֶׁהוֹדַעְתָּם לְעַמָּנוּ:
 דְּבַרְךָ הֵם אָהָבוּ, בְּחַיִּים שָׁמְרוּ תוֹרַתְךָ.
 בְּאֵשׁ וּבַמַּיִם עָבְרוּ, עַל קְדוּשׁ שְׁמֶךָ:
 עַל נְבִיא וְעַל חֶכֶם, שֶׁהוֹרוּנוּ דְרָךְ הַחַיִּים.
 וְנִתְּנוּ לְעַמְּךָ עֹז וְאוֹרָה, לְךָ נִחַנּוּ הַיּוֹם מוֹדִים:
 יְהִי, בָּנוּ שְׂיִמָּה רְצוֹן, כִּי אָנוּ נְהִי נְכוֹנִים.
 לְחַיּוֹת חַיֵּינוּ כְּמוֹהֶם, לְשִׁמְךָ לְעֵינֵי הָעַמִּים:
 אֲנֵנוּ מְגַנְּנוּ אֱלֹהִים, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ.
 עֵינֵינוּ גַל וְנִבְיָטָה, נִפְלְאוֹת מִתּוֹרַתְךָ:

THE TORAH HYMN

All praise to thee we bring,
To thee our fathers' God,
For all the teaching of thy Law,
The way all Israel trod.

Our fathers loved thy word,
They went through fire and flame;
Thy law they kept in life and death,
And sanctified thy name.

For prophet and for sage,
Who led us on the way,
And gave all Israel strength and light,
We thank thee, God, today.

To us the will impart,
That we as firm may be,
To live our lives as they lived theirs,
For Israel and for thee.

O Israel's Guide and Shield,
Uplift us through thy Law,
Unveil our eyes that we may see
The wonders which they saw.

THE HAFTARAH BLESSINGS

Blessing before the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה יי
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאֱמֶת
וְצִדְקָה:

Blessings after the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים. צְדִיק
בְּכָל הַדּוֹרוֹת. הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה. הַמְדַבֵּר וּמְקַיֵּם.
שְׁכַל דְּבָרָיו אֱמֶת וְצִדְקָה:

נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ וְנֹאמָנִים דְּבָרֶיךָ. וְדַבֵּר אֶחָד
מִדְּבָרֶיךָ אַחֲזוֹר לֹא יָשׁוּב רִיקָם. כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה:
בְּרוּךְ אַתָּה יי הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ:

שְׂמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיא עֲבָדֶיךָ. וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶיךָ. בְּמַהֲרָה יָבֵא וַיְגַל לְבָנָו. עַל כִּסְאוֹ לֹא יֵשֵׁב זָר
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁפָּעַתָּ לּוֹ
שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי מְגַן דָּוִד:

THE HAFTARAH BLESSINGS

Blessing before the Haftarah

We praise thee, Lord our God, Ruler of the universe, who has chosen good prophets and was pleased with their words, spoken in truth. We praise thee, Lord our God, Ruler of the universe, who delights in the Torah and in Moses thy servant, in Israel thy people and in the prophets, who spoke only truth and justice.

Blessings after the Haftarah

We praise thee, Lord our God, Ruler of the universe, Rock of all ages, righteous Judge of all generations, faithful God, who fulfills all promises, whose every word is truth and justice.

Faithful art thou, Lord our God, and faithful are thy words, given through thine inspired prophets. None of them will return fruitless for thou, God and King, are faithful and merciful. Blessed art thou, Lord who is faithful in all thy words.

Have mercy upon Zion, ever dear to Israel's heart, and may joy within her, in our own days, dwell. Blessed art thou, Lord who, we pray, causes Zion to rejoice with her children.

Cause us to rejoice, Lord our God, with the coming of Elijah the prophet, thy servant, announcing the Messianic kingship of David. May he come soon and gladden our hearts. On his throne, no pretender will sit, and none other will inherit his honor, because, in thy holy name, thou, Lord, have promised him with an oath that his light will never be extinguished. Blessed art thou, Lord, Shield of David.

On Shabbat, including Shabbat Hol HaMoed Pesah

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם
הַשַּׁבָּת הַזֶּה. שְׁנַתַּת לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁה וְלִמְנוּחָה
לְכָבוֹד וּלְתַפְאֶרֶת:

עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת:

On Festivals, including Shabbat Hol HaMoed Sukkot

On Shabbat include italicized words in parentheses.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם
(הַשַּׁבָּת הַזֶּה. וְעַל יוֹם)

Shavuot

חַג הַשִּׁבְעוֹת הַזֶּה.

Pesah

חַג הַמִּצּוֹת הַזֶּה.

Shemini Atzeret and Simhat Torah

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה.

Sukkot

חַג הַסֻּכּוֹת הַזֶּה.

שְׁנַתַּת לָנוּ יְיָ אֱלֹהֵינוּ (לְקַדְּשָׁה וְלִמְנוּחָה) לְשִׁשּׁוֹן וּלְשִׂמְחָה
לְכָבוֹד וּלְתַפְאֶרֶת.

עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

On Shabbat, including Shabbat Hol HaMoed Pesah

We thank thee, Lord our God, for the Torah and for this day's worship, for the prophets and for this Sabbath day, thy gift to us for holiness and rest, glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living. Blessed art thou, Lord who hallows the Sabbath.

On Festivals, including Shabbat Hol HaMoed Sukkot

On Shabbat include italicized words in parentheses.

We thank thee, Lord our God, for the Torah and for this day's worship, for the prophets (*and for this Sabbath day*) and for this day of

Pesah, the Festival of *Matzot*. the Festival of *Shavuot*.

the Festival of *Sukkot*. *Shemini Atzeret/Simhat Torah*, the Eighth Day Festival of Conclusion.

thy gift to us (*for holiness and rest*) for joy and gladness, for glory and delight.

We thank thee, Lord our God, for all our blessings, and we praise thee whose name should always be blessed by the lips of all living. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

PRAYER FOR A BAT MITZVAH

Our God and God of our ancestors, we ask thy blessing upon _____ the daughter of _____ and _____ who has participated in this service as a Bat Mitzvah to identify herself in the midst of our congregation with the spiritual purposes of the Jewish people. Be thou, O God, with her. Bless her with health and sincerity. Strengthen her in all her good desires so that she may remain faithful to the religion of Israel; grateful for the love and devotion of her family; and mindful of her responsibilities — to the people Israel, our country, and all humanity. May her example be an incentive to others and may their numbers increase. May the day come nearer of which the prophet said, “When all thy children shall be disciples of the Lord, great shall be the peace of thy children.” Amen.

To be recited by the Bat Mitzvah:

I give thanks to thee, Lord my God and God of my ancestors, for all thy blessings to me; and I pray that I may be faithful to thee and thy Torah, to all the members of my family, to my Synagogue and my schools, to my Country, the House of Israel and all humanity. Amen.

The Bat Mitzvah leads her family:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ
לְיָמֵי הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us, and enabled us to reach this Bat Mitzvah day. Amen.

PRAYER FOR A BAR MITZVAH

Our God and God of our ancestors, we ask thy blessing upon _____ the son of _____ and _____ who has participated in this service as a Bar Mitzvah to identify himself in the midst of our congregation with the spiritual purposes of the Jewish people. Be thou, O God, with him. Bless him with health and sincerity. Strengthen him in all his good desires so that he may remain faithful to the religion of Israel; grateful for the love and devotion of his family; and mindful of his responsibilities — to the people Israel, our country, and all humanity. May his example be an incentive to others and may their numbers increase. May the day come nearer of which the prophet said, “When all thy children shall be disciples of the Lord, great shall be the peace of thy children.” Amen.

To be recited by the Bar Mitzvah:

I give thanks to thee, Lord my God and God of my ancestors, for all thy blessings to me; and I pray that I may be faithful to thee and thy Torah, to all the members of my family, to my Synagogue and my schools, to my Country, the House of Israel and all humanity. Amen.

The Bar Mitzvah leads his family:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ
לְיָמֵי הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us, and enabled us to reach this Bar Mitzvah day. Amen.

PRAYER FOR OUR COUNTRY
AND ITS GOVERNMENT

הַנוֹתֵן תְּשׁוּעָה לְעַמִּים וּתְבוּנָה לְנַשִּׂיאִים. מַלְכוּתוֹ מַלְכוּת
כָּל עוֹלָמִים. הַפּוֹצֵה אֶת־דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנוֹתֵן בָּיִם
דָּרָךְ וּבְמִים עֲזִים נְתִיבָה. הוּא יְבָרֵךְ וְיִשְׁמֹר וְיִנְצֹר וְיַעֲזֹר אֶת
נַשְׂיַא אֶרְצֵנוּ וְאֶת כָּל שְׂרֵי הַמְּדִינֹת הָאֵלֶּה:

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו הַרְבִּים יִשְׁמְרֵם וַיְחַיֵּם. וּמְכַל
צָרָה וַיְגַוֵּן וַיַּנְצֵק יִצְיִלֵם:

מֶלֶךְ מַלְכֵי הַמְּלָכִים יְבַיְנֵם מִשְׁפָּטֵי צְדָקוֹ לְמַעַן יִהְיֶה
שְׁלוֹם וְשִׁלְוָה אֲשֶׁר וַחֲפֹשׁ כָּל יַמֵּינוּ בְּאֶרְצֵנוּ וְעַל יְדֵהּ בְּכָל
הָעוֹלָם כָּלוּ:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְנֹאמֵר אָמֵן:

**PRAYER FOR OUR COUNTRY
AND ITS GOVERNMENT**

May God, who sends deliverance unto nations and understanding to their leaders; whose kingdom is an everlasting kingdom; who delivered David from the destructive sword; who makes a way in the sea and a path in the mighty waters; may God bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land, and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.

PRAYER FOR THE WELFARE OF
THE STATE OF ISRAEL

אֲבִינוּ שְׁבַשְׁמִים צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ בְּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאֲבֵרַת חֲסֵדֶךָ
וּפְרוּשׁ עָלֶיךָ סֶכֶת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וְאֲמַתְּךָ לְרֵאשִׁיָּהּ
שְׂרִיָּה וְיִוְעֲצֶיךָ וְתַקְּנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת יְדֵי
מְגַנֵּי אֶרֶץ קְדֻשָּׁנוּ וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֲטֹרַת נְצַחֲוֹן
תַּעֲטֹרֵם. וְנַתַּתְּ שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ. וְנֹאמֵר
אָמֵן:

HATIKVAH

כָּל עוֹד בְּלִבְבֵנוּ פְּנִימָה.
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.
וְלִפְאֵתִי מִזְרַח קְדִימָה.
עֵין לְצִיּוֹן צוֹפִיָּה:
עוֹד לֹא אֲבָדָה תְּקוּנָתָנוּ.
הַתְּקֵנָה בְּתֵ שָׁנוֹת אֲלֵפִים.
לְהִיּוֹת עִם חֶפְשִׁי בְּאֶרְצָנוּ.
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם:

**PRAYER FOR THE WELFARE OF
THE STATE OF ISRAEL**

Our Father in Heaven, Rock and Redeemer of the people Israel,
Bless the State of Israel, the first flowering of our redemption.
Shield it under the wings of thy love;
Spread over it the shelter of thy peace.
Guide its leaders and advisors with thy light and thy truth.
Help them with thy good counsel.
Strengthen the hands of those who defend our Holy Land.
Deliver them; crown their efforts with triumph.
Bless the land with peace,
And its inhabitants with lasting joy. Amen.

HATIKVAH

So long as deep within the heart,
A Jewish soul does beat,
And to the farthest parts of the east
An eye strains yearning toward Zion;

So long is our hope not lost,
The hope of two thousand years,
To be a free people in our own land,
The land of Zion and Jerusalem.

PRAYER FOR BLESSING IN THE NEW MONTH

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ
 אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה: וְתִתֵּן לָנוּ חַיִּים אַרְכִּים. חַיִּים
 שֶׁל שְׁלוֹם. חַיִּים שֶׁל טוֹבָה. חַיִּים שֶׁל בְּרָכָה. חַיִּים שֶׁל
 פְּרֻנְסָה. חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת. חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֵת שָׁמַיִם
 וְיִרְאֵת חֲטָא. חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וְכִלְמָה. חַיִּים שֶׁל אֲשֶׁר
 [עֲשֶׂר] וְכְבוֹד: חַיִּים שֶׁתְּהֵא בָנוּ אֶהְבֵּת תּוֹרָה
 וְיִרְאֵת שָׁמַיִם. חַיִּים שֶׁתְּמַלֵּא לָנוּ אֶת כָּל מְשָׁלוֹת לְבַנּוּ
 לְטוֹבָה. אָמֵן. סֵלָה:

The Hazzan takes the Sefer Torah and continues:

מִי שֶׁעָשָׂה נְסִים לְאֲבוֹתֵינוּ וְגֵאֵל אוֹתָם מֵעֲבָדוֹת לְחֵרוֹת.
 הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֹב וְיִקְבֹּץ נַדְחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ:
 חֲבָרִים כָּל יִשְׂרָאֵל. וְנֹאמַר אָמֵן:

רֵאשׁ חֹדֶשׁ _____ יִהְיֶה בַיּוֹם _____ (וּבַיּוֹם _____)
 הֵבֵא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

יְחַדְּשֶׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית
 יִשְׂרָאֵל.

לְחַיִּים וּלְשְׁלוֹם. (אָמֵן)
 לְשִׁשׁוֹן וּלְשִׁמְחָה. (אָמֵן)
 לִישׁוּעָה וּלְגִחְמָה. וְנֹאמַר אָמֵן:

PRAYER FOR BLESSING IN THE NEW MONTH

May it be thy will, Lord our God and God of our ancestors, that the new month which is approaching be a time of well-being and blessing. Bless our lives with peace, contentment, sustenance and health; filled with reverence for God and the fear of sin; free from shame and reproach; lives of happiness [*Traditional Nusah*: prosperity] and dignity. Grant each of us life marked by love of Torah and reverence for thee; life in which, with thy help, all the wishes of our heart for good will be fulfilled. Amen. Selah!

The Hazzan takes the Sefer Torah and continues:

May God who performed miracles for our ancestors, and delivered them from slavery to freedom, redeem us soon, and gather all our dispersed from the four corners of the earth. All Israel is one! Amen.

The new month of _____ will begin on _____ (and _____) in the coming week. May it bring goodness to us and all Israel. Amen.

May the Holy One, Source of our blessings, grant that the new month bring to us and all the House of Israel,

Life and peace, (Amen)

Gladness and joy, (Amen)

Divine help and consolation; and let us say, Amen.

PRAYER FOR THE CONGREGATIONS

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב. שְׂרָה רַבֵּקָה
 רַחֵל וְלֵאָה. הוּא יְבָרַךְ אֶת כָּל הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם
 כָּל קְהֵלוֹת הַקְּדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם:
 וּמִי שְׁמִיחֵדִים בְּתִי כְּנִסְיוֹת לְתַפְּלָה. וּמִי שְׁבָאִים בְּתוֹכֶם
 לְהַתְּפַלֵּל. וּמִי שְׁנוֹתְנִים גֵּר לְמֵאוּר וַיֵּין לְקִדְוֹשׁ וּלְהַבְדִּילָהּ
 וּפֶת לְאוֹרְחִים וּצְדָקָה לְעֹנִיִּים. וְכֹל מִי שְׁעוֹסְקִים בְּצַרְכֵי
 צְבוּר וּבְבִגְנֵן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יְשַׁלֵּם
 שְׂכָרָם וַיְסִיר מֵהֶם כָּל מַחֲלָה וַיְרַפֵּא לְכָל גּוֹפֶם וַיְסַלַח לְכָל
 עֲוֹנָם: וַיְשַׁלַּח בְּרָכָה וְהַצְּלִיחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל
 יִשְׂרָאֵל אַחִיהֶם:

אֱלֹהֵי אֲבוֹתֵינוּ יְבָרְכֵנוּ וַיַּזְכֵּנוּ וַיְשַׁמְעוּ קוֹלֵנוּ. וַיְקַיֵּם בְּנוּ
 מִקְרָא שְׁפֹתוֹב. יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יִסַּף עֲלֵיכֶם כְּכֶם אֱלֹהֵי
 פְעָמִים וַיְבָרַךְ אֶתְכֶם כְּאֲשֶׁר דִּבֶּר לְכֶם:

וְכֵן יְהִי רְצוֹן. וְנֹאמַר אָמֵן:

PRAYER FOR THE CONGREGATIONS

May God who blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; bless our Congregation together with all other congregations of the House of Israel; members, sons and daughters, and all their loved ones. May God's blessing rest upon all who devote themselves to houses of worship and who come into them to pray; upon those whose gifts light the sanctuary; and upon those who donate wine for *Kiddush* and *Havdalah*; who provide food for visitors, and charity for the poor. God's blessing upon all who give of themselves with faithfulness to the concerns of the entire community, and the rebuilding of *Eretz Yisrael*. May the Holy One, the Blessed, favor them, protect them from disease, heal their bodily ills, and forgive their sins; and send blessing and success to the work of their hands, together with the whole Family of Israel.

May the God of our ancestors find us worthy of this blessing, and hearken to our supplication, fulfilling what is written: May the Lord, God of your ancestors, increase you a thousand-fold and bless you as you have been promised.

May this be the will of God. Amen.

*Ashray**Psalm 84:5*

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ. סֵלָה:

Psalm 144:15

אַשְׁרֵי הָעַם שְׁפָכָה לוֹ. אַשְׁרֵי הָעַם שִׁיְהוּה אֱלֹהֵיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נִרְאֵתֶיךָ לְאִמְרוֹ. וּגְדוּלַתְּךָ אֶסְפְּרֶנָּה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקַתְּךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה. אָרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֶּיךָ יִבְרַכְכֶּנָּה:

*Ashray**Psalm 84:5*

Happy are those who dwell in thy house,
 Forevermore shall they praise thee.

Psalm 144:15

Happy the people with whom it is so,
 Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, the King,
 And praise thy name forever and ever.

Day by day will I praise thee,
 And extol thy name forevermore.

Great is the Lord and mightily to be praised;
 God's greatness cannot be fathomed.

One generation praises thy works to another;
 And they proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
 And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
 And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
 And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
 God is forbearing and abounding in kindness.

The Lord is good to all,
 And merciful to all creation.

All thy works shall praise thee, Lord,
 And thy devoted servants shall call thee blessed.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ. וּכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת פֶּלֶעֱלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

סוּמְךָ יְהוָה לְכָל־הַנִּפְלִים. וְזוֹקֶךָ לְכָל־הַכֹּפּוּפִים:

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֶךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:

קְרוֹב יְהוָה לְכָל־קְרָאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ:

רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּת יְהוָה יִדְבַר־פִּי. וּיְבָרֶךְךָ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Psalm 115:18

וְאַנְחֵנוּ נְבָרְךָ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּ־יְהוָה:

They shall tell of thy glorious kingdom,
And discourse upon thy might;

 Making known thy mighty deeds to all,
 And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

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

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

 Thine open hand fully satisfies
 The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

 The Lord is nigh to all who call,
 To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

 All those who love the Lord are protected,
 While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

THE RETURN OF THE SEFER TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה.
 כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ.
 הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:
 וַיְרַם קַרְנָן לְעַמּוֹ. תִּהְיֶה לְכָל־חַסִּידָיו.
 לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּ־יָהּ:

On Shabbat

Psalm 29

מְזֻמֹּר לְדָוִד.
 הִבּוּ לַיהוָה בְּנֵי אֱלִים. הִבּוּ לַיהוָה כְּבוֹד וְעוֹז:
 הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ. הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:
 קוֹל יְהוָה עַל־הַמַּיִם. אֵל־הַכְּבוֹד הַרְעִים.
 יְהוָה עַל־מַיִם רַבִּים:
 קוֹל־יְהוָה בַּכַּת. קוֹל יְהוָה בְּהַדָּר.
 קוֹל יְהוָה שֹׁבֵר אַרְזִים. וַיִּשְׁבֶּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן:
 וַיִּרְקִידֵם כְּמו־עֵגֶל.
 לְבָנוֹן וְשָׁרִיז כְּמוֹ בֶן־רְאֵמִים:

THE RETURN OF THE SEFER TORAH TO THE ARK

Let all praise the name of the Lord,
whose name alone is exalted.

God's splendor is on earth and in the heavens;
The Eternal has increased the strength of God's own people;
Glory to all faithful servants,
To the Children of Israel, the people called to God's service.
Hallelujah! Praise ye the Lord!

On Shabbat

Psalm 29

A Psalm of David.

Give glory to the Lord on high;
Give glory, strength and honor;
Give glory, the honor due God's name;
Bow to the Lord in holy splendor.

The voice of God in thunder sounds
Is heard upon the waters wide;
God's voice majestically resounds
With power across the mighty tide.

The voice of the Lord is mighty and glorious;
The voice of God breaks the cedars;
God breaks the cedars of Lebanon.

Lebanon and Sirion quake,
Dancing like young rams to and fro.

קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ.
 קוֹל יְהוָה יַחֲלִי מִדְּבַר. יַחֲלִי יְהוָה מִדְּבַר קָדֶשׁ:
 קוֹל יְהוָה יַחֲלִל אֲיִלוֹת.

וַיַּחֲשֹׁף יַעֲרוֹת.
 וּבִהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:

יְהוָה לַמַּבּוּל יִשָּׁב. וַיֵּשֶׁב יְהוָה מִלֶּךְ לְעוֹלָם:
 יְהוָה עַז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

When Yom Tov is on a weekday

Psalm 24

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ. תַּבַּל וַיִּשְׁבִּי בָּהּ:
 כִּי־הוּא עַל־יַמִּים יִסְדָּהּ. וְעַל־נְהָרוֹת יְכוֹנְנֶנָּה:

מִי־יַעֲלֶה בְּהַר־יְהוָה. וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
 נָקִי כַפָּיִם וּבֵר־לֵבָב. אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי.
 וְלֹא נִשְׁבַּע לְמַרְמָה:

The voice of God cleaves fiery flames;
 The voice of God makes deserts shake;
 God makes the wilds of Kadesh quake.
 At the voice of God, the deer go prancing.

As woodland forests are laid bare,
 In God's own Temple
 All do join, divine glory to declare.

At the flood the Lord did reign,
 And King forevermore shall God be.
 Lord, thy people with strength sustain,
 Bless them with peace, with peace from thee.

When Yom Tov is on a weekday

Psalm 24

To David, A Psalm.

The earth is the Lord's and the fullness thereof,
 The world and all who dwell therein.
 God founded it upon the seas,
 And established it upon the waters.

Who may ascend the mountain of the Lord,
 And who may stand in God's holy place?
 Someone with clean hands and a pure heart,
 Whose desire is not set upon vanity,
 And who has not sworn deceitfully.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דֹר דְרָשָׁיו. מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם.
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזוּז וְגִבּוֹר.
יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם.
וְשָׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:
יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה:

As the Sefer Torah is set in the Ark

וּבִנְחָה לֵאמֹר. שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל:
קוּמָה יְהוָה לְמִנוּחֶתְךָ. אֲתָה וְאֲרוֹן עֲדָךְ:
כְּהִנֵּיךָ יִלְבְּשׁוּ-צִדְקָה. וַחֲסִידֶיךָ יִרְנְנוּ:
בְּעִבּוֹר דָּוִד עֲבָדְךָ. אֶל-תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:
כִּי לָקַח טוֹב נִתְתִּי לָכֶם. תּוֹרַתִּי אֶל-תִּעְזְבוּ:
עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכִּיָּה מְאֹשֶׁר:
דְּרָכֶיהָ דְרָכֵי-נֹעַם. וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם:
הִשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

Such a person shall receive a blessing from the Eternal,
 And the reward of righteousness from the God of deliverance.
 Such is the generation of those who seek thee,
 Who seek thy presence, O God of Jacob. Selah!

Lift up your heads, O ye gates,
 And be lifted up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 The Lord, strong and mighty,
 The Lord, mighty in battle.

**Lift up your heads, O ye gates,
 Yea, lift them up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 Indeed, the Lord of Hosts is the King of glory. Selah!**

As the Sefer Torah is set in the Ark

When the Ark rested, Moses would say:
 Abide, O Lord, among the myriads of the families of Israel.
 Arise, O Lord, be at rest, thou and the Ark of thy power.
 Thy priests shall be robed in righteousness,
 and the faithful will rejoice.
 For the sake of David, thy servant,
 do not turn back the approach of the Messiah.
 I give you good instruction, forsake ye not my Torah.
 It is a tree of life to those who embrace it,
 A source of happiness to each one who upholds it.
 Its ways are ways of pleasantness,
 And all its paths spell peace.
 Lord, turn us back unto thee. We are ready to return.
 Renew our days as of old.

מוסף לשבת ויום טוב
MUSAF LISHABBAT VIYOM TOV

Additional Services for
Shabbat and *Yom Tov*

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ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה

וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֶלְמָא.

וְאָמְרוּ אָמֵן:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE MUSAF AMIDAH FOR SHABBAT

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּלַח וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם

וּפֹקֵד שָׂרָה:

THE MUSAF AMIDAH FOR SHABBAT

When I proclaim the name of the Lord, ascribe greatness to our God.
 Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
 and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מַמְיֵת וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרַחֲמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Hazzan,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 372.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

*When the Amidah is chanted publicly by the Hazzan,
continue with the Kedushah on the next page.*

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Kedushat HaYom on page 373.

KEDUSHAH

Congregation individually, then Hazzan

נְעִרִיצְךָ וְנִקְדִישְׁךָ כְּסוּד שְׁיַח שְׂרִפֵי קֹדֶשׁ הַמְקֻדְשִׁים שְׁמֶךָ
בְּקֹדֶשׁ. כְּפִתּוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation with Hazzan

קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ יְהוָה צְבָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Congregation individually, then Hazzan

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׁוֹאֲלִים זֶה לָזֶה. אֵיךְ מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

Congregation with Hazzan

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

Congregation individually, then Hazzan

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזֵן עִם הַמִּיחָדִים שְׁמוֹ עָרַב
וַבְּקָר בְּכָל יוֹם תָּמִיד. פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Congregation with Hazzan

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

KEDUSHAH

Congregation individually, then Hazzan

We will declare homage to thee, and proclaim thy holiness, as thy name is glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary, as described by thy prophet: Calling to one another they exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Congregation individually, then Hazzan

God's glory pervades the universe. When the ministering angels inquire of one another, "Where is the place of divine glory?", those responding proclaim:

Congregation with Hazzan

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow grace upon this people, who evening and morning, twice daily proclaim the divine unity, with love saying the SH'MA:

Congregation with Hazzan

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

Congregation individually, then Hazzan

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מְלַכְנוּ. הוא מוֹשִׁיעֵנוּ. והוא
יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי. לְהִיּוֹת לָכֶם לְאֱלֹהִים:

Congregation with Hazzan

אָנִי יְהוָה אֱלֹהֵיכֶם:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

Congregation with Hazzan

יְמַלְךָ יְהוָה לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ-יָהּ:

Hazzan

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ. וּלְנִצַּח נִצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְּלֶךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

Congregation individually, then Hazzan

The Eternal is our God and Father, our King and Helper. In mercy, may we again hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazzan

I, THE LORD, AM YOUR GOD.

And may the words of Scripture be fulfilled as it is written:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<p><i>Between Rosh HaShanah and Yom Kippur</i> holy King.</p>

KEDUSHAT HAYOM

This day is uniquely holy.

Nusah Seder Avodah

תְּכַנַּת שַׁבַּת. רְצִיַת
 קְדוּשַׁתָּהּ. צְוִיַת פְּקוּדֶיהָ. עִם
 סִגְלָה נִתְתָּהּ. מְעַנְגֶיהָ לְעוֹלָם
 כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ חַיִּים
 זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ
 גְּדֻלָּה בְּחָרוּ: אִזּוּ מְסִינֵי נְצֻטּוּ
 צוּוּי פְּעָלֶיהָ כְּרָאוּי:

(Deuteronomy 5:12-15)

שָׁמֹר אֶת־יוֹם הַשַּׁבָּת
 לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּךְ יְהוָה
 אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים תַּעֲבֹד
 וְעֵשִׂיתָ כָּל־מְלֶאכֶתְךָ: וְיוֹם

Traditional Nusah

תְּכַנַּת שַׁבַּת. רְצִיַת
 קְרִבְנוּתֶיהָ. צְוִיַת פְּרוּשֶׁיהָ
 עִם סְדוּרֵי נִסְכֶיהָ. מְעַנְגֶיהָ
 לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ
 חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים
 דְּבָרֶיהָ גְּדֻלָּה בְּחָרוּ: אִזּוּ
 מְסִינֵי נְצֻטּוּ עָלֶיהָ. וַתִּצְוֶם
 יי אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קֶרֶבֶן
 מוֹסֵף שַׁבַּת כְּרָאוּי: יְהִי רְצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
 לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוּלָנוּ:

For Shabbat Rosh Hodesh

אֲתָה יִצְרַת עוֹלָמְךָ מִקֶּדֶם. כְּלִיתָ מְלֶאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.
 אֲהַבַּת אוֹתָנוּ וְרְצִיַת בָּנוּ. וְרוּמְמָתָנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְּשָׁתָנוּ
 בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְכָּנוּ לְעִבּוּדְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עָלֵינוּ קִרְאתָ: וַתִּתֵּן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לְמִנוּחָה

KEDUSHAT HAYOM*Traditional Nusah*

Thou, Lord our God, ordained the Sabbath; in its offerings, thy delight; all their details were specified, including the order of the libations. Those who delight in it have an ever-glorious heritage; those who taste its joys attain true life; those who love its teachings have chosen dignity. Long ago at Sinai our ancestors heard the Sabbath commandment, including, Lord our God, the instruction to bring the additional Sabbath offering. May it be thy will, Lord our God and God of our ancestors, to cause us to go up joyfully to our land and to be planted within its borders.

Nusah Seder Avodah

Thou, Lord our God, ordained the Sabbath; in its holiness, thy delight; all its observances were specified when it was given to thy treasured people. Those who delight in it have an ever-glorious heritage; those who taste its joys attain true life; those who love its teachings have chosen dignity. Long ago at Sinai our ancestors heard the Sabbath commandment (*Deuteronomy 5:12-15*): Observe the Sabbath day to keep it holy, as the Lord your God instructed you; six days for

For Shabbat Rosh Hodesh

When of old thou, Lord our God, formed thy world, the work of creation was completed by the seventh day. In thy love and joy in us we were assigned a unique destiny. We were made holy through thy commandments and brought near to thy service; and thy great and holy name was identified with us. In love, Lord our God, thy Sabbath was given to

Nusah Seder Avodah

הַשְּׁבִיעִי שֶׁבַת לַיהוָה
 אֱלֹהֶיךָ. לֹא תַעֲשֶׂה כָל-
 מְלָאכָה. אַתָּה וּבִנְךָ-
 וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ
 וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל-
 בְּהֵמָתְךָ וְגֵרְךָ אֲשֶׁר
 בְּשַׁעְרֶיךָ. לְמַעַן יָנוּחַ
 עַבְדְּךָ וְאִמְתְּךָ כְּמוֹךָ:
 וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ
 בְּאֶרֶץ מִצְרַיִם וַיִּצְאֶךָ
 יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיַד
 חֲזָקָה וּבְזֹרַע נְטוּיָה. עַל-
 כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ
 לַעֲשׂוֹת אֶת-יוֹם הַשַּׁבָּת:

Traditional Nusah

שָׁשֶׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֵת
 קַרְבָּנוֹת חוֹבוֹתֶיךָ. תְּמִידִים
 כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם: וְאֵת
 מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ
 וְהִקְרִיבוּ לְפָנֶיךָ בְּאֵהָבָה כְּמִצְוֹת
 רְצוֹנְךָ כְּמוֹ שֶׁכְּתַבְתָּ בְּתוֹרָתְךָ עַל
 יַדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ:

*Some omit this paragraph and
 continue with Yismihu.*

כְּאֵמֹר: וּבְיוֹם הַשַּׁבָּת
 שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמַיִמִם.
 וְשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה
 בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ: עַל־תַּת
 שַׁבַּת בְּשַׁבְּתוֹ עַל-עַל־תַּת הַתְּמִיד
 וְנִסְכָּה:

For Shabbat Rosh Hodesh

וְרֹאשֵׁי חֲדָשִׁים לְכַפֶּרָה. וּלְפִי שֶׁחָטְאוּנוּ לְפָנֶיךָ אֲנַחְנוּ וְאֲבוֹתֵינוּ
 חָרְבָה עִירָנוּ וְשָׁמַם בֵּית מִקְדָּשֵׁנוּ וְגָלָה יִקְרָנוּ וְנִטַל כְּבוֹד מִבֵּית
 חַיֵּינוּ. וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ
 בְּבֵית הַגְּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
 בְּמִקְדָּשְׁךָ:

Traditional Nusah

It was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for the Sabbath and holidays. And the *Musaf* sacrifice of this Sabbath day was performed before thee with love, according to thy command, as written in thy Torah, by the hand of thy disciple, Moses, from thee.

Some omit this paragraph and continue with Yismiḥu.

As it is said: And on the Sabbath day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation. This is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.

Nusah Seder Avodah

work, the seventh for rest in God's honor; to refrain thereon from labor each one and his household, with rest for the servant, for animal and stranger. Remember that you were a slave in the land of Egypt, and God brought you forth and set you free; wherefore, the Lord gave you at Sinai the commandment, to honor the Sabbath day and to observe it.

For Shabbat Rosh Ḥodesh

us as a day for repose, and *Rosh Ḥodesh* days for atonement. But because of our sins, ours and our ancestors', our city was destroyed, and our holy shrine laid waste; our distinctiveness was driven into exile; honor was ripped from the house of our lives. And therefore we are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

Yismihu

יִשְׁמְחוּ בַמְּלִכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנָג: עִם מְקַדְּשֵׁי
 שְׂבִיעֵי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְּׂבִיעֵי רְצִיתָ בּוֹ
 וְקַדְּשָׁתוּ. חֲמֻדַּת יָמִים אוֹתוֹ קָרַאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

For Shabbat Rosh Hodesh

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
 לְאַרְצֵנוּ וְתִשְׁעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֵׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְרִבְנוֹת
 חוֹבוֹתֵיהֶם. תְּמִידִים פְּסֻדֵרִם וּמוֹסְפִים כְּהִלְכָתָם: וְאֵת מוֹסְפֵי
 יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ
 בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ כְּמוֹ שֶׁכְּתַבְתָּ בְּתוֹרָתְךָ עַל יַדֵּי מֹשֶׁה עַבְדְּךָ
 מִפִּי כְּבוֹדְךָ:

*Some omit this paragraph which explicitly describes the ancient
 sacrifices, and continue with Yismihu on the following page.*

כָּאָמֹר: וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבָּשִׁים בְּנֵי־שָׁנָה תְּמִימִם. וְשְׁנֵי
 עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלֹת שַׁבַּת בְּשַׁבְּתוֹ
 עַל־עֹלֹת הַתְּמִיד וְנִסְכָּה: וּבְרֵאשִׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה
 לַיהוָה. פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאֵיל אֶחָד כִּבָּשִׁים בְּנֵי־שָׁנָה
 שְׂבַעֲהָ תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרֹנִים
 לֶפֶר וְשְׁנֵי עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֹבֵשׁ וַיִּין כְּנִסְכּוֹ וְשָׁעִיר
 לְכֹפֶר וְשְׁנֵי תְּמִידִים כְּהִלְכָתָם:

Yismiḥu

May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.

For Shabbat Rosh Ḥodesh

May it by thy will, Lord our God and God of our ancestors, to cause us to go up joyfully to our land and to be planted within its borders. It was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for the Sabbath and holidays. And the *Musaf* sacrifices of this Sabbath day and this *Rosh Ḥodesh* day were performed before thee with love, according to thy command, as written in thy Torah, by the hand of thy disciple, Moses, from thee.

Some omit this paragraph which explicitly describes the ancient sacrifices, and continue with Yismiḥu on the following page.

As it is said: And on the Sabbath day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation. This is the burnt-offering of each Sabbath, in addition to the daily offering and its libation. And on *Rosh Ḥodesh* days you shall bring a burnt offering to the Lord of two young bullocks, one ram, and seven lambs, a year old, without blemish. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׁפַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
 וְטִהַר לְבָנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁךְ. וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בְּרוּךְ
 אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

For Shabbat Rosh Hodesh

Yismihu

יְשִׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי שְׂבִיעֵי
 כָּלֵם יִשְׁפְּעוּ וְיִתְעַנְּגוּ מִטּוֹבֶךָ. וְהַשְּׂבִיעֵי רְצִיתְ בּוֹ וְקִדְּשָׁתוּ. חֲמִדַּת
 יָמִים אוֹתוֹ קָרְאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ. וְחַדֵּשׁ עָלֵינוּ בַּיּוֹם
 הַשַּׁבָּת הַזֶּה אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. (אָמֵן) לְשִׁשּׁוֹן
 וְלִשְׂמִיחָה. (אָמֵן) לְיִשׁוּעָה וְלִנְחֻמָּה. (אָמֵן) לְפִרְנֶסֶה וְלִכְלָפְלָה. (אָמֵן)
 לְחַיִּים וְלִשְׁלוֹם. (אָמֵן) לְמַחֲלֵית חֵטָא וְלִסְלִיחַת עוֹן: (אָמֵן) [*In a leap*
year וְלִכְפָּרַת פְּשָׁע: (אָמֵן)] (וַיְהִי הַחֹדֶשׁ הַזֶּה סוּף וְקֶץ לְכָל
 צְרוּתֵינוּ. תַּחֲלָה וְרֵאשׁ לְפִדְיוֹן נַפְשָׁנוּ: כִּי בְעֵמֶךָ יִשְׂרָאֵל בְּחֶרֶת
 מִכָּל הָאֲמוֹת. וְשַׁבָּת קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ. וְחֻקֵּי רֵאשֵׁי חֲדָשִׁים
 לָהֶם קִבַּעְתָּ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשֵׁי חֲדָשִׁים:

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our portion in life be of thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, may we inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, Lord who hallows the Sabbath.

For Shabbat Rosh Hodesh

Yismihu

May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Grant that the new month which we usher in on this Sabbath day bring goodness and blessing; (Amen) gladness and joy; (Amen) divine help and consolation; (Amen) sustenance and prosperity; (Amen) a peaceful life; (Amen) forgiveness for our sins and pardon for our transgressions. (Amen) [*In a leap year add: and atonement for our wrongdoings. (Amen)*] (May this month bring a final end to all our troubles, a firm beginning for the liberation of our soul.) Thou, Lord, called thy people Israel to thy service from among the peoples of old, proclaiming for them thy holy Sabbath, and ordaining for their blessing the observance of the *Rosh Hodesh* days. Blessed art thou, Lord who hallows the Sabbath, the people Israel, and the *Rosh Hodesh* days.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהֵשֵׁב אֶת
הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפַלְתָּם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלוֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁחִיחַתְנוּ וְקִימַתְנוּ: כֵּן תַּחֲזִינּוּ
וּתְקִימֵנוּ: וְתֹאסוּף גְּלוּיֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ בְּלִבְךָ
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלוֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עַת עָרַב וּבִקְרָ וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ.
מֵעוֹלָם קִינֵנוּ לָךְ:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמְנָן
הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנַי וּבְנָיו.
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ. וְאַתָּה בְּרוּחְמִיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם דִּנְתָּ אֶת דִּינָם
נִקְמַתְּ אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד
מְעֻטִים וְטַמְאִים בְּיַד טְהוֹרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים
בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ
אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ
שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
שִׁוְעַתְנוּ וְעִזְרַתְנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה
לְהוֹדוֹת:

On Hanukkah

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year. In the days of the Hasmonean, Mattathias, son of the High Priest Johanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of Hanukkah to give thanks and praise to thy great name.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

*Hazzan, during the Amidah Aloud***THE PRIESTLY BLESSING**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאִמּוּרָה מִפִּי
 אֶהְרֵן וּבְנָיו כֹּהֲנִים עִם קְדוּשָׁךְ. כְּאִמּוּר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:

יְיָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. אָמֵן. בֵּן יְהִי רְצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

אָמֵן. בֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת

SHALOM*Hazzan, during the Amidah Aloud***THE PRIESTLY BLESSING**

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be

עֲמַךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסֹפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה
טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וְלְשָׁלוֹם: בְּרוּךְ אַתָּה יי עֲשֵׂה הַשָּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְּדֹם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפְּר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְגִּי: יְהִי־לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ
יְהִי צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמְהֵרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה פִּימִי
עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

End of Amidah

good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

HATZI KADDISH FOR YOM TOV,
SHABBAT HÖL HAMOED, AND HOSHANA RABA

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*On the first day of Pesah, during the Amidah Aloud, Tal,
the Prayer for Dew, is recited, page 458.*

*On Shemini Atzeret, during the Amidah Aloud, Geshem,
the Prayer for Rain, is recited, page 494.*

ḤATZI KADDISH FOR YOM TOV, SHABBAT ḤOL HAMOED, AND HOSHANA RABA

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed. Higher is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

*On the first day of Pesah, during the Amidah Aloud, Tal,
the Prayer for Dew, is recited, page 459.*

*On Shemini Atzeret, during the Amidah Aloud, Geshem,
the Prayer for Rain, is recited, page 495.*

THE MUSAF AMIDAH FOR YOM TOV, SHABBAT HÖL HAMOED, AND HOSHANA RABA

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל

חֲסִדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חֲסִדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפּוֹקֵד שָׂרָה:

THE MUSAF AMIDAH FOR YOM TOV, SHABBAT HÖL HAMOED, AND HOSHANA RABA

When I proclaim the name of the Lord, ascribe greatness to our God.
Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT*God has awesome powers.*

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simḥat Torah.

Also on the first day of Pesah when the congregation recites the Amidah privately before the Hazzan chants it aloud.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אָמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מִמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

KEDUSHAT HASHEM*God's holiness suffuses the world.**In private devotion, continue here.**When the Amidah is chanted publicly by the Hazzan, continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 398.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

On Shemini Atzeret and Simḥat Torah.
Also on the first day of Pesah when the congregation recites the
Amidah privately before the Ḥazzan chants it aloud.
 By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.
When the Amidah is chanted publicly by the Ḥazzan,
continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

In private devotion, continue with Kedushat HaYom on page 399.

KEDUSHAH

Congregation individually, then Hazzan

נְעִרִיצֶךָ וְנִקְדִישֶׁךָ כְּסוּד שְׁיִחַ שְׂרִפֵּי קֹדֶשׁ הַמְקֻדְשִׁים שְׁמֶךָ
בְּקֹדֶשׁ. כְּפִתּוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation with Hazzan

קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ יְהוָה צְבָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Congregation individually, then Hazzan

כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׁוֹאֲלִים זֶה לְזֶה. אֵיךְ מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

Congregation with Hazzan

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

Congregation individually, then Hazzan

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים. וַיַּחֲזֵן עִם הַמִּיחֲדִים שְׁמוֹ עָרַב
וַבְּקָר בְּכָל יוֹם תָּמִיד. פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Congregation with Hazzan

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

KEDUSHAH

Congregation individually, then Hazzan

We will declare homage to thee, and proclaim thy holiness, as thy name is glorified and sanctified in the language of the holy Serafim who hallow thy name in the celestial sanctuary, as described by thy prophet: Calling to one another they exclaim:

Congregation with Hazzan

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Congregation individually, then Hazzan

God's glory pervades the universe. When the ministering angels inquire of one another, "Where is the place of divine glory?", those responding proclaim:

Congregation with Hazzan

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

Congregation individually, then Hazzan

Throughout the universe may God mercifully turn and bestow grace upon this people, who evening and morning, twice daily proclaim the divine unity, with love saying the SH'MA:

Congregation with Hazzan

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

Congregation individually, then Hazzan

הוא אֱלֹהֵינוּ. הוא אָבִינוּ. הוא מְלַכְנוּ. הוא מוֹשִׁיעֵנוּ. והוא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים:

Congregation with Hazzan

אָנִי יְהוָה אֱלֹהֵיכֶם:

Congregation individually, then Hazzan

Omitted on Shabbat Hol HaMoed

אָדִיר אֲדִירָנוּ. יְהוָה אֲדִנִּינוּ. מֶה-אָדִיר שְׁמֶךָ בְּכָל-
הָאָרֶץ: וְהִיא יְהוָה לְמִלְךָ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַזֶּה
יְהִי יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

Congregation with Hazzan

יְמִלְךָ יְהוָה לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.

הַלְלוּ-יָהּ:

Hazzan

לְדוֹר וָדוֹר נִגִּיד גְּדִלְךָ. וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

Congregation individually, then Hazzan

The Eternal is our God and Father, our King and Helper. In mercy, may we again hear, in the presence of all who live, the glad tidings of old: To be your God.

Congregation with Hazzan

I, THE LORD, AM YOUR GOD.

Congregation individually, then Hazzan
Omitted on Shabbat Hol HaMoed

Ruler all-glorious, Lord our God, how glorious is thy name in all the earth! Yea, the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all.

And may the words of Scripture be fulfilled as it is written:

Congregation with Hazzan

THE ETERNAL SHALL REIGN FOREVER;
 YOUR GOD, ZION, THROUGH ALL GENERATIONS.
 HALLELUJAH! PRAISE YE THE LORD!

Hazzan

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord, holy God.

*KEDUSHAT HAYOM**This day is uniquely holy.*

אֶתְּהַ בְּחֻרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִית בָּנוּ.
 וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּכָנוּ
 לְעִבּוֹדֶתְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Shabbat include italicized words in parentheses.

וּתְתַן-לָנוּ יי אֱלֹהֵינוּ בְּאֵהְבָה (שִׁבְתוֹת לְמִנְחָה ו) מוֹעֲדִים
 לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֵת יוֹם)

*Shavuot**Pesah*

חַג הַשְּׁבֻעוֹת הַזֶּה.
 זְמַן מִתֵּן תּוֹרָתָנוּ

חַג הַמִּצּוֹת הַזֶּה.
 זְמַן חֲרוּתָנוּ

*Shemini Atzeret and Simhat Torah**Sukkot*

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה.
 זְמַן שְׂמִחָתָנוּ

חַג הַסּוּכּוֹת הַזֶּה.
 זְמַן שְׂמִחָתָנוּ

(בְּאֵהְבָה) מִקְרָא קֹדֶשׁ. זְכוֹר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאֶרְצָנוּ. וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ:
 וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ. בְּבֵית
 הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׂמְךָ עָלָיו. מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה
 בְּמִקְדָּשְׁךָ:

KEDUSHAT HAYOM

Thou, Lord our God, called our ancestors to thy service from among all the peoples of old, and, in thy gracious love, gave the House of Israel a lofty goal through the holiness of thy commandments, bringing us nigh to thy service, and calling us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include italicized words in parentheses.

And, therefore, Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) Festive Seasons for rejoicing, holiday times for celebration, this (*Sabbath day and this*) day of

Pesah, the Festival
of *Matzot*, the
time of our Freedom;

the Festival of *Shavuot*,
the time of the
Giving of our Torah;

the Festival of *Sukkot*,
the time of
our Rejoicing;

Shemini Atzeret/Simhat Torah, the
Eighth Day Festival of Conclusion,
the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land and taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מִלֶּךְ רַחֲמָן
 שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים: וְתִבְנֶהוּ
 מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ: אָבִינוּ מִלְּפָנֶיךָ גִּלְהָ כְבוֹד מְלָכוּתְךָ עָלֵינוּ
 מְהֵרָה. וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין
 הַגּוֹיִם. וְנַפְוֹצוֹתֵינוּ כִּנְס מִיַּרְכְּתֵי אֶרֶץ: וְהִבְיָאֵנוּ לְצִוּוֹן עִירְךָ
 בְּרָנָה. וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם: שְׁשֵׁם עָשׂוּ
 אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְרָבָנוֹת חוֹבוֹתֵיהֶם. תְּמִידִים כְּסֻדְרָם
 וּמוֹסָפִים כְּהִלְכָתָם:

וְאֵת מוֹסֵף (יּוֹם הַשַּׁבָּת הַזֶּה וְאֵת מוֹסֵף) יוֹם

Shavuot

חַג הַשָּׁבְעוֹת הַזֶּה.

Pesah

חַג הַמִּצּוֹת הַזֶּה.

Shemini Atzeret and Simhat Torah

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה.

Sukkot

חַג הַסֻּכּוֹת הַזֶּה.

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ כְּמוֹ שֶׁפָּתַבְתָּ
 בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ:

May it be by thy will, Lord our God and God of our ancestors, that thou, Merciful Ruler, return and pardon us, and restore thy shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, our King, reveal the glory of thy sovereignty over us speedily; appear and rule over us so that all who live may witness it; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation, and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays.

And the *Musaf* sacrifice (*of this Sabbath day, and the Musaf sacrifice*) of this day of

Pesah, the Festival of *Matzot*. the Festival of *Shavuot*.

the Festival of *Sukkot*. *Shemini Atzeret/Simḥat Torah*, the
Eighth Day Festival of Conclusion.

was performed before thee with love, according to thy command, as written in thy Torah, by the hand of thy disciple, Moses, from thee.

Some omit these passages which explicitly describe the ancient sacrifices, based on Numbers 28-29, and continue with Elohaynu on page 410. (With Yismiḥu, page 408, on Shabbat.)

כְּאָמֹר:

On Shabbat

וּבַיּוֹם הַשְּׁבִיעִי הַשְּׁנִי כִּבְשֵׁים בְּנֵי־שָׁנָה תְּמִימִם. וּשְׁנֵי עֶשְׂרִים סֵלֹת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ עַל־עֲלֵת הַתְּמִיד וְנִסְכָּה:

On the first two days of Pesah

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לִיהוָה: וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג. שְׁבַעַת יָמִים מִצֹּת יֵאָכֵל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ. כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם אֵשָׁה עֲלֶיהָ לִיהוָה. פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִּבְשֵׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר. שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׂ וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכֹפֵר וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם:

Continue on page 410; on Shabbat, at the bottom of 408.

On the last six days of Pesah

וְהִקְרַבְתֶּם אֵשָׁה עֲלֶיהָ לִיהוָה. פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִּבְשֵׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר. שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׂ וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכֹפֵר וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם:

Continue on page 410; on Shabbat, at the bottom of 408.

Some omit these passages which explicitly describe the ancient sacrifices, based on Numbers 28-29, and continue with Elohaynu on page 411. (With Yismiḥu, page 409, on Shabbat.)

As it is said:

On Shabbat

And on the Sabbath day, two male lambs, one year old, without blemish, and two tenth-parts of an ephah of fine flour for a meal-offering, mingled with oil, and the associated libation. This is the burnt-offering of each Sabbath, in addition to the daily offering and its libation.

On the first two days of Pesah

And in the first month, on the fourteenth day of the month, is the Lord's Pesah. And on the fifteenth day of the month is a Festival. Seven days *matzot* shall be eaten. On the first day there is to be a holy assembly; do no work upon that day. Bring your burnt offering to the Lord, two bullocks, one ram, and seven lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On the last six days of Pesah

Bring your burnt offering to the Lord, two bullocks, one ram, and seven lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On Shavuot

וּבַיּוֹם הַפְּפוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
 בַּשְּׁבַע־עֵתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם. כָּל־מִלְאֲכַת עֲבֹדָה
 לֹא תַעֲשׂוּ: וְהַקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֹחַ לַיהוָה. פְּרִים בְּנֵי־
 בָּקָר שְׁנַיִם אֵיל אֶחָד שְׁבַעַה כִּבְשִׁים בְּנֵי שְׁנָה: וּמִנְחַתָּם
 וְנִסְפִיָּהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל
 וְעֶשְׂרוֹן לְכֶבֶשׂ וַיֵּין כְּנִסְפוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים
 כְּהַלְכַתְּם:

Continue on page 410; on Shabbat, at the bottom of 408.

On the first two days of Sukkot

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה
 לָכֶם. כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ. וְחַגְתֶּם חַג לַיהוָה
 שְׁבַע־עַת יָמִים: וְהַקְרַבְתֶּם עֲלֶיהָ אִשֶּׁה רִיחַ נִיחֹחַ לַיהוָה. פְּרִים
 בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שְׁנָה
 אַרְבַּעַה עָשָׂר תְּמִימִם יִהְיוּ: וּמִנְחַתָּם וְנִסְפִיָּהֶם כַּמִּדְבָּר.
 שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ
 וַיֵּין כְּנִסְפוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהַלְכַתְּם:

Continue on page 410; on Shabbat, at the bottom of 408.

On the third day of Sukkot, the first day of Hol Hamoed

וּבַיּוֹם הַשְּׁנַיִ. פְּרִים בְּנֵי־בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם
 כִּבְשִׁים בְּנֵי־שְׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם: וּמִנְחַתָּם
 וְנִסְפִיָּהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל
 וְעֶשְׂרוֹן לְכֶבֶשׂ וַיֵּין כְּנִסְפוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים
 כְּהַלְכַתְּם:

וּבַיּוֹם הַשְּׁלִישִׁי. פְּרִים עֶשְׂתֵּי־עָשָׂר אֵילִם שְׁנַיִם כִּבְשִׁים
 בְּנֵי־שְׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם: וּמִנְחַתָּם וְנִסְפִיָּהֶם כַּמִּדְבָּר.

On Shavuot

And on the Day of First Fruits, when you bring an offering of newly harvested grain to the Lord, on your Festival of *Shavuot*, you shall convene a holy assembly; do no work upon that day. Bring your burnt offering, a pleasing aroma to the Lord, two bullocks, one ram, and seven lambs, a year old. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On the first two days of Sukkot

And on the fifteenth day of the seventh month, you shall convene a holy assembly; do not do any work on that day. And you shall celebrate a seven day festival to the Lord. Bring your burnt offering, a pleasing aroma to the Lord, thirteen bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On the third day of Sukkot, the first day of Ḥol Hamoed

And on the second day, twelve bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the third day, eleven bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the

שְׁלֹשָׁה עֶשְׂרֹנִים לַפֶּרֶשׁ וּשְׁנַיִם עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
וַיֵּין כְּנִסְכּוֹ וּשְׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם:

Continue on page 410; on Shabbat, at the bottom of 408.

On the fifth day of Sukkot, the third day of Hol Hamoed

וּבַיּוֹם הָרְבִיעִי. פָּרִים עֲשֶׂה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרֹנִים לַפֶּרֶשׁ וּשְׁנַיִם עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
וַיֵּין כְּנִסְכּוֹ וּשְׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם:

וּבַיּוֹם הַחֲמִישִׁי. פָּרִים תִּשְׁעָה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרֹנִים לַפֶּרֶשׁ וּשְׁנַיִם עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
וַיֵּין כְּנִסְכּוֹ וּשְׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם:

Continue on page 410; on Shabbat, at the bottom of 408.

On the sixth day of Sukkot, the fourth day of Hol Hamoed

וּבַיּוֹם הַחֲמִישִׁי. פָּרִים תִּשְׁעָה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרֹנִים לַפֶּרֶשׁ וּשְׁנַיִם עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
וַיֵּין כְּנִסְכּוֹ וּשְׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם:

וּבַיּוֹם הַשְּׁשִׁי. פָּרִים שְׁמֹנֶה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרֹנִים לַפֶּרֶשׁ וּשְׁנַיִם עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
וַיֵּין כְּנִסְכּוֹ וּשְׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהִלְכָתָם:

Continue on page 410; on Shabbat, at the bottom of 408.

bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On the fifth day of Sukkot, the third day of Hol Hamoed

And on the fourth day, ten bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the fifth day, nine bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On the sixth day of Sukkot, the fourth day of Hol Hamoed

And on the fifth day, nine bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the sixth day, eight bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411; on Shabbat, at the bottom of 409.

On Hoshana Raba

וּבַיּוֹם הַשְּׁשִׁי. פְּרִים שְׁמֹנֶה אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי־
 שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמִּדְבָּר.
 שְׁלֹשָׁה עֶשְׂרִים לֶפֶר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
 וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:
 וּבַיּוֹם הַשְּׁבִיעִי. פְּרִים שְׁבַעֲהָ אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי־
 שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמִּדְבָּר.
 שְׁלֹשָׁה עֶשְׂרִים לֶפֶר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
 וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

Continue on page 410.

On Shemini Atzeret and Simḥat Torah

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תִּהְיֶה לָכֶם. כָּל־מְלֹאכֶת עֲבֹדָה
 לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה. פֶּר
 אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שְׁבַעֲהָ תְּמִימִם: וּמִנְחָתָם
 וְנִסְפֵיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עֶשְׂרִים לֶפֶר וּשְׁנַיִ עֶשְׂרִים לְאֵיל
 וְעֶשְׂרוֹן לַכֶּבֶשׂ וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים
 כְּהִלְכָתָם:

Continue on page 410, or, on Shabbat, below.

Yismihu, on Shabbat

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֹת וְקוֹרְאֵי עֲנֹג. עִם מְקַדְשֵׁי שְׁבִיעִי
 כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעִי רְצִיתָ בוֹ וְקִדְשָׁתוֹ. חֲמֻדַּת
 יָמִים אוֹתוֹ קִרְאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

On Hoshana Raba

And on the sixth day, eight bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the seventh day, seven bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411.

On Shemini Atzeret and Simḥat Torah

On the eighth day you shall convene a Concluding Festival; do not do any work on that day. Bring your burnt offering, a pleasing aroma to the Lord, one bullock, one ram, and seven lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 411, or, on Shabbat, below.

Yismiḥu, on Shabbat

May those who observe the Sabbath and call it a delight rejoice in thy reign of universal justice and peace. May Israel, by consecrating the seventh day, find joy and satisfaction through thy goodly gift, for thy delight is in the seventh day, hallowed, and designated the most desirable of days, in remembrance of creation.

Elohaynu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ. טוֹב וּמְטִיב
 הַדָּרֵשׁ לָנוּ: שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אָבוֹת שְׁעָשׂוּ
 רְצוֹנֶךָ: בְּנֵה בֵיתֶךָ כְּבִתְחִלָּה וְכוּנֵן מְקַדְשֶׁךָ עַל מְכוּנֹנוּ: וְהִרְאֵנוּ
 בְּבִנְיָנוּ וּשְׂמִחָנוּ בְּתַקּוּנֹנוּ: וְהֵשֶׁב כְּהַנִּים לְעַבּוֹדָתְךָ וְלוֹאִים לְשִׁירֶם
 וְלִזְמֶרֶם: וְהֵשֶׁב יִשְׂרָאֵל לְגוֹיֵהֶם: וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוּהָ
 לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגֵלֵינוּ. כְּפִתּוּב בְּתוֹרָתֶךָ. שְׁלוֹשׁ פְּעָמִים
 בְּשָׁנָה יִרְאֶה כָּל־זְכוּרֶךָ אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר
 יִבְחָר. בַּחֲג הַמִּצּוֹת. וּבַחֲג הַשְּׁבָעוֹת. וּבַחֲג הַסּוּפוֹת. וְלֹא יִרְאֶה
 אֶת־פָּנָי יְהוָה רִיקָם: אִישׁ כְּמַתְנֵת יָדוֹ. כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ
 אֲשֶׁר נָתַן־לְךָ:

וְהִשְׂיֵאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
 לְשִׂמְחָה וּלְשִׁשׁוֹן פְּאֲשֶׁר רְצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתָּנוּ) קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ
 בְּתוֹרָתֶךָ. שְׂבַעְנוּ מְטוּבֶךָ וּשְׂמִחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לְבָנֵינוּ
 לְעַבְדְּךָ בְּאֵמֶת. וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה
 וּבְשִׁשׁוֹן (שֶׁבֶת ו) מוֹעֲדֵי קִדְשֶׁךָ. וַיִּשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְשֵׁי
 שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשְּׁבֶת ו) יִשְׂרָאֵל וְהַזְמִינֵם:

Elohaynu

Lord our God and God of our ancestors, Merciful Ruler, have compassion upon us; Source of all Good, who brings great goodness into our lives, be revealed to us. Return towards us in thy great mercy, for the sake of our ancestors who did thy will. Rebuild thy House as in the beginning, and reestablish thy Sanctuary securely upon its foundation. Cause us to see its rebuilding, and gladden us with its restoration. Return the *Kohanim* to their service, and the *Levi-im* to their songs and psalms. Return Israel to their land. And then we will go up and be present, and bow down there, before thee, on the three pilgrimage festivals in accordance with thy Torah word: Three times every year shall each of you appear before the Lord your God, in the chosen place, on the Festival of *Matzot*, on the Festival of *Shavuot*, and on the Festival of *Sukkot*; and no one shall appear before the Lord without an offering; each with a gift in hand, according to the blessing which the Lord your God has given you.

Lord our God, cause the blessing of thy festivals to rest upon us. May they bring us life and peace, joy and gladness, in accordance with thy promise. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight*;) teach us the way of holiness through thy commandments and grant that our portion in life be of thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. Keep our hearts pure that we may worship and serve thee in truth. (*And in thy gracious love*,) Lord our God, may we inherit thy holy (*Sabbath and*) Festivals in joy and gladness; and may Israel, hallowing thy name, rejoice in thee. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהֵשֵׁב אֶת
הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁחִיחַתְנוּ וְקִימַתְנוּ: כֵּן תַּחֲזִינּוּ
וּתְקִימֵנוּ: וְתֹאסוּף גְּלִיּוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ בְּלִבְבִי
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נִוְדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עַת עָרֵב וּבִקְרָ וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִינֵנוּ לָךְ:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Hazzan, during the Amidah Aloud

THE PRIESTLY BENEDICTION

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the

כִּי בְּאוֹר פְּנֵיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת
 עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵיבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מְרָמָה. וְלִמְקַלְלֵי
 נַפְשֵׁי תַדִּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תְּרַדּוּךָ נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפְר
 עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֹךְ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
 עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדֵיךָ
 הוֹשִׁיעָה יִמְיָנְךָ וְעַנְיִי: יְהִי-לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וּגְאֹלֵי: עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמְהֵרָה בְיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי
 עוֹלָם וְכִשְׁנַיִם קִדְמוֹנוֹת:

End of Amidah

On Sukkot, continue with Hoshanot on page 464.

On Hoshana Raba, continue on page 480

light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

On Sukkot, continue with Hoshanot on page 464.

On Hoshana Raba, continue on page 480.

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אַבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

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

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

<i>Between Rosh HaShanah and Yom Kippur</i>

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

AYN KELOHAYNU

אֵין כְּאֲדוֹנֵינוּ.	אֵין כְּאֱלֹהֵינוּ.
אֵין כְּמוֹשִׁיעֵנוּ:	אֵין כְּמַלְכֵנוּ.
מִי כְּאֲדוֹנֵינוּ.	מִי כְּאֱלֹהֵינוּ.
מִי כְּמוֹשִׁיעֵנוּ:	מִי כְּמַלְכֵנוּ.
נֹדֶה לְאֲדוֹנֵינוּ.	נֹדֶה לְאֱלֹהֵינוּ.
נֹדֶה לְמוֹשִׁיעֵנוּ:	נֹדֶה לְמַלְכֵנוּ.
כְּרוּךְ אֲדוֹנֵינוּ.	כְּרוּךְ אֱלֹהֵינוּ.
כְּרוּךְ מוֹשִׁיעֵנוּ:	כְּרוּךְ מַלְכֵנוּ.
אֲתָה הוּא אֲדוֹנֵינוּ.	אֲתָה הוּא אֱלֹהֵינוּ.
אֲתָה הוּא מוֹשִׁיעֵנוּ:	אֲתָה הוּא מַלְכֵנוּ.

Traditional Nusah, omitted in Nusah Seder Avodah

אֲתָה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

Sefardic Nusah

אֲתָה תוֹשִׁיעֵנוּ. אֲתָה תְּקוּם תְּרַחֵם צִיּוֹן כִּי־עַת לְחַנּוּהָ.
כִּי־בָא מוֹעֵד:

*On the last day of Pesah,
the second day of Shavuot, and on Shemini Atzeret,
Yizkor Memorial prayers are recited, page 440.*

AYN KELOHAYNU

There is none like our God,	There is none like our Lord,
There is none like our King,	There is none like our Savior.

Who is like our God,	Who is like our Lord,
Who is like our King,	Who is like our Savior?

Let us give thanks to our God,	Let us give thanks to our Lord,
Let us give thanks to our King,	Let us give thanks to our Savior.

Blessed, praised is our God,	Blessed, praised is our Lord,
Blessed, praised is our King,	Blessed, praised is our Savior.

Thou, indeed, are our God,	Thou, indeed, are our Lord,
Thou, indeed, are our King,	Thou, indeed, are our Savior.

Traditional Nusah, omitted in Nusah Seder Avodah

It is thou before whom our ancestors brought their pleasing offerings of incense.

Sefardic Nusah

Deliver us, we pray. Arise and be merciful to Zion. It is time to favor her with thy grace. The moment has come.

*On the last day of Pesah,
the second day of Shavuot, and on Shemini Atzeret,
Yizkor Memorial prayers are recited, page 440.*

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

Nusah Seder Avodah

Traditional Nusah

שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.	שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם.
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת	רַקַּע הָאָרֶץ וְצֹאצְאֶיהָ. נִתֵּן
הָאֲדָמָה. שְׁלֹא שָׁם חִלְקֵנוּ	נִשְׁמָה לְעַם עֲלֵיהָ. וְרוּחַ
כָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם:	לְהִלְכִים בָּהּ:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וְשֹׁכֵנֵת עִזּוֹ בְּגַבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אִמַּת מְלַכְנוּ אָפֶס זוֹלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם
וְהִשְׁבַּתְתָּ אֶל-לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-
הָאָרֶץ מִתַּחַת. אֵין עוֹד:

ALAYNU

Let us now praise the Lord of the universe,
and acclaim the greatness of the Author of creation;

Traditional Nusah

who distinguished
us from among
the peoples of
old, and assigned
us our unique
destiny.

Nusah Seder Avodah

who called the heavens into being and
stretched them forth; who spread out
the earth and all that emanates there-
from; who gives life to the nations
that dwell upon it and breath to those
who walk thereon.

WE BEND THE KNEE AND WORSHIP AND GIVE HOMAGE TO
THE SUPREME, RULER OF RULERS, THE HOLY ONE, THE BLESSED.

God created the heavens and founded the earth; God's throne
of glory is in the heavens above and the divine, majestic presence is
in the loftiest heights.

THIS IS OUR GOD. THERE IS NONE ELSE.

Truly, God is our Ruler and none else, as it is written in the
Torah: Know, therefore, this day, and consider that the Lord
is God in the heavens above and on the earth beneath; there is
none else.

עַל כֵּן נִקְנָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָךְ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע
 כָּל בָּרִךְ תִּשְׁבַּע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶהוּ. וַיִּקְבְּלוּ כָּל־אֶת עַל מַלְכוּתְךָ וְתִמְלִךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי עַד
 תִּמְלֹךְ בְּכָבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעֵלָם וָעֶד:

וּנְאֻמֵּר. וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah:

THE LORD REIGNS FOREVER AND EVER.

And may thy prophet's word be fulfilled, as it is said:

AND THE DAY WILL COME WHEN THE LORD WILL BE
 ACKNOWLEDGED AS SOVEREIGN BY ALL ON EARTH;
 ON THAT DAY THE LORD SHALL BE ONE,
 AND GOD'S NAME ONE,
 IN THE HEARTS OF ALL.

PRAYER IN MEMORY OF THOSE WHO HAVE DEPARTED THIS LIFE IN RECENT DAYS

Our God and God of our ancestors, with sadness in our hearts we remember today our brother(s) _____ (and) [our sister(s) _____] who has (have) passed away in recent days. Loved ones and friends have come to thy house with burdened hearts, and we deeply sympathize with them in their sorrow. Compassionate God, we pray thee, grant peace and serenity to the soul(s) that has (have) gone to its (their) eternity, and comfort all who mourn. May theirs be the fortitude born of the faith that our loved ones are with thee, Creator of all souls, who is nigh to all who trust in thee. Amen.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

May God comfort and sustain you
among all mourners in Zion and Jerusalem.

PRAYER ON THE OBSERVANCE OF THE ANNIVERSARY OF THE DEATH OF LOVED ONES

Our God and God of our ancestors, we lovingly remember today our departed brother(s) _____ (and) [sister(s) _____] on this the anniversary of his (her, their) death. Grant unto him (her, them), and unto all who are being remembered today, peace and serenity in the shelter of thy presence. Send, we pray thee, thy consolation and thy blessing to all who keep the memory of loved ones enshrined in their hearts, and who make of the memory of their departed an abiding inspiration in their lives, for the nobler service of life. Grant, O God, that strengthened by their faith in thee, and by their love for their departed, they who lovingly remember may pass over the road of this life with peace and assurance in their hearts. Amen.

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a translation and transliteration of the Mourner's Kaddish, see pages 428-429.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֻלָּא לְעֻלָּא מְכַל-

During the year

לְעֻלָּא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֻלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

TRANSLITERATED MOURNER'S KADDISH

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay
vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

Congregation

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

Yit-barach vi-yish-tabah vi-yit-pa-ar vi-yit-romam vi-yit-na-say,
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu.

During the year

Li-ayla min kol

Between Rosh HaShanah and Yom Kippur

Li-ayla li-ayla mi-kol

birchata vi-shi-rata, tush-biḥata vi-neḥemata, da-amiran bi-alma;
vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol
Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol
Yisrael; vi-imru, amayn.

SHIR HAKAVOD

The Hymn of God's Glory

*God is beyond all concrete images and words of praise.
Nevertheless we compose songs and poems filled with detailed
imagery, born of the soul's unquenchable longing to describe what is
beyond description, to understand what is beyond understanding.*

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאָרוּג. כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוּג:

נַפְשִׁי חֲמָדָה בְּצֵל יָדְךָ. לְדַעַת כָּל רֵז סוּדְךָ:

מִדֵּי דְבָרֵי בְּכֹדְךָ. הוֹמָה לְבִי אֶל הוֹדֵיךָ:

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת.

וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת:

אֶסְפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ. אֲדַמָּה אֶכְנֶה וְלֹא יִדְעֶתִיךָ:

בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ. דְּמִיתָ הָדָר כְּבוֹד הוֹדְךָ:

גְּדַלְתָּךְ וּגְבוּרְתָּךְ. כִּנּוּ לְתַקְּךָ פֶּעֶלְתָּךְ:

דָּמוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה. וַיִּשְׁוּוּךָ לְפִי מַעֲשֵׂיךָ:

SHIR HAKAVOD*The Hymn of God's Glory*

Sweet songs will I sing and poems will I weave,
In thee alone, O Lord, will my soul always believe.

My soul yearns to be in the shadow of thy hand,
To know all thy secrets, the mystery of thy command.

From the moment when first I spoke of thy glory,
My heart has been quick, straining for thy love-story.

So now I will speak adulations of love,
And thy name will I glorify with songs to thee above.

I will recount thy glory though I have seen thee not;
I will imagine and describe thee, though I have known thee not.

By the hand of every prophet, the wise insight of each servant,
Thou, Lord, have shown us thy glory, majestic and resplendent.

Thy greatness and thy power, singular and unique,
They saw revealed in thy deeds, when to know thee they did seek.

They pictured thee vividly, but could not penetrate thine essence;
They could only describe thee in images, hints of thy presence.

הַמְשִׁילֹךְ בְּרוּב חֲזִיוֹנוֹת. הִנֵּךְ אֶחָד בְּכָל דְּמִיוֹנוֹת:

וַיַּחֲזוּ בָךְ זְקֵנָה וּבְחָרוֹת.

וּשְׁעָר רֹאשֶׁךָ בְּשִׁיבָה וּשְׁחָרוֹת:

זְקֵנָה בְּיוֹם דִּין וּבְחָרוֹת בְּיוֹם קָרֵב.

כְּאִישׁ מְלַחְמוֹת יָדָיו לֹו רָב:

חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ.

הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ:

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. קִנְצוֹתָיו רְסִיסֵי לֵילָה:

יִתְפָּאֵר בִּי כִי חִפֵּץ בִּי. וְהוּא יִהְיֶה לִי לַעֲטֹרַת צְבִי:

כְּתָם טְהוֹר פֶּז דְּמוֹת רֹאשׁוֹ.

וְחֵק עַל מִצַּח כְּבוֹד שְׁם קִדְשׁוֹ:

לְחַן וּלְכְבוֹד צְבִי תִפְאָרָה. אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה:

מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת.

קִנְצוֹתָיו תְּלַתְּלִים שְׁחוֹרוֹת:

נֹוה הַצֶּדֶק צְבִי תִפְאָרָתוֹ.

יַעֲלֶה נָא עַל רֹאשׁ שְׁמִחָתוֹ:

סִגְלָתוֹ תְּהִי בִידּוֹ עֲטָרָת. וּצְנִיף מְלוּכָה צְבִי תִפְאָרָת:

עֲמוּסִים נְשָׂאֵם עֲטָרַת עֲנָדָם.

מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבֹדָם:

Although they portrayed thee with inexhaustible imagery,
Behold, thou art One, beyond all their imagining.

They saw thee as old, and then again as young,
With hair now gray, or as black before dawn.

Aged and wise on the Day of Judgment,
Vigorous with youth on the Day of Battle,
Like a master of war, God's hands are triumphant.

A helmet of deliverance is upon God's warrior head;
God's right hand and holy arm fill the wicked with dread.

God's head is covered with dew, glistening with light;
God's sidelocks fall like ribbons, damp of the night.

God will be glorified through me; I know God desires me.
The Almighty alone will be the crown of my glory.

God's head is radiant with the hue of pure gold;
Engraved on God's brow, the glorious, holy name in bold.

For grace and for glory, for wondrous renown,
God's people's praises are the Almighty One's crown.

The wavy hair on God's head is youthful and sleek;
With black sidelock curls flowing, from temple to cheek.

The Abode of Righteousness, God's Temple so glorious,
Cherished by the Lord above all else that is joyous.

In God's hand, the chosen people is a crown,
A diadem of royalty, wondrous with renown.

God carried them as babes, wears them as a crown;
Because they are dear, God's glory is their own.

פָּאָרוּ עָלַי וּפָאָרִי עָלָיו. וְקָרוֹב אֵלַי בְּקִרְאֵי אֵלָיו:

צַח וְאָדוּם לְלִבוֹשׁוֹ אָדוּם.

פְּנֵיָהּ בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוּם:

קָשָׁר תְּפִילִין הֶרְאָה לְעֵנָו. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:

רוּצָה בְּעֵמוֹ עֲנוּיִם יִפְאָר.

יּוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאָר:

רֹאשׁ דְּבָרְךָ אֲמַת קוֹרָא מֵרֹאשׁ.

דוֹר וְדוֹר עִם דוֹרְשֶׁךָ דְרוֹשׁ:

שִׁית הַמּוֹן שִׁירֵי נָא עָלֶיךָ. וְרִנְתִּי תִקְרַב אֵלֶיךָ:

תְּהִלְתִּי תְהִי לְרֹאשְׁךָ עֲטוּרַת. וּתְפִלְתִּי תִכּוֹן קְטוּרַת:

תִּיקַר שִׁירַת רָשׁ בְּעֵינֶיךָ. כִּשְׁיֵר יוֹשֵׁר עַל-קַרְבְּנֶיךָ:

בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מְשֻׁבֵּיר.

מְחוּלָל וּמוֹלִיד צְדִיק כְּבִיר:

וּבְבְרַכְתִּי תִנְעֲנַע לִי רֹאשׁ.

וְאוֹתָהּ קַח לְךָ כְּבָשָׂמִים רֹאשׁ:

יַעֲרַב נָא שִׁיחֵי עָלֶיךָ. כִּי נִפְשֵׁי תַעֲרַג אֵלֶיךָ:

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאָרַת וְהַנְּצַח וְהַהוֹד. כִּי-כֹל

בְּשָׂמִים וּבְאַרְצֵי. לְךָ יְהוָה הַמְּמַלְכָה וְהַמְּתַנְּשֵׂא לְכֹל לְרֹאשׁ:

מִי יִמְלֹל גְּבוּרוֹת יְהוָה. יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ:

God's splendor is upon me, and mine upon God;
And God's help is near when I cry out aloud.

Clear-skinned and ruddy, stained red is God's garb,
From trampling the vintage of Edom when coming from afar.

The knot of *Tefillin* God showed to the humble one;
Before Moses' very eyes, was the image of the Holy One.

God desires the people Israel, and will exalt every broken one;
Enthroned on Israel's praises, God's glory, each and every one.

Truth is the essence of thy word, from the first proclamation;
Protect thy people who probe it, generation upon generation.

Accept now the abundance of my songs sung to thee;
May my melodies draw near, and be dear unto thee.

May my praise be a crown set firmly on thy head;
Like incense of old, may my prayer to the altar be led.

May the song of this unworthy soul be dear in thine eyes;
As if it were a Temple-psalm, intoned upon sacrifice.

May my blessing ascend to the chief Dispenser of succor;
Righteous One, All Mighty, Designer and Creator.

Incline thy head toward me if my blessing be pleasant;
Accept it as altar spice, finest and most fragrant.

May my musings, I pray, be pleasing to thee,
For my soul is consumed, longing always for thee.

Thine, Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the sovereignty, and thou, Lord, are supreme over all. Who can recount fully the powers of the Lord, or adequately proclaim God's glorious praise?

ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מְלֶךְ. בְּטָרֶם כָּל יִצִיר נִבְרָא:

לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל. אֲזִי מְלֶךְ שָׁמוּ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבַדּוֹ יְמַלּוֹךְ נוֹרָא:

וְהוּא הָיָה וְהוּא הוֹה. וְהוּא יִהְיֶה בְּתַפְאָרָה:

וְהוּא אֶחָד וְאֵין שְׁנֵי. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:

בְּלִי רְאשִׁית בְּלִי תְכֵלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

וְהוּא אֵלִי וְחִי גֹאֲלִי. וְצוּר חֻבְלִי בְּעֵת צָרָה:

וְהוּא נָסִי וּמְנוּס לִי. מְנַת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אֵישָׁן וְאַעִירָה:

וְעַם רוּחִי גְוִיָּתִי. יְיָ לִי וְלֹא אֵירָא:

ADON OLAM

Eternal Lord is he, who aye was God and King
Ere aught had been called forth, inert or living thing.
When by his will divine all life had come to be,
Acknowledged by creation was his sovereignty.

Whene'er the end shall come and all life cease to be,
Alone will he remain still reigning awesomely.
All ages past were his and ages yet to be,
He who forever is, will aye reign gloriously.

The One and only God whose reign none else may share,
To whom none can be like, with whom none can compare!
By time aye unconfined, nor genesis nor end;
To him all power belongs, from him all powers descend.

My living God is he; he ever sets me free;
The source of my life's strength, when comes adversity.
He guides me through all trials, to him in stress I fly,
In him my hope I rest when unto him I cry.

Into God's caring hand, my soul I bid him take,
Alike in hours of sleep and when again I wake;
And with my soul, to him my body I gladly give,
The Lord with me abiding, free from fear I live.

תוספות לשלש רגלים

Additional Services for *Shalosh Regalim*

<i>Yizkor</i>	p. 440
<i>Tal</i>	p. 458
<i>Hoshanot</i>	p. 464
<i>Hoshana Raba</i>	p. 480
<i>Geshem</i>	p. 494
<i>Simḥat Torah</i>	p. 500

YIZKOR MEMORIAL SERVICE

*Recited on the last day of Pesah,
the second day of Shavuot, and Shemini Atzeret*

Adonai Mah Adam

Selected Scriptural Verses

Our lives pass too quickly. God is forever.

Not one soul is lost from Divine Consciousness.

יְהוָה מָה־אָדָם וַתִּדְעֶהּוּ. בֶּן־אָנוּשׁ וַתַּחֲשַׁבְהוּ:

Lord, what are we that we merit thy concern;
mortals all, yet worthy of thy mindfulness?

אָדָם לְהִבָּל דָּמָה. יָמָיו כְּצֶלַע עוֹבֵר:

The span of human life is like a breath,
our days like a passing shadow.

בַּבֶּקֶר יִצְיָן וַחֲלָף. לָעֶרֶב יִמּוּלֵל וַיִּבֶשׁ:

In the morning we grow and flourish;
in the evening we are cut down and wither.

תָּשֵׁב אָנוּשׁ עַד־דָּפָא. וַתֵּאמֶר שׁוּבוּ בְנֵי־אָדָם:

At thy will our bodies return to dust, with thy word:
Return, O human children.

לוֹ חֲכָמוֹ יִשְׁכַּילוּ זֹאת. יִבְיִנוּ לְאַחֲרֵיתָם:

Would that people were wise and understood;
they would consider the finality of life.

כִּי לֹא בְמוֹתוֹ יִקַּח הַכּוֹל. לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ:

Truly, none takes anything along when death comes;
one's fortune will not descend to the grave.

שְׁמֵר־תָּם וְרֵאֵה יִשְׂרָאֵל. כִּי־אַחֲרֵית לְאִישׁ שְׁלוֹם:

Regard the person of integrity, and take note of the upright,
for their destiny is peace.

פּוֹדֶה יְהוָה נַפְשׁ עֲבָדָיו. וְלֹא יֵאָשְׁמוּ כָּל־הַחֲסִים בּוֹ:

The Eternal will deliver the soul of the faithful,
and none who trust in God shall be found wanting.

Lord, what are we that we merit thy concern;
Mortals all, yet worthy of thy mindfulness?
Thou, O Lord, have made us little less than divine,
And crowned us with dignity and majesty.

Our God, our Creator, it is because thou hast given us a soul that we come to thy house today with the conviction that although the mortal frame returns to the earth, the soul, portion of thy spirit, knows no death and returns to thee. As we now remember our loved ones whose earthly journey has come to a close, we pray that their eternity is the peace and fulfillment of the upright and the good.

As we dwell with the memory of our departed loved ones, family members and friends, martyrs and heroes of our people, ancestors of a thousand generations, grant that we may be strengthened in the desire to make our lives their channels through which they continue to speak. May we realize that their memory can live for blessing in the life of Israel and humanity only as we let them speak through our own lives, for the ennoblement of life through the hallowing of thy name.

Congregation with Rabbi

We therefore pray, O God, that these moments of memorial devotion may be worthy of those whose memory we honor. May these memories lead us, through the inspiration they bring, to sanctify thy name in our lives with integrity of thought and deed, at home, in synagogue, and in the community.

And now, we pray thee, send strength and comfort to all whose hearts have recently been touched by sorrow. May theirs be the strength, born of hope and faith, that through thy light we shall see light eternal. Amen.

*Private Memorial Meditations**Choose those that are appropriate.**After each, it is fitting to pause and reflect on the individual remembered.**In memory of a father*

יִזְכֹּר אֱלֹהִים נְשִׁמַּת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּא תְּהִי
 נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שְׂרָה רַבָּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וְתְּהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּךְ. נְעִימוֹת בִּימֵינֶךָ
 נְצַח. אָמֵן:

In memory of a mother

יִזְכֹּר אֱלֹהִים נְשִׁמַּת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּא תְּהִי
 נְפִשָּׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שְׂרָה רַבָּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וְתְּהִי מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּךְ. נְעִימוֹת בִּימֵינֶךָ
 נְצַח. אָמֵן:

In memory of a male spouse

יִזְכֹּר אֱלֹהִים נְשִׁמַּת אִישִׁי הַיָּקָר שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּא תְּהִי
 נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שְׂרָה רַבָּקָה רַחֵל וְלֵאָה. וְעִם נְשִׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וְתְּהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּךְ. נְעִימוֹת בִּימֵינֶךָ
 נְצַח. אָמֵן:

Private Memorial Meditations

Choose those that are appropriate.

After each, it is fitting to pause and reflect on the individual remembered.

In memory of a father

Almighty God, remember the soul of my father and teacher who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a mother

Almighty God, remember the soul of my mother and teacher who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a male spouse

Almighty God, remember the soul of my beloved, with whom my own soul is bound up, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a female spouse

יְזַכֵּר אֱלֹהִים נְשִׁמַת אִשְׁתִּי הַיְקָרָה שֶׁהִלְכָה לְעוֹלָמָהּ. אָנָּא
 תְּהִי נְפִשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק
 וְיַעֲקֹב. שָׂרָה רַבְקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וְתִהְיֶינָה מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימֵינוּךְ
 נִצַּח. אָמֵן:

In memory of a son

יְזַכֵּר אֱלֹהִים נְשִׁמַת בְּנֵי הָאֵהוּב מִחֲמַד עֵינֵי שֶׁהִלֵּךְ לְעוֹלָמוֹ.
 אָנָּא תְּהִי נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם
 יִצְחָק וְיַעֲקֹב. שָׂרָה רַבְקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל
 הַיִּשְׂרָאֵל. וְתִהְיֶינָה מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת
 בִּימֵינוּךְ נִצַּח. אָמֵן:

In memory of a daughter

יְזַכֵּר אֱלֹהִים נְשִׁמַת בְּתִי הָאֵהוּבָה מִחֲמַדַּת עֵינֵי שֶׁהִלְכָה
 לְעוֹלָמָהּ. אָנָּא תְּהִי נְפִשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת
 אַבְרָהָם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבְקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל
 הַיִּשְׂרָאֵל. וְתִהְיֶינָה מְנוּחָתָה כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת
 בִּימֵינוּךְ נִצַּח. אָמֵן:

In memory of a brother

יְזַכֵּר אֱלֹהִים נְשִׁמַת אָחִי הַיְקָר שֶׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּא תְּהִי
 נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק
 וְיַעֲקֹב. שָׂרָה רַבְקָה רַחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וְתִהְיֶינָה מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנֵיהָ. נְעִימוֹת בִּימֵינוּךְ
 נִצַּח. אָמֵן:

In memory of a female spouse

Almighty God, remember the soul of my beloved, with whom my own soul is bound up, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a son

Almighty God, remember the soul of my beloved son, the apple of my eye, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a daughter

Almighty God, remember the soul of my beloved daughter, the apple of my eye, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a brother

Almighty God, remember the soul of my beloved brother, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a sister

יִזְכֹּר אֱלֹהִים נְשִׁמַת אַחֹתַי הַיְקָרָה שֶׁהִלְכָה לְעוֹלָמָהּ. אָנָּא
 תְּהִי נִפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם נְשִׁמוֹת כָּל הַיִּשְׂרָאֵל.
 וּתְהִי מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּהּ. נְעִימוֹת בִּימֵינָהּ
 נִצַּח. אָמֵן:

In memory of a specific man or boy

יִזְכֹּר אֱלֹהִים נְשִׁמַת _____ הַיְקָר שֶׁהִלְךְ לְעוֹלָמוֹ.
 אָנָּא תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם
 יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם נְשִׁמוֹת כָּל
 הַיִּשְׂרָאֵל. וּתְהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּהּ. נְעִימוֹת
 בִּימֵינָהּ נִצַּח. אָמֵן:

In memory of a specific woman or girl

יִזְכֹּר אֱלֹהִים נְשִׁמַת _____ הַיְקָרָה שֶׁהִלְכָה לְעוֹלָמָהּ.
 אָנָּא תְּהִי נִפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נְשִׁמוֹת אַבְרָהָם
 יִצְחָק וַיַּעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם נְשִׁמוֹת כָּל
 הַיִּשְׂרָאֵל. וּתְהִי מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת פְּנִיָּהּ. נְעִימוֹת
 בִּימֵינָהּ נִצַּח. אָמֵן:

In memory of a sister

Almighty God, remember the soul of my beloved sister, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a specific man or boy

Almighty God, remember the soul of my beloved _____, who has gone to his eternity. I pray thee, may his soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May his rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of a specific woman or girl

Almighty God, remember the soul of my beloved _____, who has gone to her eternity. I pray thee, may her soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May her rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of all other relatives

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוֹבֵי שְׁהֲלָכוּ לְעוֹלָמָם. אֲנָא תְהֵינָה
 נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שְׂרָה רַבְּקָה רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאִים.
 וְתֵהִי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיךָ. נְעִימוֹת בִּימִינְךָ
 נִצַּח. אָמֵן:

In memory of friends

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבֵרֵי שְׁהֲלָכוּ לְעוֹלָמָם. אֲנָא תְהֵינָה
 נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק
 וַיַּעֲקֹב. שְׂרָה רַבְּקָה רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאִים.
 וְתֵהִי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיךָ. נְעִימוֹת בִּימִינְךָ
 נִצַּח. אָמֵן:

In memory of martyrs

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל אַחֵינוּ בְּנֵי יִשְׂרָאֵל הַקְּדוּשִׁים
 וְהַטְּהוּרִים שְׁנֵהָרְגוּ. שְׁנֵשְׁחָטוּ וְשְׁנֵשְׁרָפוּ. וְשְׁנֵטְבְּעוּ וְשְׁנֵחָנְקוּ
 עַל קְדוּשַׁת הַשֵּׁם. אֲנָא יִשְׁמַע בְּחַיֵּינוּ יְהוָה גְּבוּרָתָם וּמְסִירוֹתָם.
 וַיִּרְאֶה בְּמַעֲשָׂיו טְהוֹר לְבָם. וְתֵהִינָה נְפֹשׁוֹתֵיהֶם צְרוּרוֹת
 בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב. שְׂרָה רַבְּקָה
 רָחֵל וְלֵאָה. וְעִם נְשָׁמוֹת כָּל הַיִּשְׂרָאִים. וְתֵהִי מְנוּחָתָם כְּבוֹד.
 שְׁבַע שְׂמֵחוֹת אֶת פְּנֵיךָ. נְעִימוֹת בִּימִינְךָ נִצַּח. אָמֵן:

In memory of all other relatives

Almighty God, remember the souls of my relatives, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of friends

Almighty God, remember the souls of my friends, who have gone to their eternity. I pray thee, may their souls be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

In memory of martyrs

Almighty God, remember the souls of all our brothers and sisters of the House of Israel, the holy and pure who were killed, slaughtered, burned, drowned and strangled for the sanctification of thy name. I pray thee, may an echo of their bravery and devotion resonate in our lives, and may the purity of their hearts be reflected in our deeds. May their souls be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all the upright. May their rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

Tziduk HaDin

We acknowledge God's ultimate sovereignty over life and death, and declare our faith in God and the goodness of life, despite our continuing, profound sadness over those whom we have lost.

הַצּוּר תָּמִים פָּעֵלוּ כִּי כָל־דַּרְכָּיו מְשֻׁפָּט. אֵל אֱמוּנָה וְאֵין עוֹל צְדִיק וְיֵשֶׁר הוּא: הַצּוּר תָּמִים בְּכֹל פֶּעַל מִי־אָמַר לוֹ מָה תִּפְעַל. הַשְּׁלִיט בְּמָטָה וּבְמַעַל. מִמִּית וּמְחִיָּה. מוֹרִיד שְׂאוֹל וַיַּעַל:

צְדִיק בְּכֹל דַּרְכָּיו הַצּוּר תָּמִים אַרְךָ אַפִּים וּמְלֵא רַחֲמִים. חָמֵל נָא וְחוּס נָא עַל אֲבוֹת וּבָנִים. כִּי לָךְ אֲדוֹן הַסְּלִיחוֹת וְהַרְחַמִּים:

אָדָם אִם בֶּן שָׁנָה יְהִיָּה אוֹ אֶלֶף שָׁנִים יְחִיָּה מָה יִתְרוֹן לוֹ. כִּלְאִי הִיָּה יְהִיָּה. בְּרוּךְ דִּינֵן הָאֱמֶת מִמִּית וּמְחִיָּה:

גָּדֹל הָעֲצָה וְרַב הָעֲלִילָיָה. אֲשֶׁר־עֵינֶיךָ פְּקָחוֹת עַל־כָּל־דַּרְכֵי בְנֵי אָדָם. לָתֵת לְאִישׁ כְּדַרְכָּיו וּכְפָרֵי מַעַלְלָיו: לְהַגִּיד כִּי־יֵשֶׁר יִהְיֶה. צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

יְהוָה נִתֵּן וַיְהוָה לָקַח. יְהִי שֵׁם יְהוָה מְבָרָךְ: וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפוֹ. וְלֹא־יַעִיר כָּל־חַמְתּוֹ:

Resignation — Tziduk HaDin*(Paraphrase of the Hebrew Original)*

Righteous art thou, O God, and ever just,
 And none can question, none withstand thy will;
 And though our hearts be humbled to the dust,
 Teach us, through all, to see thy mercy still.

Our life is measured out by thee above,
 And to thy will each human heart must bow;
 No frail remonstrance mars our perfect love,
 No man shall say to thee “What doest thou?”

When suffering to human fault is due,
 Forgive, O Lord, and stay thine hand, we pray;
 And when it brings but trial of faith anew,
 Turn thou the night of gloom to trustful day.

When blessings bring thy sunshine to our heart,
 Let gratitude uplift each soul at rest;
 And when to bear our grief becomes our part,
 Let faith and hope exhort us — the Ultimate One,
 Sovereign, be blessed.

“The Lord hath given — praise unto God’s name”
 But with that praise our task is but begun.

“The Lord hath taken” — still our thought the same,
 God’s law our law; God’s will, not ours, be done.

Psalm 23

*Even in the Valley of the Shadow of Death,
God gives us support, strength and courage equal to our needs.*

מִזְמוֹר לְדָוִד.

יְהוָה רֹעִי. לֹא אֶחְסָר:

בְּנֵאוֹת דְּשָׁא יִרְבִּיצֵנִי.

עַל־מֵי מִנְחֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשׁוּבֵב.

יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ:

גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת.

לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הֵמָּה יִנְחֵמֵנִי:

תַּעֲרֹף לְפָנַי שְׁלֹחַן נֶגֶד צָרָרִי.

דִּשְׁנַתְּ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רִוְיָה:

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי.

וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Psalm 23

A Psalm of David

The Lord is my Shepherd, I shall not want.

God causes me to lie down in green pastures,
And leads me beside still waters;

Restores my soul,
And guides me in right paths for God's own name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou, O Lord, are with me;
Thy rod and thy staff, they comfort me.

The Lord God prepares a table before me
in the presence of my enemies,
And anoints my head with oil. My cup overflows.

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

*El Maleh Raḥamim**In Memoriam*

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמַּצֵּא מְנוּחָה נְכוֹנָה
 תַּחַת כַּנְפֵי הַשְּׂכִינָה. בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים כְּזֹהַר הַרְקִיעַ
 מְזַהֲרִים. אֶת נְשָׁמוֹת כָּל אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם שֶׁהִלְכוּ לְעוֹלָמָם:
 בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם: אָנָּה יי בַּעַל הַרְחָמִים הַסְּתִירָם בְּסִתְרֵךְ
 כַּנְפֶיךָ לְעוֹלָמָם. וְצָרוּר בְּצָרוּר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם: אֲתָה יי
 הוּא נִחַלְתָּם: וַיְהִי חֶלְקָם שְׁלוֹם וְשְׁלוֹהָ עִם כָּל הַצְּדִיקִים
 וְהַיִּשְׂרָיִם וְהַתְּמִימִים שֶׁהִלְכוּ לְעוֹלָמָם. וְנֹאמַר אָמֵן:

Passages of Confidence in Life's Meaning

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא:

אֲשֶׁרֵי מִי שֶׁעָמְלוּ בַּתּוֹרָה וְעָשָׂה רְצוֹן יוֹצְרוֹ:

גְּדַל בְּשֵׁם טוֹב. וְנִפְטָר בְּשֵׁם טוֹב מִן הָעוֹלָם:

וְעָלְיוּ נְאֻמָּר. טוֹב שֵׁם מְשֻׁמָּן טוֹב.

יּוֹם הַמּוֹת מִיּוֹם הַיּוֹלָדוֹ:

בְּאַרְח־צְדָקָה חַיִּים. וְדַרְךְ נְתִיבָה אֶל-מּוֹת:

כִּי אִם-יֵשׁ אַחֲרֵיתָ. וְתִקְוֹתֶיךָ לֹא תִפְרָת:

וְדַע שֶׁמֵּתָן שְׂכָרָם שֶׁל צְדִיקִים לְעֵתִיד לְבוֹא:

El Maleh Raḥamim

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance those whom we have recalled today who have gone to their eternity, among all the holy and pure whose radiance is as the brightness of the firmament. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. Amen.

Passages of Confidence in Life's Meaning

Responsively

Every believer in God, whose unity it is the mission of the House of Israel to proclaim, will share in the life of the world to come.

Happy are they who are devoted to the teachings of God, and whose lives are pleasing to their Creator.

They acquire a good name while living, and pass from the scenes of their earthly labors with a good name.

Of them it is said, "A good name is better than precious oil,
And the day of death better than the day of birth."

In the way of righteousness is life, and in the pathway thereof there is no death.

Yea, there is a future where your hope will be secure;
And know that in the world to come the righteous will find
their complete reward.

MEMORIAL KADDISH

Rabbi

And now linked by the memory of the example of the good people we have remembered today, and as partners in the faith of all Israel, let us say the Yizkor Kaddish together and affirm the exalted holiness of our God, who is supreme in life and death.

For a transliteration of the Memorial Kaddish, see page 429.

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא:
תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בְּרַכְתָּא
וּשְׂרִיתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא. וְאִמְרוּ אַמֵּן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אַמֵּן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אַמֵּן:

*The day will come when death is swallowed up,
And tears are wiped from all faces.*

בְּלַע הַמּוֹת לְנֶצַח.
וּמָחָה אֲדֹנָי יְהוִה דְּמַעָה מְעַל כָּל-פְּנִים:

MEMORIAL KADDISH

Rabbi

And now linked by the memory of the example of the good people we have remembered today, and as partners in the faith of all Israel, let us say the Yizkor Kaddish together and affirm the exalted holiness of our God, who is supreme in life and death.

For a transliteration of the Memorial Kaddish, see page 429.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed. Higher is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

Isaiah 25:8

God will swallow death eternally.

The Lord God will wipe tears from all faces.

TAL

The Prayer for Dew In Eretz Yisrael

Musaf on first day of Pesah, during the Amidah Aloud

The Ark is opened.

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

מִלֶּךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אֲבֹרָהָם

וּפּוֹקֵד שָׂרָה:

GEVUROT

God has awesome powers.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

TAL

The Prayer for Dew In Eretz Yisrael

Musaf on first day of Pesah, during the Amidah Aloud

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

אַלְהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

טל תן לְרִצּוֹת אֶרְצֶךָ.
 שִׁיתָנוּ בְּרִכָּה בְּדִיצְךָ.
 רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ.
 קוֹמִים עִיר בָּהּ חִפְצְךָ.
 בְּטָל:

טל צִוֵּה שָׁנָה טוֹבָה וּמַעֲטָרְתָּ.
 פְּרֵי הָאָרֶץ לְגֵאוֹן וּלְתַפְאֲרָתָּהּ.
 עִיר כֶּסֶכָה נוֹתַרְתָּ.
 שִׁימָה בִּידֶךָ עֲטָרְתָּ.
 בְּטָל:

טל נוֹפֵף עָלַי אֶרֶץ בְּרוּכָה.
 מִמְּגֵד שָׁמַיִם שֶׁבַעֲנוּ בְּרִכָּה
 לְהָאִיר מִתּוֹךְ חֲשֻׁכָה.
 כְּנֵה אַחֲרֶיךָ מְשׁוּכָה.
 בְּטָל:

טל יַעֲסִים צוּף הָרִים.
 טַעַם בְּמֵאוֹרֶיךָ מִבְּחָרִים.
 חֲנוּנֶיךָ חֲלִץ מִמְּסֻגְרִים.
 זְמַרָה נִנְעִים וְקוֹל נְרִים.
 בְּטָל:

Our God and God of our ancestors:

Dew. Send dew to saturate thine earth,
A blessing, gift of thy love;
By thy power, an abundance of corn and wine;
Raise up the city, beloved of thy desire. Through Dew.

Dew. With dew, order a year crowned with goodness;
With crops for distinction and glory.
The city that is frail as a sukkah,
By thy hand, set a crown upon it once more.
Through Dew.

Dew. Dew drips upon the blessed earth;
From the richness of the heavens, an ample blessing;
With light in the midst of their darkness,
Thy people are surely drawn by faith to thee.
Through Dew.

Dew. Dew sweetens the honey of the hills,
May thy select taste its bounty;
May they be freed from bondage;
And we will raise our voice sweet in song.
Through Dew.

טל וְשִׁבַּע מֵלֵא אֲסַמִּינוּ.

הִכְעַת תְּחַדֵּשׁ יַמִּינוּ.

דוֹד. כְּעֶרְכֶּךָ הַעֲמַד שְׁמִנוּ.

גֵּן רֹהַ שְׁיַמְנוּ. כְּטָל:

טל בו תְּבַרְךָ מְזוֹן.

בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְזוֹן.

אֵימָה אֲשֶׁר הִסְעֵתָ כְּצֹאן

אֲנָא תִּפְקַ לָהּ רְצוֹן. כְּטָל:

שְׂאֵתָה הוּא יי אֱלֹהֵינוּ.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַטָּל –

אֲמֵן: לְבָרְכָהּ וְלֹא לְקַלְלָהּ.

אֲמֵן: לְחַיִּים וְלֹא לְמוֹת.

אֲמֵן: לְשִׁבַּע וְלֹא לְרִזּוֹן:

Continue with מְכַלְכֵּל חַיִּים on page 392.

Dew. With dew may our storehouses fill to overflowing.

Is it not yet time for our renewal?

Beloved God, make our name as thine.

Make us a garden in full bloom. Through Dew.

Dew. With dew, bless our food.

In our plenty, may there never be want.

Thou, who carried us like wounded sheep,

We pray thee, favor us with enough to stand on our own.

Through Dew

Lord our God, by thy will
may the wind blow and the dew fall —

For blessing and not for curse; Amen

For life and not for death; Amen

For plenty and not for want. Amen.

Continue with “God sustains the living with love” on page 393.

HOSHANOT

SEND DELIVERANCE NOW!

On each day of Sukkot (except Shabbat), after Musaf, worshipers carry the Lulavim and Etrogim in procession around the synagogue. A Sefer Torah is taken from the Aron HaKodesh and held at the bima during these Hoshanot processions.

Each of the Hoshanot prayers focuses on the yearning for deliverance. They are set as a series of phrases, in alphabetical order, drawn from the Bible and rabbinic literature, that evoke the pain of the people in their unredeemed state, and the promise God has given for ultimate relief and deliverance. Each phrase is chanted by the Shaliaḥ Tzibbur and repeated by the congregation; each phrase is preceded and followed by the declaration “Hosha Na,” “Send deliverance now, we pray . . . O, send deliverance thou.”

On Shabbat, Hoshanot prayers are recited but the Lulav and Etrog are not taken, and there is no procession. The Aron HaKodesh is opened but a Sefer Torah is not taken out.

On the seventh day of Sukkot, Hoshana Raba, seven circuits are made around the synagogue.

Send Deliverance Now!

הוֹשִׁיעַ נָא. לְמַעַן אֱלֹהֵינוּ. הוֹשִׁיעַ נָא:

For thy sake, our God.

הוֹשִׁיעַ נָא. לְמַעַן בּוֹרְאֵנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Creator.

הוֹשִׁיעַ נָא. לְמַעַן גּוֹאֲלֵנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Redeemer.

הוֹשִׁיעַ נָא. לְמַעַן דוֹרְשָׁנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Seeker.

O, send deliverance, thou!

תַּתְּנֵנוּ לְשֵׁם וְלִתְהִלָּה.
 תַּפְדְּנוּ מִכָּל נֶגַע וּמַחֲלָה.
 תַּעֲטֵרְנוּ בְּאַהֲבָה כְּלוּלָה.
 תְּנַהֲלֵנוּ עַל מֵי מְנוּחָה. סְלָה:

תִּמְלֵאנוּ חֲכָמָה וְשִׂכְלָה.
 תִּיְשָׁרְנוּ בְּאֶרֶץ סְלוּלָה.
 תִּטְעֵנוּ בְּיֶשֶׁר מְסֻלָּה.
 תַּחֲנֵנוּ בְּרַחֲמִים וּבְחַמְלָה. סְלָה:

תוֹשִׁיעֵנוּ בְּיָדְךָ הַגְּדוּלָה.
 תִּאֲמַצְנוּ בְּרוּחַ וְהַצֵּלָה.
 תַּחֲזַקְנוּ אֱלֹהֵי יַעֲקֹב. סְלָה.
 הוֹשִׁיעַ נָא.

הוֹשִׁיעַ נָא.
 O send deliverance, thou.

On the first day of Sukkot, or if the first day is Shabbat, on the second day.

Save us! For thy truth and glory.

הוֹשֵׁעַ נָא.

לְמַעַן אֲמַתְךָ. לְמַעַן בְּרִיתְךָ. לְמַעַן גְּדֻלַּתְךָ וְתַפְאֲרֹתְךָ. לְמַעַן
דָּתְךָ. לְמַעַן הַוְדָּתְךָ. לְמַעַן וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ.
לְמַעַן טוֹבְךָ. לְמַעַן יְחִוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ. לְמַעַן
מַלְכוּתְךָ. לְמַעַן נִצְחָתְךָ. לְמַעַן סוּדְךָ. לְמַעַן עֲזָרְךָ. לְמַעַן פְּאֲרָךְ.
לְמַעַן צְדָקָתְךָ. לְמַעַן קְדוּשַׁתְךָ. לְמַעַן רַחֲמֶיךָ הַרְבִּים. לְמַעַן
שְׂכִינְתְךָ. לְמַעַן תְּהַלֵּתָּ:

הוֹשֵׁעַ נָא.

Continue with KiHoshata on page 476.

*On the second day of Sukkot, except on Sunday
when the preceding prayer is recited.*

*On the fourth day of Sukkot, the second day of Hol HaMoed,
when it is on Tuesday.*

Save us! For the sake of the Holy Temple, known by many names, in Jerusalem.

הוֹשֵׁעַ נָא.

אֲבֵן שְׁתֵּיהָ. בַּיִת הַבְּחִירָה. גֵּרֵן אֲרָנָן. דְּבִיר הַמְּצֻנֶע. הַר
הַמּוֹרֵה. וְהַר יִרְאֶה. זְבוּל תַּפְאֲרֹתְךָ. חֲנֹה דָּוִד. טוֹב הַלְּבָנוֹן.
יְפֵה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ. כְּלִילַת יְפִי. לֵינַת הַצֶּדֶק. מְכוֹן
לְשִׁבְתְךָ. נוֹה שְׁאֲנָן. סֶכֶת שָׁלֵם. עֲלִיַת שְׁבָטִים. פְּנַת יְקָרַת.
צִיּוֹן הַמְּצֻיָּנַת. קִדְשׁ הַקְּדוּשִׁים. רְצוּף אֶהְבָּה. שְׂכִינַת כְּבוֹדְךָ.
תֵּל תְּלִפְיֹת:

הוֹשֵׁעַ נָא.

Continue with KiHoshata on page 476.

On the first day of Sukkot, or if the first day is Shabbat, on the second day.

Save us! For thy truth and glory.

Send deliverance, now, we pray!

For the sake of thy truth. For thy covenant. For thy greatness and grandeur. For thy Torah. For thy splendor. For thy meeting-place. For thy renown. For thy love. For thy goodness. For thy unity. For thine honor. For thy teaching. For thy sovereignty. For thine eternity. For thy mystery. For thy strength. For thy glory. For thy righteousness. For thy holiness. For thine abundant mercies. For thy divine presence. For thy song.

O send deliverance, thou!

Continue with KiHoshata on page 477.

On the second day of Sukkot, except on Sunday when the preceding prayer is recited.

On the fourth day of Sukkot, the second day of Hol HaMoed, when it is on Tuesday.

Save us! For the sake of the Holy Temple, known by many names, in Jerusalem.

Send deliverance, now, we pray!

Foundation stone. The chosen House. Threshing floor of Arnon. Hidden chamber. Mount Moriah. The mount upon which God is revealed. Place of thy splendor. David's encampment. Best of Lebanon. Beautiful vista, the joy of the whole earth. Perfection of beauty. Lodge of righteousness. Place of thy dwelling. Pasture of tranquility. Shelter of peace. Ascent of the tribes. Precious cornerstone. Zion so excellent. Holy of Holies. Suffused with love. Thy glorious presence. Foundation-mound of glory and majesty.

O send deliverance, thou!

Continue with KiHoshata on page 477.

*On the third day of Sukkot, the first day of Hol HaMoed, unless it is Shabbat.
On the fourth day of Sukkot, the second day of Hol HaMoed, when it is Sunday.*

Save us! Hear my prayer as I cry to thee.

הוֹשֶׁעַ נָא.

אֶעְרוֹךְ שׁוֹעִי. בְּבֵית שׁוֹעִי. גְּלִיתִי בְּצוּם פְּשָׁעִי. דְּרַשְׁתִּיךָ בּוֹ
 לְהוֹשִׁיעִי. הִקְשִׁיבָה לְקוֹל שׁוֹעִי. וְקוּמָה וְהוֹשִׁיעִי. זְכוֹר וְרַחֵם
 מוֹשִׁיעִי. חַי כֵּן תִּשְׁעֶשְׂעֵי. טוֹב בְּאֵינְק שְׁעִי. יַחֲיֵשׁ מוֹשִׁיעִי. כִּלָּה
 מְרַשִּׁיעִי. לְבַל עוֹד תִּרְשִׁיעִי. מִהֵר אֱלֹהֵי יִשְׂרָאֵל. נִצַּח לְהוֹשִׁיעִי.
 שָׂא נָא עֵוֹן רַשְׁעִי. עֲבוֹר עַל פְּשָׁעִי. פְּנֵה נָא לְהוֹשִׁיעִי. צוֹר
 צַדִּיק מוֹשִׁיעִי. קַבֵּל נָא שׁוֹעִי. רוּמֵם קֶרֶן יִשְׂרָאֵל. שְׂדֵי מוֹשִׁיעִי.
 תּוֹפִיעַ וְתוֹשִׁיעִי:

הוֹשֶׁעַ נָא:

*On the third day of Sukkot, the first day of Ḥol HaMoed, unless it is Shabbat.
On the fourth day of Sukkot, the second day of Ḥol HaMoed, when it is Sunday.*

Save us! Hear my prayer as I cry to thee.

Send deliverance, now, we pray!

I supplicate thee, once again, Lord my God;
As I stand again in this my house of prayer,
Where on Atonement Day, my sins to thee confessed,
I sought thee, Lord, and prayed thee for deliverance.

Once more I pray to thee, Lord, hear thou my cry;
Come thou, O God, and aid thou me with help divine;
With mercy, remember me, and my heart make glad,
O living God, by granting me deliverance.

O Source of goodness, Lord, I pray thee, hear my prayer;
O Source of helpfulness, speed thou thy help my way;
Destroy all ill-desires, Lord, that they no longer may
Be my snare, and keep me from deliverance.

O Lord, my God, hurry to me with lasting help;
Transgression pardon, sin forgive, and wrongdoing overlook;
O Source of strength, thou righteous God, my prayer attend;
Hear thou my cry and send me deliverance.

My supplications, Lord, I pray, do thou accept;
With strength divine from thee, O God, raise me up;
Almighty God, source of my help, rescue me, I pray;
Reveal thyself to me through thy deliverance.

O send deliverance, thou!

Continue with KiHoshata on page 477.

*On the fourth day of Sukkot, the second day of Hol HaMoed,
when it is Thursday.*

Save us! For thy people, faithful to thee despite their burdens among the nations.

הוֹשֵׁעַ נָא.

אֹם אָנִי חוֹמָה. בָּרָה כַּחֲמָה. גְּלָה וְסוּרָה. דְּמַתָּה לְתַמָּר.
הֶהְרוּגָה עָלֶיךָ. וְנַחֲשֶׁבֶת כְּצֹאן טִבְחָה. זְרוּיָה בֵּין מְכַעֲסִיָּה.
חֲבוּקָה וְדְבוּקָה בָּךְ. טוֹעֵנֶת עָלֶיךָ. יַחֲדָה לְיַחֲדָךְ. כְּבוּשָׁה
בְּגוּלָה. לוֹמְדָת יִרְאַתָּךְ. מְרוּטָת לְחֵי. נְתוּנָה לְמַפְיָם. סוּבְלָת
סְבִלָךְ. עֲנִיָּה סְעָרָה. פְּדוּיַת טוֹבִיָּה. צֹאן קִדְשִׁים. קְהֵלוֹת יַעֲקֹב.
רְשׁוּמִים בְּשִׁמְךָ. שׁוֹאֲגִים הוֹשֵׁעַ נָא. תְּמוּכִים עָלֶיךָ:

הוֹשֵׁעַ נָא.

Continue with KiHoshata on page 476.

*On the fourth day of Sukkot, the second day of Hol HaMoed, when it is Friday;
or on the fifth day of Sukkot, the third day of Hol HaMoed, unless it is Shabbat*

Save us! For thine assurances, and for thy people's cry.

הוֹשֵׁעַ נָא.

אֵל לְמוֹשָׁעוֹת. בְּאַרְבַּע שָׁבָעוֹת. גָּשִׁים בְּשׁוֹעוֹת. דּוֹפְקֵי
עָרְךָ שׁוֹעוֹת. הוֹגֵי שַׁעֲשׁוֹת. וְחִידָתָם מִשְׁתַּעֲשׁוֹת. זוֹעֲקִים
לְהַשְׁעוֹת. חוֹכֵי יְשׁוֹעוֹת. טְפוּלִים בָּךְ שְׁעוֹת. יוֹדְעֵי בֵּין

*On the fourth day of Sukkot, the second day of Hol HaMoed,
when it is Thursday.*

Save us! For thy people, faithful to thee despite their burdens among the nations.

Send deliverance, now, we pray!

Thy nation, “I am a wall.” Brilliant as the sun. Exiled and dispersed. Likened to a palm tree. Murdered for thy sake. Considered sheep for slaughter. Scattered among those who vex her. Loyal and devoted to thee. Who bear thy yoke. Solitary in proclaiming thy unity. Subdued in exile. Who through learning revere thee. Flayed in the cheek. Given over to those who beat her. Bearing thy burden. Pathetic and storm-tossed. Redeemed by her good leader Moses. Holy flock. Congregations of Jacob. Identified by thy name. Who roar out: Deliver us. Who rely upon thee.

O send deliverance, thou!

Continue with KiHoshata on page 477.

*On the fourth day of Sukkot, the second day of Hol HaMoed, when it is Friday;
or on the fifth day of Sukkot, the third day of Hol HaMoed, unless it is Shabbat.*

Save us! For thine assurances, and for thy people’s cry.

Send deliverance, now, we pray!

God of deliverances. By virtue of God’s four oaths of deliverance. Thy people approach with their pleas. They knock with thoughtful prayer. They meditate upon the delights of thy Torah. They joyfully probe its mysteries. They cry out for relief. They await thy deliverance. They cling to thee without wavering.

שְׁעוֹת. כּוֹרְעִיךָ בְּשׁוּעוֹת. לְהַבִּין שְׁמוּעוֹת. מְפִיךָ נְשֻׁמְעוֹת. נוֹתֵן
 תְּשׁוּעוֹת. סְפוּרוֹת מְשֻׁמְעוֹת. עֵדוֹת מְשֻׁמְעוֹת. פּוֹעֵל יְשׁוּעוֹת.
 צְדִיק נוֹשֵׁעוֹת. קִרְיַת תְּשׁוּעוֹת. רִגְשׁ תְּשׁוּעוֹת. שְׁלֵשׁ שְׁעוֹת.
 תְּחִישׁ לְתְּשׁוּעוֹת:

הוֹשֵׁעַ נָא:

Continue with KiHoshata on page 476.

On the sixth day of Sukkot, the fourth day of Hol HaMoed, unless it is Shabbat.

Save us! For no one can redeem and rescue but thee.

הוֹשֵׁעַ נָא.

אֲדוֹן הַמּוֹשִׁיעַ. בְּלִתְּךָ אֵין לְהוֹשִׁיעַ. גְּבוּר וְרַב לְהוֹשִׁיעַ.
 דְּלוֹתֵי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמּוֹשִׁיעַ. וּמְצִיל וּמּוֹשִׁיעַ. זוֹעֲקִיךָ
 תּוֹשִׁיעַ. חוֹכֵיךָ הוֹשִׁיעַ. טְלָאִיךָ תִּשְׁבִּיעַ. יְבוּל לְהִשְׁפִּיעַ. כָּל
 שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ. לְגִיא בַּל תִּרְשָׁיעַ. מְגַדִּים תִּמְתִּיק
 וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ. שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מְלֵה־מְנִיעַ.
 פּוֹתַח יָד וּמִשְׁבִּיעַ. צְמָאִיךָ תִּשְׁבִּיעַ. קוֹרְאִיךָ תּוֹשִׁיעַ. רְחוּמִיךָ
 תּוֹשִׁיעַ. שׁוֹחֲרִיךָ הוֹשִׁיעַ. תְּמִימִיךָ תּוֹשִׁיעַ:

הוֹשֵׁעַ נָא:

Continue with KiHoshata on page 476.

They know what each hour requires. They kneel in prayer. They yearn to comprehend thy lessons. The ones heard from thy mouth. Thou, who brings liberation. Whose proclamations are numbered. Thy testimony they proclaim. Thou, who performs deliverances. A righteous one for the saved. City of deliverance. Tumultuous redemption. Three hours. Hasten the deliverance.

O Send deliverance, thou!

Continue with KiHoshata on page 477.

On the sixth day of Sukkot, the fourth day of Hol HaMoed, unless it is Shabbat.

Save us! For no one can redeem and rescue but thee.

Send deliverance, now, we pray!

O Source of help divine, we have no help but thine,
 In time of affliction thou hast been our mighty stay;
 Deliverer, none but thee; no other strength have we,
 Who yearn for thee, O Lord, to whom alone thy loved ones pray.
 The needs of flocks attend, to earth thy blessings send;
 The field and vale, O Lord, with verdure do thou bless;
 Their fruits, sweeten thou; their growth with strength endow.
 With plentiful mist and rain bring forth earth's loveliness.
 We pray thee, satisfy all, whenever on thee they call,
 O answer them, who yearn, and thirst, and long for thee;
 Deliverance send thou, to all who seek thee now,
 Fulfill this prayer of those who unto thee belong —

O Send deliverance, thou!

Continue with KiHoshata on page 477.

On Shabbat

Save Us! For the sake of thy people's devotion to the Sabbath.

הוֹשֶׁעַ נָא.

אֹם נִצּוּרָה כְּבָבַת. בּוֹנֵנֶת בְּדַת נִפְשׁ מְשִׁיבַת. גּוֹמְרַת
הֶלְכוֹת שַׁבָּת. דּוֹרְשֵׁת מִשְׁאַת שַׁבָּת. הַקּוֹבְעַת אֲלֵפִים תְּחוּם
שַׁבָּת. וּמְשִׁיבַת רִגְלֵ מִשַׁבָּת. זְכוֹר וְשִׁמּוֹר מְקִימַת בְּשַׁבָּת. חֲשָׂה
לְמַהֵר בִּיֵאֵת שַׁבָּת. טוֹרְחַת כֹּל מִשְׁשָׂה לְשַׁבָּת. יוֹשֶׁבֶת וּמִמְתַּנֶּת
עַד כְּלוֹת שַׁבָּת. כְּבוֹד וְעֲנֹג קוֹרְאָה לְשַׁבָּת. לְבוּשׁ וּכְסוּת
מְחַלְפֵת בְּשַׁבָּת. מֵאֲכָל וּמִשְׁתֵּה מְכִינָה לְשַׁבָּת. נֵעִם מְגָדִים
מְנַעֲמַת לְשַׁבָּת. סְעוּדוֹת שֶׁל מְקִימַת בְּשַׁבָּת. עַל שְׁתֵּי כְּפָרוֹת
בוֹצֵעַת בְּשַׁבָּת. פּוֹרְטַת אַרְבַּע רְשִׁיּוֹת בְּשַׁבָּת. צּוּי הַדְּלָקַת נֵר
מִדְּלָקַת בְּשַׁבָּת. קְדוּשׁ הַיּוֹם מְקַדְּשֵׁת בְּשַׁבָּת. רִנָּן שְׁבַע מְפַלְלֵת
בְּשַׁבָּת. שְׁבַעַת בְּדַת קוֹרְאָה בְּשַׁבָּת. תְּנַחֵלְנָה לְיוֹם שְׁכָלוֹ
שַׁבָּת:

הוֹשֶׁעַ נָא.

Continue with KiHoshata on page 476.

On Shabbat

Save Us! For the sake of thy people's devotion to the Sabbath.

Send deliverance, now, we pray!

The nation defended as the apple of God's eye. Who delves into Shabbat knowledge that revives the soul. Who ever reviews the laws of Shabbat. Who seeks to understand the limits of bearing burdens on Shabbat. Who fixes the two thousand-measure as the journey-boundary on Shabbat. Who turns back the foot from exceeding the limits of Shabbat. Who fulfills both "Remember" and "Observe" on Shabbat. Who hastens to welcome Shabbat. Who toils all six work days for the sake of Shabbat. Who does not rush the completion of Shabbat. Who calls Shabbat an honor and delight. Who changes into festive clothing to honor Shabbat. Who prepares special food and drink for Shabbat. Who delights in the delicacies of Shabbat. Who partakes of three meals dedicated to Shabbat. Who breaks bread with two whole loaves at each meal of Shabbat. Who defines the four domains of Shabbat. Who fulfills the commandment to kindle the lights of Shabbat. Who sanctifies the Shabbat day with Kiddush over wine. Who recites the seven-blessing prayer on Shabbat. Who calls the requisite seven to the Torah on Shabbat. Cause this nation to have the blessed inheritance of the Day that is eternally Shabbat.

O Send deliverance, thou!

Continue with KiHoshata on page 477.

*On all days except Shabbat, the procession circles the bima.
Each day's Hoshanot conclude with KiHoshata.*

KiHoshata

כְּהוֹשַׁעַת אֲבָרָהֶם בְּהַר הַמִּזְבֵּיחַ.

עֲנִיתוּ מִשָּׁמַי עֲלֵיהָ.
כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת יִצְחָק בְּנוֹ יְחִידוֹ.

מִנְעַתוֹ מִשְׁלֹחַ לוֹ יָדוֹ.
כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת יַעֲקֹב אִישׁ תְּמִימָךְ.

בְּשִׁרְתּוֹ יֵשַׁע מִמְרוֹמְךָ.
כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת אֶהוֹבֵיךָ זֶרַע יְדִידִים.

הוֹצֵאתָם מִבֵּית עַבְדִּים.
כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת מֹשֶׁה בְּאֶרֶץ צִיָּה.

הִנְחַלְתּוֹ דַּת וְתוֹשָׁבָה.
כֵּן הוֹשַׁע נָא:

כְּהוֹשַׁעַת אֶהֱרֹן מְכַהֵן בְּאֶלְמֶךָ.

פִּאֲרָתוֹ בְּאוֹרֵיךָ וְתוֹמֵיךָ.
כֵּן הוֹשַׁע נָא:

*On all days except Shabbat, the procession circles the bima.
Each day's Hoshanot conclude with KiHoshata.*

KiHoshata

As thou, Lord our God, helped Abraham on Moriah's mount,
And answered him from heaven's height;
So, we pray thee, help us now.

As thou, Lord our God, helped Isaac, his beloved son,
Restraining the father's hand from sacrificing him;
So, we pray thee, help us thou.

As thou, Lord our God, helped Jacob, thine upright servant,
And gladdened him with tidings of deliverance from thee;
So, we pray thee, help us now.

As thou, Lord our God, helped the cherished descendants
of the first ones who loved thee,
Setting them free from Egyptian slavery;
So, we pray thee, help us thou.

As thou, Lord our God, helped Moses in the desert land,
And gave him the heritage of divine wisdom;
So, we pray thee, help us now.

As thou, Lord our God, helped Aaron,
who ministered in thy shrine,
Adorned with the symbols of thy light and thy perfection,
So, we pray thee, help us thou.

כְּהוֹשֵׁעַתָּ בַּמִּדְבָּר בְּנֵי אַמּוֹנִיָּךְ.

כָּן הוֹשַׁע נָא: כְּלַכְלֹתָם לְשִׁבְעַת בְּמַנְיָךְ.

כְּהוֹשֵׁעַתָּ צִיּוֹן עִיר קִדְשֶׁךָ.

כָּן הוֹשַׁע נָא: וְנָתַתְּ שָׁלוֹם לְבְנֵיךָ.

כְּהוֹשֵׁעַתָּ עַמֶּךָ מִשְׁנֵי אַרְיֹת.

כָּן הוֹשַׁע נָא: וְנִהְלֹתָם עַל־מֵי מַנְחֹת.

On Shabbat add

כְּהוֹשֵׁעַתָּ מֵאֲזוּ יִגְיעֵי כַח.

כָּן הוֹשַׁע נָא: בְּשַׁבְּתוֹתֶיךָ הַמְּצַאֲתָם מְנוּחַ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלֹתֶךָ. וּרְעַם וְנִשְׂאִים עַד־
הָעוֹלָם: וַיְהִי דְבַר־יְיָ אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרֹבִים
אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט
עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי
יְהוָה הוּא הָאֱלֹהִים. אֵין עוֹד:

Continue with Kaddish Shalem.

On Shabbat and Yom Tov, page 418; on Hol HaMoed, page 748.

As thou, Lord our God, helped thy faithful flock in the wilderness,
And satisfied and sustained them with manna from thee;

So, we pray thee, help us now.

As thou, Lord our God, helped Zion, the city of thy holiness,
And gave peace to the exiled of thy children;

So, we pray thee, help us thou.

As thou, Lord our God, helped thy people
from the lions' teeth of their foes,
And led them beside waters of repose.

So, we pray thee, help us now.

On Sabbath add

As thou, Lord our God, helped those of old
whose strength was spent,
And through thy Sabbaths apportioned them rest;

So, we pray thee, help us thou.

Help thy people and bless thine inheritance; shepherd and sustain them forevermore. And may these, my words of supplication to thee, Lord, be nigh unto thee, Lord our God, day and night; and maintain thou the cause of thy servant and the cause of thy people Israel in their daily requirements; and may all the peoples of the earth know that the Lord alone is God. There is none other!

Continue with Kaddish Shalem.

On Shabbat and Yom Tov, page 419; on Hol HaMoed, page 749.

HOSHANA RABA

Hoshana Raba is the seventh and last day of Sukkot. Tradition teaches that our destiny for the new year, as it were, is inscribed on Rosh HaShanah but not sealed until the end of Yom Kippur to give us a further opportunity to do teshuvah, repentance, and change the decree. But even when sealed on Yom Kippur, it is not finalized until Hoshana Raba, and so this holiday takes on added penitential importance.

The liturgy for Hoshana Raba has elements of weekday, Ḥol HaMoed, and Yom Tov services. The Pisukay DiZimrah section is the expanded version for Shabbat and Yom Tov, with the addition of Psalm 100, usually reserved for the weekday service. The weekday Amidah is used for Shaḥarit. The Torah service begins with Ayn Kamocha as on Shabbat and Yom Tov, and when presenting the Torah to the congregation, the Ḥazzan adds the word “viNorah” in the Eḥad Elohaynu verse, as on Rosh HaShanah and Yom Kippur. As on Ḥol HaMoed, only four people are called to the Torah. The Musaf Amidah for Yom Tov is recited with a full holiday Kedushah. It is the last day on which Psalm 27, the Penitential Psalm, is recited.

The central rites of Hoshana Raba include seven circuits with the Lulav and Etrog instead of one as on each of the other days of Sukkot. In addition to the Lulav and Etrog, “Hoshanot,” special bundles of five willow branches, are used. Additional piyutim of petition are added in traditional services, which have been abridged in Seder Avodah.

Because of the importance of Hoshana Raba, and the essential aspect of taking the Lulav and Etrog on the holiday, the Jewish calendar is arranged so that Hoshana Raba can never occur on Shabbat.

The Aron HaKodesh is opened, a Sefer Torah is taken out and held at the bima, and the congregation carries their Lulavim and Etrogim in seven circuits.

Send Deliverance Now!

הוֹשִׁיעַ נָא. לְמַעַן אֱלֹהֵינוּ. הוֹשִׁיעַ נָא:

For thy sake, our God.

הוֹשִׁיעַ נָא. לְמַעַן בּוֹרְאֵנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Creator.

הוֹשִׁיעַ נָא. לְמַעַן גּוֹאֲלֵנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Redeemer.

הוֹשִׁיעַ נָא. לְמַעַן דּוֹרְשָׁנוּ. הוֹשִׁיעַ נָא:

For thy sake, our Seeker.

O, send deliverance, thou!

For the first circuit

Save us! For thy truth and glory.

הוֹשִׁיעַ נָא.

לְמַעַן אֱמֶתְךָ. לְמַעַן בְּרִיתְךָ. לְמַעַן גְּדֻלַּתְךָ וְתַפְאֲרֶתְךָ. לְמַעַן
דְּתָךְ. לְמַעַן הוֹדְךָ. לְמַעַן וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ.
לְמַעַן טוֹבְךָ. לְמַעַן יְחוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן מְנוּחָךְ. לְמַעַן מְלֻכּוּתְךָ.
לְמַעַן נִצְחָךְ. לְמַעַן סוּדְךָ. לְמַעַן עֲזָךְ. לְמַעַן פְּאֲרָךְ.
לְמַעַן צְדָקָתְךָ. לְמַעַן קְדוּשָׁתְךָ. לְמַעַן רַחֲמֵיךָ הַרְבִּים. לְמַעַן
שְׂכִינָתְךָ. לְמַעַן תְּהִלָּתְךָ:

הוֹשִׁיעַ נָא:

Send deliverance, now, we pray!

For the sake of thy truth. For thy covenant. For thy greatness and grandeur. For thy Torah. For thy splendor. For thy meeting-place. For thy renown. For thy love. For thy goodness. For thy unity. For thine honor. For thy teaching. For thy sovereignty. For thine eternity. For thy mystery. For thy strength. For thy glory. For thy righteousness. For thy holiness. For thine abundant mercies. For thy divine presence. For thy song.

O send deliverance, thou!

For the second circuit

Save us! For the sake of the Holy Temple, known by many names, in Jerusalem.

הוֹשֵׁעַ נָא.

אָבֵן שְׁתֵּיהָ. בֵּית הַבְּחִירָה. גֶּרֶן אֲרֻנָּן. דְּבִיר הַמְצָנֶע. הַר
הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל תַּפְּאֲרֹתָךְ. חֲנֹה דָּוִד. טוֹב הַלְּבָנוֹן.
יִפֶּה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ. כְּלִילַת יָפִי. לֵינַת הַצַּדִּיק. מְכוֹן
לְשִׁבְתְּךָ. נוֹה שְׁאֲנָן. סֶפֶת שָׁלֵם. עֲלִית שְׁבָטִים. פְּנַת יְקָרָת.
צִיּוֹן הַמְצִינָת. קִדְשׁ הַקִּדְשִׁים. רְצוּף אֶהְבָּה. שְׁכִינַת כְּבוֹדְךָ.
תֵּל תִּלְפִּיּוֹת:

הוֹשֵׁעַ נָא:

For the third circuit

Save us! For thy people, faithful to thee despite their burdens among the nations.

הוֹשֵׁעַ נָא.

אוֹם אֲנִי חוֹמָה. בָּרָה פַּחְמָה. גּוֹלָה וְסוֹרָה. דְּמַתָּה לְתַמָּר.
הַהַרוּגָה עֲלֶיךָ. וְנַחֲשֶׁבֶת כְּצֹאן טְבַחָה. זְרוּיָה בֵּין מְכַעֲסִיָּה.
חֲבוּקָה וְדְבוּקָה בָּךְ. טוֹעֵנַת עֲלֶיךָ. יְחִידָה לְיַחֲדָךְ. כְּבוּשָׁה
בַּגּוֹלָה. לוֹמְדַת יִרְאָתְךָ. מְרוֹטַת לְחִי. נְתוּנָה לְמַכִּים. סוּבְלַת
סְבִלְךָ. עֲנִיָּה סַעְרָה. פְּדוּיַת טוֹבִיָּה. צֹאן קִדְשִׁים. קַהְלוֹת יַעֲקֹב.
רְשׁוּמִים בְּשִׁמְךָ. שׁוֹאֲגִים הוֹשֵׁעַ נָא. תְּמוּכִים עֲלֶיךָ:

הוֹשֵׁעַ נָא:

For the second circuit

Save us! For the sake of the Holy Temple, known by many names, in Jerusalem.

Send deliverance, now, we pray!

Foundation stone. The chosen House. Threshing floor of Arnon. Hidden chamber. Mount Moriah. The mount upon which God is revealed. Place of your splendor. David's encampment. Best of Lebanon. Beautiful vista, the joy of the whole earth. Perfection of beauty. Lodge of righteousness. Place of thy dwelling. Pasture of tranquility. Shelter of peace. Ascent of the tribes. Precious cornerstone. Zion so excellent. Holy of Holies. Suffused with love. Thy glorious presence. Foundation-mound of glory and majesty.

O send deliverance, thou!

For the third circuit

Save us! For thy people, faithful to thee despite their burdens among the nations.

Send deliverance, now, we pray!

Thy nation, "I am a wall." Brilliant as the sun. Exiled and dispersed. Likened to a palm tree. Murdered for thy sake. Considered sheep for slaughter. Scattered among those who vex her. Loyal and devoted to thee. Who bear thy yoke. Solitary in proclaiming thy unity. Subdued in exile. Who through learning revere thee. Flayed in the cheek. Given over to those who beat her. Bearing thy burden. Pathetic and storm-tossed. Redeemed by her good leader Moses. Holy flock. Congregations of Jacob. Identified by thy name. Who roar out: Deliver us. Who rely upon thee.

O send deliverance, thou!

For the fourth circuit

Save us! For no one can redeem and rescue but thee.

הוֹשֶׁע נָא.

אֲדוֹן הַמּוֹשִׁיעַ. בְּלִתְּךָ אֵין לְהוֹשִׁיעַ. גְּבוּר וְרַב לְהוֹשִׁיעַ.
 דְּלוֹתַי וְלִי יְהוֹשִׁיעַ. הָאֵל הַמּוֹשִׁיעַ. וּמַצִּיל וּמוֹשִׁיעַ. זוֹעֲקֶיךָ
 תּוֹשִׁיעַ. חוֹכֵיךָ הוֹשִׁיעַ. טְלָאֵיךָ תִּשְׁבִּיעַ. יְבוּל לְהַשְׁפִּיעַ. כָּל
 שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ. לְגִיא בַל תִּרְשִׁיעַ. מְגַדִּים תִּמְתִּיק
 וְתוֹשִׁיעַ. נְשִׂאִים לְהַסִּיעַ. שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מְלֵה־מְנִיעַ.
 פּוֹתַח יָד וּמִשְׁבִּיעַ. צִמְאֵיךָ תִּשְׁבִּיעַ. קוֹרְאֵיךָ תּוֹשִׁיעַ. רַחוּמֶיךָ
 תּוֹשִׁיעַ. שׁוֹחֲרֵיךָ הוֹשִׁיעַ. תְּמִימֶיךָ תּוֹשִׁיעַ:

הוֹשֶׁע נָא:

For the fifth circuit

*Save us! Redeem the entire created universe and all its creatures
 with abundant rain.*

הוֹשֶׁע נָא.

אָדָם וּבְהֵמָה. בְּשָׂר וָרוּחַ וּנְשָׁמָה. גִּיד וְעֶצֶם וְקֶרֶמָה. דְּמוּת
 וְצֶלֶם וְרִקְמָה. הוּד לְהַבִּיל דְּמָה. וְנִמְשָׁל כְּבִהְמוֹת נְדָמָה. זִיו
 וְתָאֵר וְקוֹמָה. חֲדוּשׁ פְּנֵי אֲדָמָה. טִיעַת עֲצֵי נְשָׁמָה. יְקָבִים

For the fourth circuit

Save us! For no one can redeem and rescue but thee.

Send deliverance, now, we pray!

O Source of help divine, we have no help but thine,
 In time of affliction thou hast been our mighty stay;
 Deliverer, none but thee; no other strength have we,
 Who yearn for thee, O Lord, to whom alone thy loved ones pray.
 The needs of flocks attend, to earth thy blessings send;
 The field and vale, O Lord, with verdure do thou bless;
 Their fruits, sweeten thou; their growth with strength endow.
 With plentiful mist and rain bring forth earth's loveliness.
 We pray thee, satisfy all, whenever on thee they call,
 O answer them, who yearn, and thirst, and long for thee;
 Deliverance send thou, to all who seek thee now,
 Fulfill this prayer of those who unto thee belong —
O send deliverance, thou!

For the fifth circuit

Save us! Redeem the entire created universe and all its creatures with abundant rain.

Send deliverance, now, we pray!

Human and beast. Flesh, spirit and soul. Sinew, bone and skin.
 Image and likeness woven together. Glory likened to vanity. Fate
 compared to beast. Radiance, appearance, and height. Renewal
 of the face of the earth. Trees planted on wasteland. Wineries and

וְקָמָהּ. כְּרָמִים וְשִׁקְמָהּ. לְתַבֵּל הַמְסִימָהּ. מְטָרוֹת עִז לְסִמְמָהּ.
 נְשִׂיָה לְקִימָהּ. שְׂיָחִים לְקוֹמָמָהּ. עֲדָנִים לְעֶצְמָהּ. פְּרָחִים
 לְהַעֲצִימָהּ. צְמָחִים לְגִשְׁמָהּ. קָרִים לְזֶרְמָהּ. רְבִיבִים לְשִׁלְמָהּ.
 שְׂתִיָּה לְרוֹמְמָהּ. תְּלוּיָה עַל בְּלִימָהּ:
 הוֹשֵׁעַ נָא:

For the sixth circuit

Save us! Protect the earth from ravaging plagues.

הוֹשֵׁעַ נָא:

אֲדַמָּה מֵאָרֶר. בְּהֵמָה מִמְשַׁכֵּלֶת. גֶּרֶן מִגְזֵזִים. דָּגָן מִדִּלְקָת.
 הוֹן מִמְאָרָה. וְאֶכֶל מִמְהוּמָה. זֵית מִנִּשְׁל. חֹטָה מִחֶגֶב. טָרֶף
 מִגּוֹבֵי. יָקֵב מִיֵּלֶק. פָּרִם מִתּוֹלְעָת. לֶקֶשׁ מֵאֲרָבָה. מְגֵד מִצְלָצֵל.
 נִפֶּשׁ מִבְּהֵלָה. שְׁבַע מִסְלָעִים. עֲדָרִים מִדִּלוֹת. פִּרוֹת מִשְׁדָּפוֹן.
 צֹאן מִצְמִיתוֹת. קֶצִיר מִקְלָלָה. רֵב מִרְזוֹן. שְׂבִלֶת מִצְנָמוֹן.
 תְּבוּאָה מִחֶסִיל:
 הוֹשֵׁעַ נָא:

fields of standing grain. Vineyards and sycamores. For a world singled out. Powerful rains for the desert. Sustaining growing things. Bushes springing up. Sweet things growing. Flowers blooming. Vegetation in abundance. Cool waters streaming. Rushing waters for peace. Drink to exalt. Earth suspended in space.

O send deliverance, thou!

For the sixth circuit

Save us! Protect the earth from ravaging plagues.

Send deliverance, now, we pray!

Land from infertility. Beasts from miscarriage. Threshing floor from rot. Corn from scorching heat. Wealth from calamity. And feed from dispersion. Olive from falling. Wheat from grasshopper. Food from requiting-locusts. Wine-press from grub. Vineyard from worm. Late crops from locust. Sweet fruit from blight. Soul from panic. Plenty from wasting. Flocks from leanness. Fruit from decay. Herds from annihilation. Harvest from ruin. Plenty from disappearing. Sheaf from withering. Produce from caterpillar.

O send deliverance, thou!

For the seventh circuit

Save us! Because of our ancestors who encountered thee through fire.

הוֹשֶׁעַ נָא.

לְמַעַן אֵיתָן הַנְּזַרְק בְּלֶהֱבֵ אֵשׁ. לְמַעַן בֵּן הַנֶּעֱקֵד עַל עֵצִים
וְאֵשׁ. לְמַעַן גְּבוּר הַנֶּאֱבָק עִם שָׂר אֵשׁ. לְמַעַן דְּגָלִים נְחִיתָ בְּאוֹר
וְעַנְנֵי אֵשׁ. לְמַעַן הֶעֱלָה לְמָרוֹם וּנְתַעֲלָה כַּמְלֶאכֵי אֵשׁ. לְמַעַן
וְהוּא לָךְ כְּסֻגָּן בְּאֶרְצֵי אֵשׁ. לְמַעַן זָבַד דְּבָרוֹת הַנִּתְּוֹנוֹת מֵאֵשׁ.
לְמַעַן חֲפוּי יִרְעוֹת וְעַנְנֵי אֵשׁ. לְמַעַן טָכַס הַר יִרְדֹּת עָלָיו בְּאֵשׁ.
לְמַעַן יְדִידוֹת בֵּית אֲשֶׁר אֶהְבֵּת מִשְׁמֵי אֵשׁ. לְמַעַן כָּמָה עַד
שִׁקְעָה הָאֵשׁ. לְמַעַן לָקַח מִחַתַּת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ. לְמַעַן
מִקְנָא קִנְיָה גְדוּלָּה בְּאֵשׁ. לְמַעַן נָף יָדוֹ וַיִּרְדּוּ אֲבָנֵי אֵשׁ. לְמַעַן
שֵׁם טִלָּה חָלַב כָּלִיל אֵשׁ. לְמַעַן עָמַד בְּגִרְוֹן וּנְתַרְצָה בְּאֵשׁ.
לְמַעַן פָּלַל בְּעֵזְרָה וַיִּרְדֶּה הָאֵשׁ. לְמַעַן צִיר עָלָה וּנְתַעֲלָה בְּרִכָּב
וְסוּסֵי אֵשׁ. לְמַעַן קְדוּשִׁים מִשְׁלֹכִים בְּאֵשׁ. לְמַעַן רַבּוּ רִבְכָן חֲזֵ
וּנְהַרִי אֵשׁ. לְמַעַן שְׂמָמוֹת עִירָךְ הַשְּׂרוּפָה בְּאֵשׁ. לְמַעַן תּוֹלְדוֹת
אֱלוֹפֵי יְהוּדָה תִּשְׂשִׂים כְּכִיּוֹר אֵשׁ:

הוֹשֶׁעַ נָא:

The procession circles the bima, and the prayers continue with KiHoshata.

For the seventh circuit

Save us! Because of our ancestors who encountered thee through fire.

Send deliverance, now, we pray!

For the sake of Abraham, the steadfast one, who was thrown into the flames of the fire. For Isaac, the son who was bound upon wood and fire. For Jacob, the champion who wrestled with a prince of fire. For the flags of the tribes who were led with thy light and thy cloud of fire. For Moses, who was taken on high and exalted as the angels of fire. For Aaron, who was thy deputy amid the choirs of fire. For the gift of the Commandments that were engraved of fire. For the sheltering pillars of cloud and fire. For Mount Sinai, upon which thou, O Lord, descended in fire. For the precious Temple which thou, O Lord, loved more than heavens of fire. For Moses, who persevered in prayer until the end of thy fire. For Aaron, who took his fire-pan and appeased thy wrath of fire. For Pinḥas, who was exceedingly zealous as fire. For Joshua, who waved his hand and caused the falling of stones of fire. For Samuel, who placed a suckling lamb upon the altar as an offering of fire. For David, who stood on the threshing floor and won favor through fire. For Solomon, who prayed in the Temple court and there descended fire. For Elijah, who gloriously ascended in a chariot and horses of fire. For Ḥananiah, Mishael and Azariah, the holy ones who were cast into fire. For Daniel, who saw a host of tens of thousands, and rivers of fire. For the desolation of thy city which was burned with fire. For the generations of the mighty ones of Judah who will be like a brazier of refining fire.

O send deliverance, thou!

The procession circles the bima, and the prayers continue with KiHoshata.

KiHoshata

כְּהוֹשֵׁעַתָּ אֲבָרְהָם בְּהַר הַמִּזְרִיחַ.

כֵּן הוֹשֵׁעַ נָא: עֲנִיתוּ מִשְׁמֵי עֲלֵיָהּ.

כְּהוֹשֵׁעַתָּ יִצְחָק בְּנוֹ יִחִידוֹ.

כֵּן הוֹשֵׁעַ נָא: מְנַעְתּוּ מִשְׁלוּחַ לוֹ יָדוֹ.

כְּהוֹשֵׁעַתָּ יַעֲקֹב אִישׁ תְּמִימָךְ.

כֵּן הוֹשֵׁעַ נָא: בְּשִׁרְתּוֹ יִשַׁע מִמְרוֹמְךָ.

כְּהוֹשֵׁעַתָּ אֱהוֹבִיךָ זֶרַע יְדִידִים.

כֵּן הוֹשֵׁעַ נָא: הוֹצֵאתָם מִבֵּית עַבְדִּים.

כְּהוֹשֵׁעַתָּ מֹשֶׁה בְּאֶרֶץ צִיָּה.

כֵּן הוֹשֵׁעַ נָא: הִנַּחְלָתוֹ דַּת וְתוֹשָׁיָהּ.

כְּהוֹשֵׁעַתָּ אֶהְרֹן מִכֹּהֵן בְּאֶלְמָךְ.

כֵּן הוֹשֵׁעַ נָא: פִּאֲרָתוֹ בְּאוֹרֵיךָ וְתוֹמִיךָ.

כְּהוֹשֵׁעַתָּ בְּמִדְבַר בְּנֵי אַמּוֹנִיךָ.

כֵּן הוֹשֵׁעַ נָא: כָּל־כַּלְתָּם לְשִׁבְעַת בְּמִנְיָךְ.

כְּהוֹשֵׁעַתָּ צִיּוֹן עִיר קְדוֹשְׁךָ.

כֵּן הוֹשֵׁעַ נָא: וְנָתַתְּ שָׁלוֹם לְבָנֶיךָ.

כְּהוֹשֵׁעַתָּ עַמְּךָ מִשְׁנֵי אֲרֵיוֹת.

כֵּן הוֹשֵׁעַ נָא: וְנִהְלָתָם עַל־מֵי מְנַחֹת.

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

הוֹשֵׁעַ נָא. אֵל נָא. אֲנָא הוֹשִׁיעָה נָא:

KiHoshata

As thou, Lord our God, helped Abraham on Moriah's mount,
And answered him from heaven's height;

So, we pray thee, help us now.

As thou, Lord our God, helped Isaac, his beloved son,
Restraining the father's hand from sacrificing him;

So, we pray thee, help us thou.

As thou, Lord our God, helped Jacob, thine upright servant,
And gladdened him with tidings of deliverance from thee;

So, we pray thee, help us now.

As thou, Lord our God, helped the cherished descendants of the
first ones who loved thee,

Setting them free from Egyptian slavery;

So, we pray thee, help us thou.

As thou, Lord our God, helped Moses in the desert land,
And gave him the heritage of divine wisdom;

So, we pray thee, help us now.

As thou, Lord our God, helped Aaron, who ministered in thy shrine,
Adorned with the symbols of thy light and thy perfection,

So, we pray thee, help us thou.

As thou, Lord our God, helped thy faithful flock in the wilderness,
And satisfied and sustained them with manna from thee;

So, we pray thee, help us now.

As thou, Lord our God, helped Zion, the city of thy holiness,
And gave peace to the exiled of thy children;

So, we pray thee, help us thou.

As thou, Lord our God, helped thy people
from the lions' teeth of their foes,

And led them beside waters of repose.

So, we pray thee, help us now.

Lord, we pray, help us now.

Send deliverance now, we pray. O send deliverance, thou.

The Sefer Torah is placed in the Aron HaKodesh and the congregants return to their seats.

The Lulav and Etrog are set aside and the Hoshanot are taken.

Each of the following verses is chanted first by the Shaliah Tzibbur and then repeated by the congregation.

הוֹשֵׁעַ נָא. סֶלַח נָא. וְהַצְּלִיחָה נָא. וְהוֹשִׁיעֵנוּ אֵל מֵעַזָּנוּ:

רַחֵם נָא קְהַל עֲדַת יִשְׂרָאֵל. סֶלַח וּמַחֲל עִוְנֵם.

וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

שְׂעָרֵי שָׁמַיִם פָּתַח. וְאוֹצְרֶךָ הַטּוֹב לָנוּ תִּפְתַּח.

תוֹשִׁיעֵנוּ וְרִיב אֵל תִּמְתַּח. וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

Shaliah Tzibbur, then congregation

קוֹל מְבִישֵׁר. מְבִישֵׁר וְאוֹמֵר –

קוֹל מְבִישֵׁר. מְבִישֵׁר וְאוֹמֵר –

קוֹל מְבִישֵׁר. מְבִישֵׁר וְאוֹמֵר –

The Hoshanot are beaten on the floor or benches until leaves fall off, and then tossed onto the bima.

Conclusion

הוֹשִׁיעָה אֶת־עַמְּךָ וּבָרַךְ אֶת־נַחֲלֹתֶךָ. וּרְעֵם וְנִשְׂאֵם עַד־

הָעוֹלָם: וַיְהִיו דְּבָרֵי אֱלֹהִים אֲשֶׁר הִתְחַנְּנֵנִי לִפְנֵי יְהוָה קְרֹבִים

אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלֵה. לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט

עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵי הָאָרֶץ כִּי

יְהוָה הוּא הָאֱלֹהִים. אֵין עוֹד:

Continue with Kaddish Shalem, page 418.

The Sefer Torah is placed in the Aron HaKodesh and the congregants return to their seats.

The Lulav and Etrog are set aside and the Hoshanot are taken. Each of the following verses is chanted first by the Shaliah Tzibbur and then repeated by the congregation.

Deliver us, we pray. Forgive us. And prosper us, we pray.
And save us, God, our fortress.

Have mercy on the Congregation Adat Yeshurun,
forgive and pardon their sins. Save us God of Deliverance.

Open the Gates of Heaven, and unlock thy
treasure-house of Good.

Save, do not prolong our estrangement; save us,
God of our deliverance.

Shaliah Tzibbur, then congregation

The voice of a messenger brings a message proclaiming —
The voice of a messenger brings a message proclaiming —
The voice of a messenger brings a message proclaiming —

*The Hoshanot are beaten on the floor or benches until leaves fall off,
and then tossed onto the bima.*

Conclusion

Help thy people and bless thine inheritance; shepherd and sustain them forevermore. And may these, my words of supplication to thee, Lord, be nigh unto thee, Lord our God, day and night; and maintain thou the cause of thy servant and the cause of thy people Israel in their daily requirements; and may all the peoples of the earth know that the Lord alone is God. There is none other!

Continue with Kaddish Shalem, page 419.

GESHEM

The Prayer for Rain In Eretz Yisrael

Musaf on Shemini Atzeret, during the Amidah Aloud

The Ark is opened.

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַפֶּלַח וְזוֹכֵר חֲסָדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה: מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ
 וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה:

GEVUROT

God has awesome powers.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדוֹנָי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

זְכוֹר אָב נִמְשָׁךְ אַחֲרֶיךָ כְּמִים.
 בְּרַכְתּוֹ כְּעֵץ שְׂתוּל עַל-פְּלָגֵי מַיִם.
 גִּנְנָתוֹ הִצְלָתוֹ מֵאֵשׁ וּמִמַּיִם.
 דְּרָשְׁתּוֹ בְּזָרְעוֹ עַל-כָּל-מַיִם.
 בְּעִבּוּרוֹ אֶל תִּמְנַע מַיִם: Congregation

GESHEM

The Prayer for Rain In Eretz Yisrael

Musaf on Shemini Atzeret, during the Amidah Aloud

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children. Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

Our God and God of our ancestors:

Remember. The father, drawn to follow thee like water;
Blessed by thee like a tree planted by
streams of water.

Shielded, rescued from fire and water;

Tested, he sowed abundantly upon all waters.

Congregation: For Abraham's sake, do not withhold water!

זְכוֹר הַנוֹלָד בְּבִשׁוֹרַת יִקְחֶנָּה מְעֵט־מַיִם.
 וְשִׁחַתָּ לְהוֹרוֹ לְשִׁחַטוֹ לְשִׁפְךָ דָּמוֹ כַּמַּיִם.
 זֶהָר גַּם הוּא לְשִׁפְךָ לֵב כַּמַּיִם.
 חֲפֵר וּמָצָא בְּאֵרוֹת מַיִם.
 בְּצִדְקוֹ חֵן חֲשֵׁרַת מַיִם: *Congregation*

זְכוֹר טָעַן מְקָלוֹ וְעָבַר יְרֵדֵן מַיִם.
 יַחַד לֵב וְגַל אָבֵן מִפִּי בְּאֵר מַיִם.
 כְּנִנְאָבֶק לוֹ שֶׁר בְּלוֹל מֵאֵשׁ וּמַמַּיִם.
 לִכֵּן הִבְטַחְתּוֹ הֵיטֵב עִמּוֹ בְּאֵשׁ וּבַמַּיִם.
 בְּעֵבֹרוֹ אֵל תִּמְנַע מַיִם: *Congregation*

זְכוֹר מְשׁוּי בְּתִבַּת גְּמָא מִן הַמַּיִם.
 נִמּוֹ דְלֵה דְלֵה דְלֵה וְהִשְׁקָה צֵאֵן מַיִם.
 סְגוּלֵיךָ עֵת צָמְאוּ לְמַיִם.
 עַל הַסֵּלַע הָךְ וַיִּצְאוּ מַיִם.
 בְּצִדְקוֹ חֵן חֲשֵׁרַת מַיִם: *Congregation*

Remember. The son, his birth foretold with the invitation,
 “Take a bit of water”;
 Thy test, the commandment to spill his blood
 like water.

He, too, in humility, poured out his heart like water;
 He dug deep, and discovered wells of water.

Congregation: For Isaac’s righteousness,
 Grace us with ample water.

Remember. The one who, carrying his staff,
 crossed the waters of the Jordan;
 Heart-struck, he rolled the stone
 from the well of water.

Since he wrestled a prince,
 fashioned of fire and water,
 Therefore, thy promise, to be with him
 through fire and water.

Congregation: For Jacob’s sake, do not withhold water!

Remember. He was pulled in a cradle of reeds from the water.
 They reported how he drew, yes drew,
 water and watered the flock.

When thy treasured ones were overcome
 with thirst for water,
 He hit the rock, and there,
 out flowed quenching waters.

Congregation: For Moses’ righteousness,
 Grace us with ample water.

זְכוֹר פְּקִיד שְׁתוֹת טוֹבֵל חֶמֶשׁ טְבִילוֹת בַּמַּיִם.

צוּעָה וּמְרַחֵץ כַּפָּיו בְּקִדּוֹשׁ מַיִם.

קוֹרֵא וּמַזְהֵה טְהוֹרַת מַיִם.

רַחֵק מֵעַם פָּחוּז בַּמַּיִם.

Congregation בְּעִבּוּרוֹ אֶל תְּמִנַּע מַיִם:

זְכוֹר שְׁנַיִם עָשָׂר שְׁבָטִים שֶׁעֲבַרְתָּ בְּגִזְרַת מַיִם.

שֶׁהִמְתַּקַּתָּ לָמוּ מְרִירוֹת מַיִם.

תוֹלְדוֹתֵם נִשְׁפָּדוּ דָמָם עָלֶיךָ בַּמַּיִם.

תִּפְּן. כִּי נִפְשָׁנוּ אָפְפוּ מַיִם.

Congregation בְּצִדְקָם חֵן חֲשֵׁרַת מַיִם:

שְׁאַתָּה הוּא יי אֱלֹהֵינוּ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם –

אָמֵן: לְבָרְכָהּ וְלֹא לְקַלְלָהּ.

אָמֵן: לְחַיִּים וְלֹא לְמוֹת.

אָמֵן: לְשֶׁבַע וְלֹא לְרִזּוֹן:

Continue with מְכַלְכֵל חַיִּים on page 392.

Remember. The Temple officiant, who immersed five times
to purify, in water;
He washed his hands to purify them with water.
He proclaimed and sprinkled, purifying
as if with water.
He was wholly other, spiritually far from the people
who were fickle as water.

Congregation: For Aaron's sake, do not withhold water!

Remember: The twelve tribes who, at thy will, passed through
the divided waters;
The ones for whom the bitter waters
were sweetened, at thy will;
Their descendants' blood was spilled for thee
like water;
Look to us! Our souls are drowning
in the raging waters.

Congregation: For the righteousness of all the holy ones,
Grace us with ample water.

Lord our God, by thy will
may the wind blow and the rain fall —

For blessing and not for curse;	Amen
For life and not for death;	Amen
For plenty and not for want.	Amen.

Continue with "God sustains the living with love" on page 393.

SIMḤAT TORAH PRAYERS

*Before the Ark**Hazzan chants each verse first, then congregation.*

אַתָּה הָרֵאֵת לְדַעַת. כִּי יְהוָה הוּא הָאֱלֹהִים.
אֵין עוֹד מְלִבְדוֹ:

לְעֵשֶׂה נִפְלְאוֹת גְּדֻלוֹת לְבְדוֹ. כִּי לְעוֹלָם חֲסִדוֹ:

אֵין-כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי. וְאֵין כְּמַעֲשֵׂיךָ:

יְהִי כְבוֹד יְהוָה לְעוֹלָם. יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:

יְהִי שֵׁם יְהוָה מְבָרָךְ. מֵעַתָּה וְעַד-עוֹלָם:

יְהִי יְהוָה אֱלֹהֵינוּ עַמָּנוּ. כַּאֲשֶׁר הָיָה עִם-אַבְרָהָם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

וְאָמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל. וְקִבְּצֵנוּ וְהַצִּילֵנוּ

מִן-הַגּוֹיִם. לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ. לְהַשְׁתַּבַּח בְּתֵהֱלִיתְךָ:

יְהוָה מְלֹךְ: יְהוָה מְלֹךְ: יְהוָה יְמֹלֵךְ לְעֹלָם וָעַד:

יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

וְיִהְיוּ נָא אֲמַרְיָנוּ לְרִצּוֹן. לְפָנֶי אֲדוֹן כָּל:

SIMḤAT TORAH PRAYERS

Before the Ark

Hazzan chants each verse first, then congregation.

You have been shown, to know that the Lord alone is God,
there is none other.

To the One who alone does great wonders;
God's faithful love is forever!

There is none like thee, Lord, among those acclaimed as divine;
And there are no works like thine.

May the glory of the Lord be acknowledged forever,
May the Lord rejoice in creation.

Praised be the name of the Lord, now and forever.

May the Lord our God be with us as with our ancestors,
neither leaving nor forsaking us.

And say: Save us, God of our deliverance. Gather us together
and deliver us from the nations,
that we may give thanks unto thy holy name, and sing thy praises.

The Lord reigns; the Lord has reigned;
the Lord will reign forever and ever!

The Lord gives strength to God's own people;
the Lord blesses this people with peace.

May our utterances, we pray, be acceptable
in the sight of the Lord of all creation.

וַיְהִי בַּנֶּסֶעַ הָאָרֶן. וַיֹּאמֶר מֹשֶׁה. קוּמָה יְהוָה

וַיִּפְצוּ אֵיבֵיךָ. וַיִּנְסוּ מִשְׁנֵאיֶךָ מִפְּנֵיךָ:

קוּמָה יְהוָה לְמִנוּחֶתְךָ. אַתָּה וְאֲרוֹן עֲזֶךָ:

כִּהְנִיךָ יִלְבְּשׁוּ צֶדֶק. וַחֲסִידֶיךָ יִרְנְנוּ:

בְּעָבוֹר דָּוִד עֲבָדְךָ. אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:

וַאֲמַר בַּיּוֹם הַהוּא. הִנֵּה אֱלֹהֵינוּ זֶה. קוּיְנוּ לוֹ וַיּוֹשִׁיעֵנוּ.

זֶה יְהוָה קוּיְנוּ לוֹ נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

מִלְכוּתְךָ מְלָכוֹת כָּל־עֲלָמִים. וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:

אֲב הַרְחַמִּים הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן.

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָךְ לִבָּד בְּטַחָנוּ. מִלֶּךְךָ אֵל רַם וְנִשְׂאָ. אֲדוֹן עוֹלָמִים:

And when the Ark journeyed Moses would say:
Give aid, O Lord, and let thine enemies be scattered;
Let those who oppose thee flee from before thee.

Arise, O Lord, be at rest, thou and the Ark of thy power.

Thy priests shall be robed in righteousness,
and the faithful will rejoice.

For the sake of David, thy servant,
do not turn back the approach of the Messiah.

And it will be said on that day: Behold, this is our God,
for whose deliverance we have awaited.

Yea, this is our God for whom we have waited,
let us rejoice and be jubilant because God has delivered us.

Thy kingdom is an everlasting kingdom;
and thy dominion endures throughout all generations.

For out of Zion shall go forth the Law
and the word of the Lord from Jerusalem.

Father of mercy, graciously show kindness unto Zion;
restore thou the walls of Jerusalem.

Truly in thee alone do we rest our hope, divine Ruler,
exalted and sublime, Lord Eternal.

All of the Sifray Torah are taken from the Aron HaKodesh and carried in seven Hakafot processions around the synagogue.

First Hakafah

הוֹשִׁיעָה נָא:	אָנָּא יְהוָה.
הַצְּלִיחָה נָא:	אָנָּא יְהוָה.
עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ:	אָנָּא יי.
הוֹשִׁיעָה נָא:	אֱלֹהֵי הַרְוּחוֹת.
הַצְּלִיחָה נָא:	בוֹחֵן לְכַבּוֹת.
עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ:	גּוֹאֵל חֲזָק.

Second Hakafah

הוֹשִׁיעָה נָא:	דוֹבֵר צְדָקוֹת.
הַצְּלִיחָה נָא:	הַדּוֹר בְּלִבּוֹשׁוֹ.
עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ:	וְתִיק וְחָסִיד.

Third Hakafah

הוֹשִׁיעָה נָא:	יְךָ וְיִשְׂרָאֵל.
הַצְּלִיחָה נָא:	חוֹמֵל דְּלִים.
עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ:	טוֹב וְיִמְטִיב.

Fourth Hakafah

הוֹשִׁיעָה נָא:	יוֹדֵעַ מַחְשָׁבוֹת.
הַצְּלִיחָה נָא:	כְּבִיר וְנֹאֵר.
עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ:	לוֹבֵשׁ צְדָקוֹת.

*All of the Sifray Torah are taken from the Aron HaKodesh
and carried in seven Hakafot processions around the synagogue.*

First Hakafah

Lord we pray thee, help us now.

Lord we pray thee, prosper us thou.

Lord we pray thee, answer us on the day we cry out to thee.

God of all that breathes, help us now.

God who probes the heart, prosper us thou.

Mighty Redeemer, answer us on the day we cry out to thee.

Second Hakafah

God whose word is righteous, help us now.

God enrobed in majesty, prosper us thou.

Ancient One, who is faithful, answer us on the day we cry out to thee.

Third Hakafah

God, pure and sure, help us now.

God who has compassion on the downtrodden, prosper us thou.

Source of all Good, who brings great goodness into our lives,
answer us on the day we cry out to thee.

Fourth Hakafah

God who knows our thoughts, help us now.

God, mighty and glorious, prosper us thou.

God, enrobed in righteousness, answer us on the day we cry out
to thee.

Fifth Hakafah

מְלֶךְ עוֹלָמִים. הוֹשִׁיעָה נָא:
 נְאוּר וְאֲדִיר. הַצְּלִיחָה נָא:
 סוּמֶךְ נוֹפְלִים. עֲנֵנוּ בְיוֹם קְרֵאֲנוּ:

Sixth Hakafah

עוֹזֵר דְּלִים. הוֹשִׁיעָה נָא:
 פּוֹדֶה וּמַצִּיל. הַצְּלִיחָה נָא:
 צוּר עוֹלָמִים. עֲנֵנוּ בְיוֹם קְרֵאֲנוּ:

Seventh Hakafah

קָדוֹשׁ וְנוֹרָא. הוֹשִׁיעָה נָא:
 רַחוּם וְחַנוּן. הַצְּלִיחָה נָא:
 שׁוֹמֵר הַבְּרִית. עֲנֵנוּ בְיוֹם קְרֵאֲנוּ:
 תּוֹמֵךְ תְּמִימִים. הוֹשִׁיעָה נָא:
 תִּקְיָף לְעַד. הַצְּלִיחָה נָא:
 תְּמִים בְּמַעֲשָׂיו. עֲנֵנוּ בְיוֹם קְרֵאֲנוּ:

*When the Hakafot are concluded,
 the service continues on page 326 with Sh'ma Yisrael.*

Fifth Hakafah

Eternal Sovereign, help us now.

God, glorious and magnificent, prosper us thou.

God who lifts the fallen, answer us on the day we cry out to thee.

Sixth Hakafah

God who aids the downtrodden, help us now.

God who redeems and saves, prosper us thou.

Rock eternal, answer us on the day we cry out to thee.

Seventh Hakafah

Holy and Awesome One, help us now.

Merciful and Gracious One, prosper us thou.

True to the Covenant One, answer us on the day we cry out to thee.

God who supports the innocent, help us now.

God who is ever resolute, prosper us thou.

God, perfect in deeds, answer us on the day we cry out to thee.

*When the Hakafot are concluded,
the service continues on page 327 with Sh'ma Yisrael.*

*Prayers for the Concluding and
Opening Aliyot of the Annual Torah Reading Cycles*

*For the Hatan or Kalat HaTorah,
called for the last aliyah of the ending Torah cycle*

מִרְשׁוֹת הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא. וּמִרְשׁוֹת מִפְּז
וּמִפְּנִינִים יִקְרָה. אֶפְתַּח פִּי בְּשִׁירָה וּבְזִמְרָה לַהֲוֹדוֹת וּלְהִלֵּל
לְדָר בְּנֵהוּרָא שְׁהַחֲיֵנוּ וְקִיַּמְנוּ בִּירְאָתוֹ הַטְּהוֹרָה וְהַגִּיעָנוּ לְשִׁמְחָה
בְּשִׁמְחַת הַתּוֹרָה. הַמְשַׁמַּחַת לֵב וְעֵינַיִם מְאִירָה. הַנוֹתְנַת חַיִּים
וְעֶשֶׂר וְכַבּוֹד וְתַפְאָרָה. הַמְאַשְׁרֵת הוֹלְכִיהָ בַּדֶּרֶךְ הַטּוֹבָה
וְהַיֹּשֶׁרָה. הַמְאַרְכֵת יָמִים וּמוֹסַפֵת גְּבוּרָה לְאַהֲבִיהָ וּלְשׁוֹמְרֵיהָ
בְּצוּוֵי וְאַזְהָרָה לְעוֹסְקֶיהָ וּלְנוֹצְרֵיהָ בְּאַהֲבָה וּבְמוֹרָא. וּבְכֵן יְהִי
רְצוֹן מִלְּפָנֶי הַגְּבוּרָה לְתֵת חַיִּים וְחֹסֶד וְנֹזֵר וְעֶטְרָה –

*For the Hatan HaTorah;
for the Kalat HaTorah, continue on the next page.*

לְ _____ בֶּן _____ הַנִּבְחָר
לְהַשְׁלִים הַתּוֹרָה. עֲמַד עֲמַד עֲמַד _____ בֶּן
חֲתַן הַתּוֹרָה וְתַן כְּבוֹד לְאֵל גְּדוֹל וְנוֹרָא.
וּבְשֹׁכֵר זֶה תִּזְכֶּה מֵאֵל נוֹרָא לְרְאוֹת בְּנִים וּבְנֵי בְנִים עוֹסְקִים
בַּתּוֹרָה. יַעֲמַד _____ בֶּן _____
חֲתַן הַתּוֹרָה:

*Prayers for the Concluding and
Opening Aliyot of the Annual Torah Reading Cycles*

*For the Ḥatan or Kalat HaTorah,
called for the last aliyah of the ending Torah cycle*

With permission of God, great, mighty and revered; and with permission of the Torah, more precious than fine gold and gems; I open my mouth in song and hymn to thank and praise the One who dwells in light, who has kept us in life and sustained us in awesome purity, and enabled us to rejoice in the delight of Torah; the Torah that gladdens the heart and enlightens the eyes; which gives life, prosperity, honor and glory; which makes those who walk in its good and straight path happy; which lengthens the days and adds to the strength of those who love it and observe it as a commandment and admonition; of those who probe and guard it with love and reverence. Therefore, may it be pleasing before God Almighty to grant life, mercy, and crowning glory —

*For the Ḥatan HaTorah;
for the Kalat HaTorah, continue on the next page.*

to _____ son of _____
who has been selected to be called for the final aliyah of the
Torah. Arise! Arise! Arise! _____ son of
_____ Ḥatan HaTorah, and give honor to God,
great and awesome. By virtue of this honor, may you merit from
God Almighty to see children and children's children engaging
in the study of Torah. Arise _____ son of
_____ Ḥatan HaTorah, Bridegroom of the Torah.

For the Kalat HaTorah

לְ _____ בַת _____ הַנְּבַחֲרַת
 לְהַשְׁלִים הַתּוֹרָה. עֲמָדֵי עֲמָדֵי _____ בַת
 _____ כָּלַת הַתּוֹרָה וּתְנִי כְבוֹד לְיָאֵל גָּדוֹל וְנוֹרָא.
 וּבְשֹׁכֵר זֶה תִּזְכֵּי מֵאֵל נוֹרָא לְרֵאוֹת בְּנִים וּבְנֵי בְנִים עוֹסְקִים
 בַּתּוֹרָה. תַּעֲמֹד _____ בַת _____
 כָּלַת הַתּוֹרָה:

*The Hatan or Kalat HaTorah is escorted to the bima
 under a huppah as the congregation sings:*

תּוֹרַת אֱמֶת. תּוֹרַת חַיִּים.
 תּוֹרָה הִיא עֵץ-חַיִּים. לְכֻלָּם חַיִּים:

*For the Hatan or Kalat Biraysheet,
 called for the opening aliyah of the beginning Torah cycle*

מִרְשׁוֹת מְרוֹמָם עַל כָּל בְּרָכָה וְשִׁירָה נוֹרָא עַל כָּל
 תְּהִלָּה וְזִמְרָה חֲכָם לֵבָב וְאַמִּיץ כֹּחַ וְגִבּוֹרָה וּמוֹשֵׁל עוֹלָם
 אֲדוֹן כָּל יְצִירָה. וּמִרְשׁוֹת כְּבוֹדָה בַת מְלֶךְ פְּנִימָה עֲצוּרָה
 בְּרָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ וּמְחַזְרָה. וּמִרְשׁוֹת חֲבוּרַת צֶדֶק
 עֵדָה הַמְּאַשְׁרָה קְבוּצִים פֶּה הַיּוֹם לְשִׂמְחַת תּוֹרָה וְנַעֲצְרִים
 לְסִים וּלְהַחֲלֵל בְּגִיל וּבְמוֹרָא. וּבִכֵּן נִסְפְּמָתִי דַעַת כָּלָם
 לְבָרָרָה:

For the Kalat HaTorah

to _____ daughter of _____
 who has been selected to be called for the final aliyah of the
 Torah. Arise! Arise! Arise! _____ daughter of
 _____ *Kalat HaTorah*, and give honor to God,
 great and awesome. By virtue of this honor, may you merit from
 God Almighty to see children and children's children engaging
 in the study of Torah. Arise _____ daughter of
 _____ *Kalat HaTorah*, Bride of the Torah.

*The Ḥatan or Kalat HaTorah is escorted to the bima
 under a huppah as the congregation sings:*

The Torah of truth, the Torah of life;
 The Torah, indeed, is our tree of life,
 Offering life to each one and all.

For the Ḥatan or Kalat Biraysheet,
called for the opening aliyah of the beginning Torah cycle

With permission of the One exalted beyond every blessing and
 song, awesome beyond every psalm and hymn, wise of heart and
 ultimate in power and might, who rules the world and is Master of
 all creation; and with permission of the honored Torah, “daughter
 of the Sovereign,” God’s most cherished creation, whose perfect
 clarity revives and restores the soul; and with permission of this
 just congregation and joyous community, gathered here today for
 Simḥat Torah, intent on completing and beginning again the cycle
 of Torah reading, with joy and awe; we have all, now, surely,
 agreed to this selection.

For the Hatan Biraysheet

בְּחֹר הַרִימֹתַי מֵעַם תּוֹף הַחֲבוּרָה. מְצֹאתִיו לֵב נָכוֹן
 לְהַסְבִּירָה. צֶדֶק וְחֶסֶד רֹדֵף בְּאַרְח יִשְׂרָה. וּנְשָׂאוּ לְבוֹ וְנִדְבָה
 רוּחוֹ לְהַתְעוֹרְרָה. תַּחֲלָה וְרֵאשׁוֹן הַיּוֹת לְהַתְחִיל הַתּוֹרָה. יַעַן
 נַעֲשִׂיתָ רֵאשׁוֹן לְמִצְוָה גְמוּרָה מָה רַב טוֹבָךָ וּמִשְׁפָּרְתְּךָ יִתְרָה.
 עֲמַד עֲמַד עֲמַד _____ בֵּן _____ חֲתָן
 בְּרֵאשִׁית בְּרָא. מְרֻשׁוֹת הַקְּהָל הַקְּדוֹשׁ הַזֶּה לְבָרְךָ אֵל גְּדוֹל
 וְנוֹרָא. אֲמֵן יַעֲנוּ אַחֲרֶיךָ הַכֹּל מְהֵרָה. יַעֲמַד _____
 בֵּן _____ חֲתָן בְּרֵאשִׁית בְּרָא:

For the Kalat Biraysheet

בְּחֹרָה הַרִימֹתַי מֵעַם תּוֹף הַחֲבוּרָה. מְצֹאתִיָּה לֵב נָכוֹן
 לְהַסְבִּירָה. צֶדֶק וְחֶסֶד רֹדְפֵת בְּאַרְח יִשְׂרָה. וּנְשָׂאָה לְבָה
 וְנִדְבָה רוּחָה לְהַתְעוֹרְרָה. תַּחֲלָה וְרֵאשׁוֹנָה הַיּוֹת לְהַתְחִיל
 הַתּוֹרָה. יַעַן נַעֲשִׂיתָ רֵאשׁוֹנָה לְמִצְוָה גְמוּרָה מָה רַב טוֹבָךָ
 וּמִשְׁפָּרְתְּךָ יִתְרָה. עֲמַדִּי עֲמַדִּי עֲמַדִּי _____
 בֵּת _____ כֶּלֶת בְּרֵאשִׁית בְּרָא. מְרֻשׁוֹת הַקְּהָל
 הַקְּדוֹשׁ הַזֶּה לְבָרְךָ אֵל גְּדוֹל וְנוֹרָא. אֲמֵן יַעֲנוּ אַחֲרֶיךָ הַכֹּל
 מְהֵרָה. תַּעֲמַד _____ בֵּת _____ כֶּלֶת
 בְּרֵאשִׁית בְּרָא:

*The Hatan or Kalat Biraysheet is escorted to the bima
 under a huppah as the congregation sings:*

תּוֹרַת אֱמֶת. תּוֹרַת חַיִּים.

תּוֹרָה הִיא עֵץ־חַיִּים. לְכֻלָּם חַיִּים:

For the Hatan Biraysheet

A man has been chosen for this honor from among the people of the congregation. Considered true of heart; he steadfastly pursues justice and mercy. His heart is so uplifted and his spirit is so inspired, that he is worthy to be called first for the beginning of the Torah. Since you have been designated first for this perfect *mitzvah*, how great is your privilege, your reward overflows. Arise! Arise! Arise! _____ son of _____ *Hatan Biraysheet Bara*, Bridegroom of Genesis, who, with permission of this holy congregation, will offer blessing to God, great and awesome. “Amen” they will answer to your blessing, everyone without restraint. Arise _____ son of _____ *Hatan Biraysheet Bara*, Bridegroom of Genesis.

For the Kalat Biraysheet

A woman has been chosen for this honor from among the people of the congregation. Considered true of heart; she steadfastly pursues justice and mercy. Her heart is so uplifted and her spirit is so inspired, that she is worthy to be called first for the beginning of the Torah. Since you have been designated first for this perfect *mitzvah*, how great is your privilege, your reward overflows. Arise! Arise! Arise! _____ daughter of _____ *Kalat Biraysheet Bara*, Bride of Genesis, who, with permission of this holy congregation, will offer blessing to God, great and awesome. “Amen” they will answer to your blessing, everyone without restraint. Arise _____ daughter of _____ *Kalat Biraysheet Bara*, Bride of Genesis.

The Hatan or Kalat Biraysheet is escorted to the bima under a huppah as the congregation sings:

The Torah of truth, the Torah of life;
The Torah, indeed, is our tree of life,
Offering life to each one and all.

Sisu ViSimḥu

Rejoice and be glad on Simḥat Torah

שִׂישׁוּ וְשִׂמְחוּ בְּשִׂמְחַת תּוֹרָה. וּתְנוּ כְבוֹד לַתּוֹרָה.
כִּי טוֹב סִחְרָה מְכֹל סִחּוֹרָה. מִפֶּז וּמִפְּנִינִים יִקְרָה:
נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה. כִּי הִיא לָנוּ עַז וְאוֹרָה:

אֶהֱלֵלָה אֱלֹהֵי וְאֶשְׂמְחָה בּוֹ. וְאֶשְׂימָה תְקוּתִי בּוֹ.
אֶהוֹדְנוּ בְּסוֹד עִם קְרוֹבוֹ. אֱלֹהֵי צוּרֵי אַחְסֵה-בּוֹ:
נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה. כִּי הִיא לָנוּ עַז וְאוֹרָה:

בְּכָל לַב אַרְנַן צְדָקוֹתֶיךָ. וְאַסְפְּרָה תְהִלָּתֶךָ.
בְּעוֹדֵי אֲגִיד נִפְלְאוֹתֶיךָ. עַל-חֲסִדֶּךָ וְעַל-אַמְתֶּךָ:
נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה. כִּי הִיא לָנוּ עַז וְאוֹרָה:

אֲשֶׁרִיכֶם יִשְׂרָאֵל. אֲשֶׁרִיכֶם יִשְׂרָאֵל. אֲשֶׁרִיכֶם יִשְׂרָאֵל.
כִּי בְכֶם בָּחַר אֱלֹ. וְהִנְחִילְכֶם בְּאוֹר פְּנֵי תוֹרָתוֹ:
תּוֹרַת אֱמֶת. תּוֹרַת חַיִּים:

Sisu ViSimḥu

Rejoice and be glad on *Simḥat Torah*,
 And render homage to the Torah;
 Far better its wares than all worldly wealth,
 More precious than fine gold and gems.
 We shall exult and rejoice with thy gift, the Torah,
 For she is our strength and our light.

My God I will praise and in God my gladness find,
 In God all my hope will I rest;
 In the midst of God's cherished folk will I give thanks;
 My God, my Rock, in whom I put my trust.
 We shall exult and rejoice with thy gift, the Torah,
 For she is our strength and our light.

Thy victories, I, with full heart, will sing,
 And thy praise I will truly proclaim;
 While blessed with life, thy wonders I will relate,
 And thy love and thy truth I will acclaim.
 We shall exult and rejoice with thy gift, the Torah,
 For she is our strength and our light.

Thrice happy are you, O Israel,
 Whom God has called to divine service,
 And in love gave you Torah as a heritage,
 The Torah of truth, the Torah of life.

אֲשֶׁרִינוּ מֵה־טוֹב חֲלָקְנוּ. וּמֵה־נְעִים גּוֹרְלָנוּ.

וּמֵה יָפָה יִרְשָׁתֵנוּ:

חֲלָקְנוּ בְּאִמוּנָתוֹ. גּוֹרְלָנוּ עֲבוֹדָתוֹ. יִרְשָׁתֵנוּ תוֹרָתוֹ.

תּוֹרַת אֱמֶת. תּוֹרַת חַיִּים:

תּוֹרָה הִיא עֵץ־חַיִּים. לְכֹלֶם חַיִּים. פִּי עֲמֹךְ מְקוֹר חַיִּים:

אָרְךְ יָמִים בְּיַמִּינָהּ. בְּשִׂמְאוּלָהּ עֶשֶׂר וְכָבוֹד:

יְהִי חֶפֶץ לְמַעַן צְדָקוֹ. יַגְדִּיל תּוֹרָה וַיֵּאדִיר:

יְהִי עַז לְעַמּוֹ יִתֵּן. יְהִי יְבָרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֲשֶׁרִי הָעַם שְׁפָכָה לוֹ. אֲשֶׁרִי הָעַם שִׁיְהִי אֱלֹהָיו:

Yea, happy are we, how goodly our portion!
How pleasant our role, how lovely our heritage!
Our portion, reliance on God;
Our role, the worship of God;
Our heritage, the Torah of God,
The Torah of truth, the Torah of life.

The Torah, indeed, is our tree of life,
Offering life to each one and all;
The Torah which stems from thee,
Is source and fountain of true life.
Length of days is in its right hand,
And in its left, true riches and honor.

It pleased the Lord, for Israel's sake,
To make the Torah great and glorious.
The Lord, through the Torah, gives strength to Israel,
And, surely, blesses them with peace.

Happy the people with whom it is so;
Happy the people whose God is the Lord.

מנחה לשבת ויום טוב

MINḤAH LIŠHABBAT VIYOM TOV

Afternoon Service for
Shabbat and *Yom Tov*

ASHRAY

Psalm 84:5

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ. סֵלָה:

Psalm 144:15

אֲשֶׁרִי הָעַם שְׁפָכָה לוֹ. אֲשֶׁרִי הָעַם שִׁיחָה אֱלֹהֵינוּ:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתְּךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקַתְּךָ יִרְנְנוּ:

חֲנוּן וְרַחֲמוֹם יְהוָה. אָרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֶיךָ יִבְרַכְכֶנָּה:

ASHRAY

Psalm 84:5

Happy are those who dwell in thy house,
Forevermore shall they praise thee.

Psalm 144:15

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, the King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
God's greatness cannot be fathomed.

One generation praises thy works to another;
And they proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
God is forbearing and abounding in kindness.

The Lord is good to all,
And merciful to all creation.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ. וּכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת פֶּלֶעֱלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

סוּמְךָ יְהוָה לְכָל־הַנִּפְלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֶךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:

קְרוֹב יְהוָה לְכָל־קְרָאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמַּת:

רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּת יְהוָה יִדְבֹר־פִּי. וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד:

Psalm 115:18

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּ־יְהוָה:

They shall tell of thy glorious kingdom,
And discourse upon thy might;

 Making known thy mighty deeds to all,
 And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

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

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

 Thine open hand fully satisfies
 The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

 The Lord is nigh to all who call,
 To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

 All those who love the Lord are protected,
 While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

UVA LITZION
KEDUSHAH DISIDRAH

Responsively, Shaliah Tzibbur and congregation

וְבָא לְצִיּוֹן גּוֹאֵל וּלְשִׁבְי פִּשֵׁעַ בִּיעֲקֹב נֹאֵם יְהוָה:

וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יְהוָה. רוּחִי אֲשֶׁר עָלַיְךָ
וּדְבָרֵי אֲשֶׁר-שִׁמְתִי בְּפִיךָ לֹא-יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעֶךָ
וּמִפִּי זֶרַע זִרְעֶךָ אָמַר יְהוָה מֵעַתָּה וְעַד-עוֹלָם:

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל-זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת.

מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

וּתְשַׁאֲנִי רוּחַ וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל.

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Together, Shaliah Tzibbur and congregation

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֵרָה-זֹאת
לְעוֹלָם לְיִצְרַר מַחֲשָׁבוֹת לִבָּב עַמְּךָ. וְהִכֵּן לְבָבְךָ אֵלַיךָ: וְהוּא
רַחוּם יִכְפֹּר עֶוֹן וְלֹא יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוּ. וְלֹא-
יַעִיר כָּל-חַמְתּוֹ: כִּי-אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב-חַסֵּד לְכָל-
קַרְאֵיךָ: צְדָקְתְךָ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת
לְיַעֲקֹב חַסֵּד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִיַּמֵּי קָדָם:

UVA LITZION KEDUSHAH DISIDRAH

Responsively, Shaliah Tzibbur and congregation

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord.

As for me, this is my covenant with them, says the Lord: My spirit which rests upon you, and my words which I have put into you, shall never depart from you and your children, and your children's children, henceforth and evermore.

And thou, the Holy One, are enthroned on the praises of Israel.
AND THE HEAVENLY BEINGS CALLED ONE TO THE OTHER AND SAID:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

AND THE WIND LIFTED ME UP, AND I HEARD
FROM BEHIND ME A LOUD, THUNDERING SOUND:

THE GLORY OF THE LORD IS PRAISED THROUGHOUT
CREATION.

THE LORD SHALL REIGN FOREVER AND EVER.

Together, Shaliah Tzibbur and congregation

Lord, God of Abraham, Isaac, and Israel, our patriarchs, keep this faith forever in the heart of thy people, and direct every heart toward thee. God who is merciful forgives and will not destroy; God forgives time and again, and restrains full condemnation. For thou, Lord, are good and forgiving, and filled with compassion for all who call upon thee. Thy righteousness is forever just, and thy Torah is truth. Grant truth to Jacob, faithfulness to Abraham, according to thy pledge, made to our ancestors, in days of old.

Responsively, Shaliah Tzibbur and congregation

בְּרוּךְ אֲדַנִּי יוֹם יוֹם. יַעֲמֹס־לָנוּ הָאֵל יִשׁוּעָתָנוּ. סֵלָה:
 יְהוָה צְבָאוֹת עִמָּנוּ. מְשַׁגְּב־לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה:
 יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בְּטִחַ בְּךָ:
 יְהוָה הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְיוֹם־קְרָאָנוּ:

Shaliah Tzibbur

בְּרוּךְ הוּא אֱלֹהֵינוּ שְׁבַרְאָנוּ לְכַבֹּדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים.
 וְנִתַּן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטֵּעַ בְּתוֹכָנוּ. הוּא יִפְתַּח
 לִבֵּנוּ בְּתוֹרָתוֹ וְיִשֵּׁם בְּלִבֵּנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ. וְלַעֲשׂוֹת רְצוֹנוֹ
 וְלַעֲבֹדוֹ בְּלִבֵּב שָׁלֵם. לְמַעַן לֹא נִיגַע לְרִיק וְלֹא נִלְד לְבִהְלָה:

Congregation

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמַר חֻקֶּיךָ
 בְּעוֹלָם הַזֶּה וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה וְנִיִּרֵשׁ טוֹבָה וּבְרָכָה לְשָׁנֵי
 יָמוֹת הַמַּשִּׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא
 יִדָּם. יְהוָה אֱלֹהֵי לְעוֹלָם אֻדְרָךְ:

Responsively, Shaliah Tzibbur and congregation

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה. וְהָיָה יְהוָה מְבֹטָחוֹ:
 בְּטָחוּ בִּיהוָה עַד־יַעַד. כִּי בָּיָה יְהוָה צוֹר עוֹלָמִים:
 וְיִבְטָחוּ בְךָ יוֹדְעֵי שְׁמֶךָ. כִּי לֹא־עֲזַבְתָּ דַרְשֵׁיךָ יְהוָה:
 יְהוָה חֲפֵץ לְמַעַן צְדָקוֹ. יַגְדִּיל תּוֹרָה וַיֵּאדָּיר:

On Shabbat, continue on the next page.

On a weekday Yom Tov, continue on page 557.

Responsively, Shaliah Tzibbur and congregation

Blessed is the Lord who daily cares for us;

Thou, O God, are our help evermore.

The Lord of Hosts is with us;

The God of Jacob is eternally our refuge.

Lord of Hosts, happy each one who trusts in thee.

Lord and King, send us thy deliverance;

Answer us when we call unto thee.

Shaliah Tzibbur

Blessed is our God who created us to bear witness to divine glory, and separated us from those who stray; who has given us the Torah of truth, and thus planted eternal life within us.

Open our hearts to the teachings of thy Torah, and put within us reverence and love for thee, that we may do thy will, and serve thee with a more perfect heart, and not labor in vain.

Congregation

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and in the world to come. May my whole being sing praises to thy glory and not be silent. Lord my God, I will thank thee forever.

Responsively, Shaliah Tzibbur and congregation

Blessed each one who trusts in the Lord,

Whose protection the Lord will surely be.

Trust in the Lord evermore; for in God eternal

Is our everlasting source of strength.

All who love thee trust in thee; for thou, O Lord,

Do not forsake those who seek thee.

It pleased the Lord, for Israel's sake,

To make the Torah great and glorious.

On Shabbat, continue on the next page.

On a weekday Yom Tov, continue on page 557.

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

VaAni Tefilati

Recited before the Ark is opened for the Torah Service.

וְאֲנִי תְּפִלְתִּי-לְךָ יְהוָה עֵת רְצוֹן.

אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֶמֶת יִשְׁעֶךָ:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

VaAni Tefilati

Recited before the Ark is opened for the Torah Service.

May my prayer unto thee, O Lord, find favorable acceptance in this hour;

In thy great loving-kindness, answer me, O God, with thy faithful help.

THE TORAH SERVICE

The Ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה.
 קוּמָה יְהוָה וַיִּפְצוּ אִיבֵיךָ. וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן
 יֵצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

The Ark is closed.

Shaliah Tzibbur

גִּדְלוּ לַיהוָה אֶתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

לָךְ יְהוָה הִגְדְּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד. כִּי־כֹל
 בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְהוָה הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ:
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ לְהֵדֵם רַגְלָיו. קְדוֹשׁ הוּא: רוֹמְמוֹ
 יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ. כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

The Sefer Torah is raised on high.

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל: עַל־פִּי
 יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ. אֶת־מִשְׁמֶרֶת יְהוָה שְׁמְרוּ. עַל־
 פִּי יְהוָה בִּיד־מִשָּׁה: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים
 כְּלַכֶּם הַיּוֹם: בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

THE TORAH SERVICE

The Ark is opened.

And when the Ark journeyed Moses would say:
Give aid, O Lord, and let thine enemies be scattered; let those who oppose thee flee from before thee. For out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is God, who in holiness gave the Torah to the people Israel.

The Ark is closed.

Shaliah Tzibbur

PROCLAIM WITH ME THE GREATNESS OF THE LORD,
AND LET US EXALT THE NAME OF THE ETERNAL TOGETHER.

Thine, Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the sovereignty, and thou, Lord, are supreme over all. Exalt the Lord and bow down at God's footstool. Holy is God. Exalt the Lord our God, and worship at the holy mount, for the Lord our God is holy.

The Sefer Torah is raised on high.

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive, all of you, this day. Blessed is God, who in holiness gave the Torah to the people Israel.

Before calling the first aliyah, the following invocation may be recited.

וְתִגְּלֶה וְתִרְאֶה מְלֻכּוֹתָיו עָלֵינוּ בְּזִמְנֵי קָרוֹב. וְיַחֲזֵן פְּלִיטָתֵנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן. וְנֹאמֵר
אָמֵן: הַכֹּל הָבּוּ גְדֹל לְאַלֹהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד/תַּעֲמֹד/
יַעֲמֹדוּ/תַעֲמֹדְנָה _____ לְעֲלִיַּה הָרִאשׁוֹנָה: בְּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation

וְאַתֶּם הַדְּבֻקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כָּלְכֶם הַיּוֹם:

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ:

The congregation responds, and then the honoree repeats:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

The honoree continues:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

After the aliyah has been read, the honoree says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

THE RAISING OF THE SEFER TORAH

After the Torah reading is completed,

the Sefer Torah is raised on high, and the congregation sings:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה
בְּיַד־מֹשֶׁה:

Before calling the first aliyah, the following invocation may be recited.

May God's sovereignty be revealed for us at an early time. May God favor our surviving remnant, and that of the whole House of Israel, with grace, kindness, mercy, and acceptance; and say, Amen. Let everyone ascribe greatness to our God, and give honor to the Torah. Arise _____ for the first aliyah. Blessed is God, who in holiness gave the Torah to the people Israel.

Congregation

And you who cleave to the Lord your God are alive, all of you, this day.

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

Praise the Lord, Source of all blessing.

The congregation responds, and then the honoree repeats:

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

The honoree continues:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, Lord, Giver of the Torah.

After the aliyah has been read, the honoree says:

Blessed art thou, Lord our God, Ruler of the universe, who has given us the Torah of truth and thereby planted everlasting life within us. Blessed art thou, Lord, Giver of the Torah.

THE RAISING OF THE SEFER TORAH

After the Torah reading is completed, the Sefer Torah is raised on high, and the congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

THE RETURN OF THE
SEFER TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

וַיָּרֶם קֶרֶן לְעִמּוֹ. תִּהְיֶה לְכָל־חַסִּידָיו.

לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּ־יָהּ:

Psalm 24

לְדָוִד מְזֻמָּר.

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ. תַּבַּל וַיִּשְׁבִּי בָּהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ. וְעַל־נְהַרֹת יְכוֹנְנֶנָּה:

מִי־יַעֲלֶה בְהַר־יְהוָה. וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵרֶל־לֵבָב. אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשֵׁי.

וְלֹא נִשְׁבַּע לְמַרְמָה:

יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דֹר דֹּרֵי שֵׁנוֹ. מִבְּקִשֵׁי פָנֶיךָ יַעֲקֹב. סֵלָה:

THE RETURN OF THE SEFER TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.

God's splendor is on earth and in the heavens;
The Eternal has increased the strength of God's own people;
Glory to all faithful servants,
To the Children of Israel, the people called to God's service.
Hallelujah! Praise ye the Lord!

Psalm 24

To David, A Psalm.

The earth is the Lord's and the fullness thereof,
The world and all who dwell therein.
God founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord,
And who may stand in God's holy place?
Someone with clean hands and a pure heart,
Whose desire is not set upon vanity,
And who has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of those who seek thee,
Who seek thy presence, O God of Jacob. Selah!

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם.
וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. וַיְבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזִוֹ וְגִבּוֹר.
יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם.
וּשְׂאוּ פִתְחֵי עוֹלָם. וַיְבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:
יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה:

As the Sefer Torah is set in the Ark

וּבִנְחָה לֵאמֹר. שׁוּבָה יְהוָה רִבְבוֹת אֲלֵפֵי יִשְׂרָאֵל:
קוּמָה יְהוָה לְמִנוּחַתֶּךָ. אֶתָּה וְאֶרֶוֹן עֲדָךְ:
כְּהִנִּיף יִלְבָּשׁוּ צֶדֶק. וַחֲסִידֶיךָ יִרְנְנוּ:
בְּעִבּוֹר דָּוִד עֲבָדֶךָ. אֶל־תֵּשֵׁב פָּנֶי מְשִׁיחֶךָ:
כִּי לָקַח טוֹב נִתְּתִי לָכֶם. תּוֹרַתִי אֶל־תַּעֲזוּבוּ:
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכִּיָּה מְאֹשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נֹעַם. וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הִשְׁיִבְנוּ יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

On Shabbat, including Shabbat Hol HaMoed, continue on the next page.

On Shabbat Yom Tov, continue on page 557.

Lift up your heads, O ye gates,
 And be lifted up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 The Lord, strong and mighty,
 The Lord, mighty in battle.

Lift up your heads, O ye gates,
 Yea, lift them up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 Indeed, the Lord of Hosts is the King of glory. *Selah!*

As the Sefer Torah is set in the Ark

When the Ark rested, Moses would say:
 Abide, O Lord, among the myriads of the families of Israel.
 Arise, O Lord, be at rest, thou and the Ark of thy power.
 Thy priests shall be robed in righteousness,
 and the faithful will rejoice.
 For the sake of David, thy servant,
 do not turn back the approach of the Messiah.
 I give you good instruction, forsake ye not my Torah.
 It is a tree of life to those who embrace it,
 A source of happiness to each one who upholds it.
 Its ways are ways of pleasantness,
 And all its paths spell peace.
 Lord, turn us back unto thee. We are ready to return.
 Renew our days as of old.

On Shabbat, including Shabbat Ḥol HaMoed, continue on the next page.

On Shabbat Yom Tov, continue on page 557.

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וְיִמְלִיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
 וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא.
 וְאִמְרוּ אָמֵן:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE MINḤAH AMIDAH FOR SHABBAT

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאֵהָבָה:

Between Rosh HaShanah and Yom Kippur

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אֲבֹתָם

וּפּוֹקֵד שָׂרָה:

THE MINḤAH AMIDAH FOR SHABBAT

When I proclaim the name of the Lord, ascribe greatness to our God.
 Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
 and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלַךְ מַמְיֵת וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 546.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliah Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Kedushat HaYom on page 547.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְכָאוֹת.
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתֶּם בְּרוּךְ יְאֹמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר:

Congregation individually, then Shaliah Tzibbur

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיוֹן לְדֹר וָדֹר.
הִלְלוּ־יָהּ:

Shaliah Tzibbur

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְנִצַּח נְצַחִים קִדְשְׁתֶּךָ נְקִדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלֶךְ הַקְּדוֹשׁ:

During the year

הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<i>Between Rosh HaShanah and Yom Kippur</i> holy King.

*KEDUSHAT HAYOM**This day is uniquely holy.*

אֶתָּה אֶחָד וְשִׁמְךָ אֶחָד.
 וּמִי כַעֲמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ:
 תְּפַאֲרַת גְּדֻלָּה וְעֲטֹרַת יְשׁוּעָה.
 יוֹם מְנוּחָה וּקְדוּשָׁה לְעַמְּךָ נְתַתָּ:

*Egalitarian Nusah**Traditional Nusah*

אֲבָרְהֶם יִגְלוּ.	אֲבָרְהֶם יִגְלוּ.
יִצְחָק וְרִבְקָה יִרְנְנוּ.	יִצְחָק יִרְנֵן.
יַעֲקֹב, רַחֵל וְלֵאָה, בְּלֵהָה וְזִלְפָּה,	יַעֲקֹב
וּבְנֵיהֶם יִנוּחוּ בּוֹ:	וּבְנָיו יִנוּחוּ בּוֹ:

מְנוּחַת אֱהָבָה וּנְדָבָה. מְנוּחַת אֱמֶת וְאַמוּנָה.
 מְנוּחַת שְׁלוֹם וְשִׁלוּהַ וְהַשְׁקֵט וּבְטָח.
 מְנוּחָה שְׁלֵמָה שְׁאֵתָה רוּצָה בָּהּ.
 יִכְירוּ בְּנֵיךָ וַיֵּדְעוּ כִּי מֵאֲתֶךָ הִיא מְנוּחַתָּם.
 וְעַל מְנוּחַתָּם יִקְדִּישׁוּ אֶת שִׁמְךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמְנוּחַתְנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתַן חֶלְקֵנוּ בְּתוֹרֹתֶיךָ. שִׁפְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעֹתֶיךָ.
 וְטִהַר לְבָבֵנוּ לְעַבְדְּךָ בְּאֱמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן
 שֶׁבֶת קְדוֹשֶׁךָ. וַיִּנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שִׁמְךָ: בְּרוּךְ אַתָּה יְיָ
 מִקְדָּשׁ הַשֶּׁבֶת:

KEDUSHAT HAYOM

Thou, Lord, are One, and thy name is One;
 And who is like thy people Israel, a nation unique in all the earth?
 A crown of dignity, a diadem of deliverance,
 Is this day of repose and holiness, thy gift to thy people.

Traditional Nusah

Abraham was glad;
 Isaac rejoiced;
 Jacob
 and
 his children rested thereon.

Egalitarian Nusah

Abraham and Sarah were glad;
 Isaac and Rebecca rejoiced;
 Jacob, Rachel and Leah,
 Bilhah and Zilpah, and
 their children rested thereon.

This is a day marked by generous love;
 It is a day given in truth and faithfulness.
 This is a day of peace and tranquility;
 It is a day of serenity and security.
 This is a day of complete repose, thine own delight.
 May thy children know and understand that
 their repose is from thee;
 And that through their day of rest,
 they proclaim the holiness of thy name.

Our God and God of our ancestors, grant that our Sabbath rest may be worthy in thy sight. Teach us the way of holiness through thy commandments, and grant that our portion in life be of thy Torah. Satisfy us through thy blessing, and gladden us through thy divine help. Purify our hearts that we may worship and serve thee in truth; and in thy gracious love, Lord our God, may we inherit thy holy Sabbath; and may Israel, hallowing thy name, rest thereon. Blessed art thou, Lord who hallows the Sabbath.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת
הָעֲבוּדָה לְדַבְּרֵי בֵיתְךָ. וְאֲשִׁי-לִב-יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

On Shabbat Rosh Hodesh, and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קְדוֹשָׁךְ. וְזִכְרוֹן כָּל עַמְךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
לְטוֹבָה לַחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וְלִשְׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. זְכוּרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקֻדָּנוּ בּוֹ
לְבִרְכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Shabbat Rosh Hodesh and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Rosh Hodesh. Pesah, the Festival of Matzot. the Festival of Sukkot.

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

*HODA-AH**Thanksgiving*

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נְסִיךְ שְׁבָכָל יוֹם עֲמָנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת עָרֵב וּבֹקֵר וְצַהֲרַיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הֵּהֵם בְּזִמְנָא
הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֵּין יוֹחֲנָן כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year. In the days of the Hasmonean, Mattathias, son of the High Priest

כְּשֶׁעָמְדָה מְלָכוֹת יוֹן הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם
 תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם דִּנְתָּ אֶת דֵּינָם
 נִקְמַתְּ אֶת נִקְמָתָם. מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד
 מְעֻטִּים וְטַמְאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צְדִיקִים וְזָדִים
 בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטִהְרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ
 שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

Between Rosh HaShanah and Yom Kippur

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת. הָאֵל
 יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שִׁמְךָ וְלֵךְ נֶאֱחָה
 לַהֲוֹדוֹת:

Joḥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלַךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסֹפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּתָהּ
טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם: בְּרוּךְ אַתָּה יי' עֹשֵׂה הַשָּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי'
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פִּתַּח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְרֵ
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יי' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיַבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֻלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיְרָאָה כִּימֵי
עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

End of Amidah

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

Tzidkat'cha Tzedek
God's Righteousness and Justice

The following verses are recited on any Shabbat when, if it were a weekday, Tahānun, Prayers of Supplication and Contrition, would be recited. For more information about Tahānun, see page 908.

These verses are omitted on Ḥol HaMoed, Rosh Ḥodesh, Ḥanukkah, Tu BiShevat, and 15 Av; the eve of Yom Tov, Rosh Ḥodesh, Ḥanukkah, Purim, Lag BaOmer, Tisha BiAv; during the entire month of Nisan; from the first to the eighth day of Sivan; from Yom Kippur to the end of Tishray; in a Jewish leap year on, or on the eve of, the 14th or 15th of I Adar; on, or on the eve of, 5 Iyar and 28 Iyar, the actual dates of Yom HaAtzmaut and Yom Yerushalayim.

צְדִקְתְּךָ צֶדֶק לְעוֹלָם. וְתוֹרַתְךָ אֱמֶת:
וְצִדְקַתְךָ אֱלֹהִים עַד-מְרוֹם.
אֲשֶׁר-עָשִׂיתָ גְדֻלוֹת. אֱלֹהִים מִי כָמוֹךָ:
צְדִקְתְּךָ כְּהַרְרֵי-אֵל. מִשְׁפַּטְךָ תְּהוֹם רַבָּה.
אָדָם-וּבְהֵמָה תוֹשִׁיעַ יְהוָה:

Thy righteousness is forever just, and thy Torah is truth.
Thy righteousness, O God, extends to the very heavens;
Who is like thee, capable of such surpassing grandeur?
Thy righteousness extends to the heights of the mighty mountains;
Thy justice reaches *Tehom*, the Ancient Deep.
Thou, O Lord, are the Helper of all thy creatures,
human and beast of the field.

Continue with Kaddish Shalem on page 572.

HATZI KADDISH FOR YOM TOV

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרִכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֶלְמָא. וְאִמְרוּ אָמֵן:

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed. Higher is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE MINḤAH AMIDAH FOR YOM TOV

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors.

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹתָם

וּפּוֹקֵד שָׂרָה:

THE MINḤAH AMIDAH FOR YOM TOV

When I proclaim the name of the Lord, ascribe greatness to our God.
 Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simhat Torah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ יַמִּית וּמַחֲיֵה
וּמַצְמִיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 564.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

On Shemini Atzeret and Simḥat Torah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliḥ Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

In private devotion, continue with Kedushat HaYom on page 565.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת.
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתָּם בְּרוּךְ יְאִמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קְדוּשָׁךָ כְּתוּב לְאִמֹר:

Congregation individually, then Shaliah Tzibbur

יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יָהּ:

Shaliah Tzibbur

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ. וּלְנִצַּח נִצְחִים קְדַשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יי הָאֵל הַקְדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord, holy God.

KEDUSHAT HAYOM

This day is uniquely holy.

אֶתָּהּ בְּחִרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
לְעִבּוֹדָתְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ:

On Shabbat include italicized words in parentheses.

וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאֶהְבָּה (שִׁבְתוֹת לְמִנוּחָה ו) מוֹעֲדִים
לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׁשׁוֹן. אֶת יוֹם (הַשִּׁבְתָּ הַזֶּה וְאֶת יוֹם)

Shavuot

חַג הַשְּׂבָעוֹת הַזֶּה.
זְמַן מִתֵּן תּוֹרָתָנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתָנוּ

Shemini Atzeret and Simhat Torah

הַשְּׂמִינִי חַג הָעֲצִרַת הַזֶּה.
זְמַן שְׂמִחָתָנוּ

Sukkot

חַג הַסּוּכּוֹת הַזֶּה.
זְמַן שְׂמִחָתָנוּ

(בְּאֶהְבָּה) מִקְרָא קֹדֶשׁ. זְכוֹר לִיציאת מצרים:

KEDUSHAT HAYOM

Thou, Lord our God, called our ancestors to thy service from among all the peoples of old, and, in thy gracious love, gave the House of Israel a lofty goal through the holiness of thy commandments, bringing us nigh to thy service, and calling us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

On Shabbat include italicized words in parentheses.

And, therefore, Lord our God, thou, in thy gracious love, have given us (*Sabbaths for rest and*) Festive Seasons for rejoicing, holiday times for celebration, this (*Sabbath day and this*) day of

Pesah, the Festival
of *Matzot*, the
time of our Freedom;

the Festival of *Shavuot*,
the time of the
Giving of our Torah;

the Festival of *Sukkot*,
the time of
our Rejoicing;

Shemini Atzeret/Simhat Torah, the
Eighth Day Festival of Conclusion,
the time of our Rejoicing;

(*in love*) for holy assembly, in remembrance of the Exodus from Egypt.

*When the Shaliaḥ Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנָנוּ וּפְקֹדוּנָנוּ וְזָכְרוּן אֲבוֹתֵינוּ. וְזָכְרוּן
מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ. וְזָכְרוּן
כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחַסֵּד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Shavuot

Pesah

חַג הַשְּׁבֻעוֹת הַזֶּה.

חַג הַמִּצּוֹת הַזֶּה.

Shemini Atzeret and Simḥat Torah

Sukkot

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה.

חַג הַסֻּכּוֹת הַזֶּה.

זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקֹדָנוּ בּוֹ לְבִרְכָה. (אָמֵן)
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחֵם אֶתָּה:

וְהִשְׁיָאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרִפְת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם.
לְשִׂמְחָה וּלְשִׂשׁוֹן. כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ (רְצֵה כְּמִנוּחַתָּנוּ) קְדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטוֹבְךָ. וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטִהַר לְבַבֵּנוּ
לְעַבְדְּךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה
וּבְשִׂשׁוֹן (שִׁבְתָּ וּ) מוֹעֲדֵי קְדְשְׁךָ. וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשְּׁבֻתָּ וּ) יִשְׂרָאֵל וְהַזְמִינֵם:

*When the Shaliaḥ Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Pesaḥ, the Festival of *Matzot*. the Festival of *Shavuot*.

the Festival of *Sukkot*. *Shemini Atzeret/Simḥat Torah*, the
Eighth Day Festival of Conclusion.

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

Lord our God, cause the blessing of thy festivals to rest upon us. May they bring us life and peace, joy and gladness, in accordance with thy promise. Our God and God of our ancestors, (*may our Sabbath rest be worthy in thy sight*;) teach us the way of holiness through thy commandments and grant that our portion in life be of thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. Keep our hearts pure that we may worship and serve thee in truth. (*And in thy gracious love*;) Lord our God, may we inherit thy holy (*Sabbath and*) Festivals in joy and gladness; and may Israel, hallowing thy name, rejoice in thee. Blessed art thou, Lord who hallows (*the Sabbath and*) the people Israel and the Festivals.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשֵׁב אֶת
הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁחִיחַתְנוּ וְקִימַתְנוּ: כֵּן תַּחֲזִינּוּ
וּתְקִימֵנוּ: וְתֹאסּוּף גְּלִיּוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ בְּלִבְבִי
שָׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עַת עָרֵב וּבִקְרֵי וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִינֵנוּ לָךְ:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

וְעַל כָּלֵם יִתְבַרְךָ וַיִּתְרוֹמֵם שְׁמֶךָ מְלַפְּנוּ תָמִיד לְעוֹלָם
וְעַד:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וּלְךָ נָאָה
לְהוֹדוֹת:

SHALOM

Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שְׁעָה
בְּשְׁלוֹמֶךָ: בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פִּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְר
עֲצָתָם וְקַלְקַל מִחֹשְׁבָתָם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדֵיךָ
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְגֵּי: יִהְיוּ-לְרִצּוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מְלַפְּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמִהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי
עוֹלָם וּכְשָׁנִים קָדְמוֹנִיּוֹת:

End of Amidah

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

KADDISH SHALEM

תִּגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכָל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אַמֵּן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אַמֵּן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אַמֵּן:

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא
עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם
חָלְקָנוּ פָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם. וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּפָנֵינוּ אָפֶס זֹלָתוֹ כְּפָתוֹב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת
אֶל-לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאֲרֶץ
מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ.
לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ וְהַאֲלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת
אֵלֶיךָ כָּל רְשָׁעֵי אֲרֶץ. יִפְּרוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע
כָּל בָּרִךְ תִּשְׁבַּע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ וְתִמְלֶךָ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עֶד
תִּמְלוֹךְ בְּכָבוֹד: כְּפָתוֹב בְּתוֹרָתְךָ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:
וַנֵּאמֶר. וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאֲרֶץ. בַּיּוֹם הַהוּא יְהִיָּה
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the Supreme, Ruler of rulers, the Holy One, the Blessed.

God created the heavens and founded the earth; God's throne of glory is in the heavens above and the divine, majestic presence is in the loftiest heights. This is our God. There is none else. Truly, God is our Ruler and none else, as it is written in the Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 429.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיף מְלַכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a transliteration of the Mourner's Kaddish, see page 429.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

מעריב לחול

MAARIV LIḤOL

Evening Service for Weekdays

והוא רחום יכפר עון ולא־ישחית. והרבה להשיב אפו
ולא־יעיר כל־חמתו: יהוה הושיעה. המלך יעננו ביום־קראנו:

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliah Tzibbur

בְּרָכוּ אֶת־יְהוָה הַמְּבָרָךְ:

Congregation, then Shaliah Tzibbur

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

HA-MAARIV ARAVIM – We praise God, for Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
עַרְבִים. בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַזְּמַנִּים וּמַסַּדֵּר אֶת הַפּוֹכְכִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ פְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אֹר וּמִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אֹר. וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

AHAVAT OLAM – We praise God, for Revelation.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ בְּשִׁכְבְּנוּ וּבְקוּמָנוּ
נִשְׁיַח בְּחַקִּיךָ. וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאֵרֶךְ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאַהֲבַתְךָ אֵל
תָּסִיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

God, who is merciful, forgives and will not destroy; God forgives time and again, and restrains full condemnation. Lord and King, send us thy deliverance; answer us when we call unto thee.

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliah Tzibbur

PRAISE THE LORD, SOURCE OF ALL BLESSING.

Congregation, then Shaliah Tzibbur

PRAISED BE THE LORD, SOURCE OF ALL BLESSING, FOREVERMORE.

HA-MAARIV ARAVIM

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou, Lord, have assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, by thy will day and night return with ceaseless regularity. Now that the toil of day has passed, and thou hast ushered in the calm of evening, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, Lord who causes evening twilight to fall.

AHAVAT OLAM

With everlasting love thou, Lord, have loved thy people, the House of Israel, teaching us thy Torah with its commandments, statutes and ordinances of justice. Therefore, Lord our God, when we lie down and when we rise up, we shall speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we shall meditate upon them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, Lord who, in thy love, has called thy people Israel to thy service.

SH'MA

*We proclaim God's Unity
and accept the "Yoke of Heaven."*

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד:

Congregation individually, whispered

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

The Study of Torah

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ:
וּשְׁנַנְתָּם לְבִנְיָד וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטִטְפֹת בֵּין
עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13-21

Observing the Mitzvot of the Torah

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאֶהֱבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדְּךָ
לְבֹהֶמְתְּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אֶף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשְּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה

SH'MA

Deuteronomy 6:4-9

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children, and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13-21

And if you will listen earnestly to my commandments which I give you this day, to love and serve the Lord your God with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and God will restrain the heavens so that there will be no rain, and the soil will yield no produce,

לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבֵּה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־
 גַּפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ
 וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר
 נִשְׁפַע יְהוָה לְאַבְחֵיכֶם לְתַת לָהֶם פִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Numbers 15:37-41

Parashat Tzitzit, remembering the Exodus

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֶרֶתָם
 וְנִתְּנוּ עַל־צִיצִית הַכַּנֹּף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
 אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ
 אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֹתָם זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Shaliah Tzibbur:

יְי אֱלֹהֵיכֶם אָמֵת:

and you will rapidly disappear from the land which the Lord is giving you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand, and for frontlets between your eyes. Teach them to your children. Speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates. And then may your days, and the days of your children, be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37-41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be a reminder for you, so that when you look upon the fringe you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them.

Thus, you will remember to do all my commandments and be consecrated unto your God. I, the Lord, am your God, who brought you out of the land of Egypt to be your God; I, the Lord, am your God.

Shaliah Tzibbur:

THE LORD YOUR GOD IS TRUTH.

EMET VE-EMUNAH

We praise God, for Redemption.

אָמֵת וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ.
וְאֵין זולָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ:

הַפּוֹדֵנוּ מִיַּד מְלָכִים.

מִלְכָּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים:

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ.

וְהַמְשִׁלִּים גָּמוּל לְכָל אוֹיְבֵי נַפְשָׁנוּ:

הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר.

וְנִפְלְאוֹת עַד-אֵין מִסְפָּר:

הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים. וְלֹא-נִתֵּן לְמוֹט רַגְלָנוּ:

הַמְדַּרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ.

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ:

הָעֹשֶׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעָה.

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם:

הַמְּכַה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם.

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם:

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם-סוּף.

אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע:

וְרָאוּ בְּנָיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ:

וּמִלְכוּתוֹ בְּרִצּוֹן קִבְלוּ עֲלֵיהֶם. מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:

EMET VE-EMUNAH

Responsively

Selected from the Hebrew

True and unfailing it is unto us,
That thou, the Lord, are our God.

There is none else besides thee, and we, Children of Israel,
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.

Thy mighty deeds are beyond our understanding,
And thy wonders are without number.

Thou, O Lord, kept us among the living peoples,
And did not let us lose our way.

Thou, our Deliverer, performed miracles
for our ancestors against Pharaoh,
Signs and portents on Egyptian soil.

Thou, our Rescuer, liberated thy people Israel
from among the Egyptians
And brought them forth to everlasting freedom.

Thou, our Liberator, brought thy people
through the divided portions of the Sea,
And they beheld the manifestation of thy power.

Thankfully they praised thy name,
And willingly accepted thee as their King.

Moses and the Children of Israel
chanted unto thee with great joy,
And in chorus, sang:

Shaliah Tzibbur and congregation

מִי־כַמְכָה בְּאֵלֶם יְהוָה. מִי כַמְכָה נֶאֱדָר בְּקִדְשׁ.
נִרְאָה תְהִלַּת עֲשֵׂה פְּלֹא:

Congregation individually, then Shaliah Tzibbur

מְלֻכּוֹתֶיךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִשָּׁה.
זֶה אֵלַי עָנּוּ וְאָמְרוּ:

Shaliah Tzibbur and congregation

יְהוָה יִמְלֶךְ לְעֵלָם וָעַד:

Congregation individually, then Shaliah Tzibbur

וְנֶאֱמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב.
וַגָּאֵלוּ מִיַּד חֲזַק מִמֶּנּוּ:
כְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

HASHKIVENU

We pray for serenity.

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עַלֵּינוּ סִכַּת שְׁלוֹמְךָ וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעַלֵּינוּ אוֹיֵב דְבָר
וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה. כִּי אֵל מְלֶךְ חַנוּן
וְרַחוּם אַתָּה. וּשְׁמוֹר צְאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד־עוֹלָם: כְּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Shaliah Tzibbur and congregation

Who is like thee, Lord, among those acclaimed as divine?
 Who is like thee, glorious through holiness,
 Awe-inspiring in deeds, doing wonders?

Congregation individually, then Shaliah Tzibbur

Thy people beheld thy sovereign power when the Sea divided
 before Moses: This is my God, they chanted; and they sang:

Shaliah Tzibbur and congregation

The Lord reigns forever and ever.

Congregation individually, then Shaliah Tzibbur

To this great event our ancestors referred the prophet's word:
 The Lord delivered Jacob to freedom from a mightier power.
 Blessed art thou, Lord who set Israel free.

HASHKIVENU

Lord our God, we pray thee that we may lie down this night
 in peace and awake in the morning to refreshed existence. Spread
 over us the shelter of thy divine peace, and guide us with thy good
 counsel. Help us for thy name's sake. Be thou, at all times, our
 shield and our protector from harm, our guardian against danger,
 our savior from all manner of trouble and distress. Keep far from us
 anxiety and sorrow, and shelter us under the shadow of thy wings.
 For it is in thee alone, O God, ever-gracious and compassionate,
 that we put our trust. Guard thou our going out and our coming in,
 that we may lead a life of peace now and evermore. Blessed art
 thou, Lord who, we pray, will guard thy people Israel forever.

*Baruch Adonai
Celebrating God's Faithfulness*

בְּרוּךְ יי בְּיוֹם. בְּרוּךְ יי בְּלֵילָהּ. בְּרוּךְ יי בְּשִׁכְבָּנוּ. בְּרוּךְ
יי בְּקוּמָנוּ. כִּי בְיָדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדוֹ נִפְשׁ
כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בְּיָדְךָ אֶפְקִיד רוּחִי. פְּדִיתָה אוֹתִי
יְהוָה אֵל אֱמֶת: אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שְׁמַךְ וְקַיִם מַלְכוּתְךָ
תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יֵרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתִגַּל נַפְשָׁנוּ בִּישׁוּעָתְךָ בְּאֵמֶת
בְּאֵמֶר. לְצִיּוֹן מָלַךְ אֱלֹהֶיךָ: יְהוָה מָלַךְ: יְהוָה מָלַךְ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלוּךְ בְּכַבוֹד
כִּי אֵין לָנוּ מָלַךְ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יי הַמְּלֹךְ בְּכַבוֹדוֹ תָּמִיד
יְמִלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעַגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָא דְאִמְרִין בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

Baruch Adonai

We praise thee, Lord, when night descends; we praise thee, Lord, when daylight comes. We praise thee, Lord, when night calls us to sleep; we praise thee, Lord, when day awakens us for our daily toil. In thy hand are the souls of the living and the dead; in thy hand is the life of every living thing and the spirit of all humankind. Unto thee I commit my soul; thou, O Lord, are my Deliverer and God of truth. Our God in heaven, make thy name one in the hearts of all; establish thy sovereignty on earth forever and reign over us evermore.

May our eyes witness it and our hearts rejoice, and our souls exult in the establishment of thy kingdom on earth, when all humanity shall say of Zion: Truly, the God you proclaim is King. The Lord reigns, who has reigned, and will reign forevermore. Sovereignty is thine alone, and to all eternity, thy glorious reign; we have no King but thee. Blessed art thou, Lord and King who continually and forever reigns over us and over all thy creation.

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE WEEKDAY EVENING AMIDAH

The Amidah is said in private devotion, pages 592-610.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חַסְדֵי אָבוֹת. וַיִּמְבֵּיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זָכְרָנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפוֹקֵד שָׂרָה:

THE WEEKDAY EVENING AMIDAH

The Amidah is said in private devotion, pages 593-611.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מַחֲיָה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישָׁנֵי
עָפָר. מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מִמִּית וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךְ אֵב הַרְחַמִּים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וּנְאֻמָּן אַתָּה לְהַחֲיוֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

BINAH – Awareness

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the conclusion of Shabbat or Yom Tov

אַתָּה חוֹנֵנֵתָנוּ לְמַדַּע תּוֹרַתְךָ. וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ:
וּתְבַדֵּל יי אֵלֵהֵינוּ בֵּין קֹדֶשׁ לְחוֹל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין
יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:
אָבִינוּ מְלַכְּנוּ הַחַל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם.
חֲשׂוּכִים מְכַל חֲטָא. וּמְנַקִּים מְכַל עוֹן. וּמְדַבְּקִים בִּירְאָתְךָ. וְ

חֲנֵנוּ מֵאֲתָךְ דַּעָה בִּינָה וְהַשְׁפֵּל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

TESHUVAH – Repentance

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מְלַכְּנוּ לְעִבּוּדְךָ. וְהַחֲזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתַשׁוּבָה:

SELIHAH – Forgiveness

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מְלַכְּנוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלַּח:

GEULAH – Liberation

רְאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֶךָ.
כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

BINAH

Thou, Lord our God, endow humankind with knowledge and teach mortals understanding.

At the conclusion of Shabbat or Yom Tov

Thou, Lord our God, have imparted to us the knowledge of thy Torah, and taught us to keep thy laws according to thy will. Thou, Lord our God, distinguished between the holy and the secular, between light and dark, between Israel and the other nations, between the seventh day and the six work days of the week. Our Father, our King, grant that the work-days which are approaching may come to us with peace, and grant that on them we may be free from sin, and cling reverently to thee.

In thy grace, grant us knowledge, understanding and discernment. Blessed art thou, Lord who graciously bestows knowledge.

TESHUVAH

Bring us back, our Father, to thy Torah; bring us nigh, our King, to thy service. Restore us to thy presence through complete repentance. Blessed art thou, Lord who desires that we return to the right path.

SELIHAH

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for pardon and forgiveness are thine. Blessed art thou, Lord who abundantly forgives.

GEULAH

Regard our suffering and plead our cause. Set us free from distress, soon, for thy name's sake, thou, our mighty Liberator. Blessed art thou, Lord, Liberator of the people Israel.

REFUAH – Healing

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה כִּי תִהְלָתְנוּ אִתָּהּ.
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה (לְכָל תַּחֲלוּאֵינוּ וְלְכָל מַכְאוּבֵינוּ ו) לְכָל
מִכּוּתֵינוּ.

A prayer for a person who is ill may be inserted here.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי יְוָאֵלֵי אֲבוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם. רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף

For a male

לְחוּלָה _____ בֶּן _____ בְּתוּךְ שְׂאֵר חוּלִים.

For a female

לְחוּלָה _____ בַּת _____ בְּתוּךְ שְׂאֵר חוּלִים.

כִּי אֵל מְלֶךְ רוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ: בְּרוּךְ אַתָּה יי רוּפָא
חוּלִים [Traditional Nusah] רוּפָא חוּלֵי עַמּוֹ יִשְׂרָאֵל]:

HASHANIM – A Year of Abundance

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

*From December 4**

*From the first day of
Hol HaMoed Pesah*

וְתֵן טַל וּמָטָר לְבָרָכָה

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטוֹבֶךָ. וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת:
בְּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים:

*In a year preceding a secular leap year, December 5.

See note on page 974 for a full explanation of the rules.

REFUAH

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thy love is our praise. Grant complete healing (for all our ailments, for all our pains and) for all our afflictions.

A prayer for a person who is ill may be inserted here.

May it be thy will, my God and God of my ancestors,
to speedily send a complete, divine healing, healing of the spirit,
and healing of the body, to

among all those in need of healing.

Indeed, thou, God, are the Supreme, faithful and merciful healer. Blessed art thou, Lord who heals the sick [*Traditional Nusah*: who heals the sick of the people Israel].

HASHANIM

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all.

*From the first day of
Hol HaMoed Pesah*

*From December 4**

Send blessing

Send dew and rain for blessing

to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years of the past. Blessed art thou, Lord who blesses the years.

* *In a year preceding a secular leap year, December 5.
See note on page 974 for a full explanation of the rules.*

KIBBUTZ GALUYOT – Gather the Dispersed of our People

תַּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל:

DIN – Justice

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוְעֲצֵנוּ כְּבַתְּחִלָּה. וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאֲנָחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ בְּחֶסֶד
וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַמְּשַׁפֵּט:

During the year

מֶלֶךְ אוֹהֵב צְדָקָה
וּמִשְׁפָּט:

*Nusah Seder Avodah**HAMINUT – Uproot Enmity*

וְלַמְלֹשִׁינֹת אֵל תְּהִי
תְּקוּהָ. וְכָל הַרְשָׁעָה כְּרָגַע
תְּאָבֵד. וְכָל הָאִיבָה מְהֵרָה
תִּכְרַת. וּמְלָכוֹת זְרוֹן מְהֵרָה
תַּעֲקֹר וּתִשְׁבֵּר
וּתְמַגֵּר וּתְכַנִּיעַ בְּמֵהֵרָה
בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי מְכַנֵּיעַ זָדִים:

*Traditional Nusah**HAMINIM – Uproot the
Enemies of thy People*

וְלַמְלֹשִׁינִים אֵל תְּהִי תְּקוּהָ.
וְכָל הַרְשָׁעָה כְּרָגַע תְּאָבֵד. וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמְלָכוֹת
זְרוֹן מְהֵרָה תַּעֲקֹר וּתִשְׁבֵּר
וּתְמַגֵּר וּתְכַנִּיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים
וּמְכַנֵּיעַ זָדִים:

KIBBUTZ GALUYOT

Sound the great *Shofar* announcing our liberation and raise the banner for the ingathering of our dispersed. Gather us together in Zion from the four corners of the earth. Blessed art thou, Lord who ingathers the dispersed of thy people Israel.

DIN

Restore our judges as of old, and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when we are judged. Blessed art thou, Lord,

During the year
King who loves
righteousness and justice.

Between Rosh HaShanah and Yom Kippur

King of Justice.

Traditional Nusah

HAMINIM

Unto slanderers give no hope; may all wickedness vanish in an instant and all thine enemies speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who breaks the hold of enemies and humbles the arrogant.

Nusah Seder Avodah

HAMINUT

Unto slander give no hope; may all wickedness vanish in an instant and all enmity speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who humbles the arrogant.

TZADIKIM – Protect the Righteous

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל.
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ. יְהִמוּ נָא רַחֲמֶיךָ
 יי אֱלֹהֵינוּ: וְתֵן שְׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים
 חֶלְקֵנוּ עִמָּהֶם. וְלַעֲוֹלָם לֹא נִבּוֹשׁ כִּי בְךָ בִטַּחְנוּ (וְעַל חֲסִדֶיךָ
 הַגְּדוֹל בְּאַמֶּת נִשְׁעַנְנוּ): בְּרוּךְ אַתָּה יי מִשְׁעַן וּמִבְטָח לַצְּדִיקִים:

BINYAN YERUSHALAYIM – Restore Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכֹּחַן בְּתוֹכָהּ כַּאֲשֶׁר
 דִּבַּרְתָּ. וּבִנֵּה אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנִין עוֹלָם. וְכִסֵּא דָוִד מֵהֲרָה
 לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

MALCHUT BAYT DAVID – The Messianic Hope

אֵת צֶמַח דָּוִד עַבְדְּךָ מֵהֲרָה תִצְמִיחַ. וְקִרְנוּ תְרוּם בִּישׁוּעַתְךָ.
 כִּי לִישׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יי מְצַמֵּחַ קֶרֶן
 יְשׁוּעָה:

KABBALAT TEFILAH – Accept our Prayer

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וּקְבַל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
 וּמְלַפְנֵיךָ מְלַכְנוּ רִיקָם אֵל תִּשְׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלוֹת עַמְּךָ
 יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה:

*AVODAH**The promise of God's return to Zion*

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם. וְהֵשֵׁב אֶת
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי-לְבַיִשְׂרָאֵל וְתְּפִלָּתָם בְּאַהֲבָה
 תְּקַבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

TZADIKIM

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, upon all sincere Jews whether by choice or by birth. Bestow thy blessing on all who truly trust in thee. May our portion be with them, and may we who trust in thee never come to shame (for upon thy great love we rely). Blessed art thou, Lord upon whom the righteous rely and in whom they put their trust.

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Blessed art thou, Lord who rebuilds Jerusalem.

MALCHUT BAYT DAVID

Grant that the Messianic descendant of thy servant David spring forth soon, and may the spiritual strength of the House of Israel be exalted through the establishment of thy rule of universal justice and peace on earth; for we wait each day for the coming of thy deliverance. Blessed art thou, Lord by whose will deliverance will spring forth.

KABBALAT TEFILAH

Hear our supplication, Lord our God; have pity and compassion upon us. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence, thou who hears with love the prayers of thy people Israel. Blessed art thou, Lord who hears prayer.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Rosh Hodesh and Hol HaMoed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר וְזָכְרֵנוּ וּפְקֻדֹתֵנוּ וְזָכְרוֹן אֲבוֹתֵינוּ.
וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדָהּ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה.
וְזָכְרוֹן כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיהָ. לְפִלִּיטָה לְטוֹבָה
לְחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וְלְשָׁלוֹם בְּיוֹם

*Sukkot**Pesah**Rosh Hodesh*

חג הסוכות

חג המצות

ראש החדש

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדֹתֵנוּ בּוֹ לְבִרְכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנוּן
וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ
הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*HODA-AH**Thanksgiving*

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
לָךְ וּנְסַפֵּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שְׂבָכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרַב וּבֹקֵר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

On Hanukkah

בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֻׁמוֹנַי וּבְנָיו.
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
תּוֹרְתְךָ וּלְהַעְבִּירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם הִנֵּת אֶת דֵּינָם
נִקְמַתְּ אֶת נִקְמָתָם. מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
מַעֲטִים וּטְמֵאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזוּדִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלֵךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ
אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקָבְעוּ שְׂמוֹנֵת
יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וְיִהְיֶה לְשִׁמְךָ הַגְּדוֹל:

On Purim

בַּיָּמִי מְרֻדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבֵּיָרָה. כְּשֶׁעָמַד עֲלֵיהֶם
הַמֶּן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֹּ וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
מִנְעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשִׁלּוּשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אֲדָר וּשְׁלָלָם לְבוֹז. וְאַתָּה

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joĥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֵיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah *Traditional Nusah*

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.

בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לִיהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשְׁן

וְאֵת בְּנָיו עַל הָעֵץ: וַיִּקַּר. עַל כֵּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ

הַגְּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בִּימֵי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרֶצוֹ

כִּימֵי קָדָם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנֵי אַחֲנֵנוּ פְּלִיטֵי

חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְמִים בְּעַלְי בְּרִיתָם קָמוּ

לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֵיךָ הַרְבִּים עֲמַדְתָּ לָהֶם

בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דִּנְתָּ אֶת דִּינָם. חֲזַקְתָּ אֶת לְבָם

לְעִמּוֹד בְּשַׁעַר וּלְפֶתַח שַׁעְרִים לְנִרְדְּפִים וּלְגַרְשׁ אֶת צְבָאוֹת

הָאוֹיֵב מִן הָאֶרֶץ. מִסִּרְתָּ רַבִּים בְּיַד מְעֻטִּים וּרְשָׁעִים בְּיַד

צַדִּיקִים. וְלֵךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ

יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל

יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה

לְהוֹדוֹת:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to make a stand at the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסֹפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּה
טוֹבָה גְּזָכָר וּנְפֹתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם: בְּרוּךְ אַתָּה יי עֲשֵׂה הַשָּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

*Elohai Nitzor**A personal prayer for inner peace and security*

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תֵדָם וְנַפְשֵׁי כָּעָפָר לְכָל תְּהִיָּה: פִּתַּח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְרֵ
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעַנְגִּי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי
עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

End of Amidah

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֶלְא לְעֶלְא מְכַל-

During the year

לְעֶלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אַמֵּן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אַמֵּן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אַמֵּן:

Between Pesah and Shavuot the Omer is counted, page 638.

On Purim Megillat Esther is read. Blessings are on page 680.

On Tisha BiAv the Book of Lamentations, Eicha, is read.

On Hanukkah, the candles are lit, page 674.

*At the end of Shabbat or Yom Tov, Havdalah, page 624,
may be recited here instead of at the end of the service.*

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

<i>Between Rosh HaShanah and Yom Kippur</i>

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

Between Pesah and Shavuot the Omer is counted, page 638.

On Purim Megillat Esther is read. Blessings are on page 681.

On Tisha BiAv the Book of Lamentations, Eicha, is read.

On Hanukkah, the candles are lit, page 674.

At the end of Shabbat or Yom Tov, Havdalah, page 625, may be recited here instead of at the end of the service.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֵא
עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם
חֻלְקָנוּ פָּהֶם. וְגִרְלָנוּ כָּכֵל הַמוֹנֵם. וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹרִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שְׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּפָנֵינוּ אָפֶס זוּלָּתוֹ כְּפָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֶל-לְבַבְךָ כִּי יִהְיֶה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְנֶה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת
אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע
כָּל בָּרִךְ תִּשְׁבַּע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ.
וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד
תִּמְלוֹךְ בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתְךָ. יִהְיֶה יְמֶלֶךְ לְעֵלָם וָעֶד:
וְנֹאמַר. וְהִיָּה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Continue with Mourner's Kaddish, page 620,

or with Psalm 27 on the following page when appropriate.

*In a House of Mourning, at times when Psalm 27 is not said,
continue on page 630.*

ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the Supreme, Ruler of rulers, the Holy One, the Blessed.

God created the heavens and founded the earth; God's throne of glory is in the heavens above and the divine, majestic presence is in the loftiest heights. This is our God. There is none else. Truly, God is our Ruler and none else, as it is written in the Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all.

Continue with Mourner's Kaddish, page 620,

or with Psalm 27 on the following page when appropriate.

*In a House of Mourning, at times when Psalm 27 is not said,
continue on page 631.*

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

לְדוֹד.

יְהוָה אֱוֹרִי וַיִּשְׁעֵי מִמִּי אֵירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקֹרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי.

צָרִי וְאִיבֵי לִי. הִמָּה כָּשְׁלוֹ וְנַפְלוֹ:

אִם־תַּחֲנֶנֶה עָלַי מִחֲנֶנֶה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאֵלְתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.

שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי.

וְאִזְבַּחָהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה.

אֲשִׁירָה וְאִזְמַרְהָ לַיהוָה:

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me —

It was they, my enemies, who stumbled;
It was they, my foes, who fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave —

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit God's Sanctuary.

Hide me in thy tabernacle on the day of trouble;
Conceal me in the shelter of thy shrine;
And set me safe as on a high rock.

And then, when triumphant over my enemies
round about me,
I shall bring my offering to the Temple
with thanksgiving to the sound of trumpets;
I shall sing to thee, Lord, and acclaim thy praise.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא.
וְחַנּוּנִי וְעֲנֵנִי:

לֵךְ אִמֵּר לְבִי בְקִשׁוֹ פָּנָי.
אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי.
אֶל־תִּטְּבֵאֵךְ עֵבֶדְךָ:

עֲזַרְתִּי הִיִּיתָ.
אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעָי:

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי.
וַיְהוֶה יֶאֱסֹפֵנִי:

הוֹרְנִי יְהוָה דְּרָכֶךָ.
וּנְחֵנִי בְּאֲרֻחַ מִישׁוֹר לְמַעַן שׁוֹרְרָי:

אֶל־תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי.
כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפְּחַ חֲמָס:

לוֹיֵלָא הָאֲמַנְתִּי לְרְאוֹת
בְּטוֹב־יְהוָה בְּאֲרֻחַ חַיִּים:

קְנֵה אֶל־יְהוָה.
חֲזַק וַיֵּאֱמַץ לְבָבְךָ.
וְקְנֵה אֶל־יְהוָה:

*Mourner's Kaddish,
or, in a house of mourning, continue on page 630.*

Hear me, Lord, when I call;
Be gracious unto me and answer me.

Speaking for thee, my heart says: Seek ye me.
O Lord, I do earnestly seek thee.

Hide not thyself from me;
Turn not thy servant away in anger.

Thou, O Lord, my ever-present help, cast me not off;
Do not forsake me now, God of my deliverance.

Father and mother, though they forsook me,
Thou, O Lord, would still protect me.

Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.

Leave me not to the rage of my enemies,
False witnesses who have sprung up against me,
Fomenters of violence.

What, if I had not had faith! But I did have faith,
That I would experience the goodness of the Lord
in the land of the living.

Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.

*Mourner's Kaddish,
or, in a House of Mourning, continue on page 631.*

PRAYER ON THE OBSERVANCE OF THE ANNIVERSARY OF THE DEATH OF LOVED ONES

Our God and God of our ancestors, we lovingly remember today our departed brother(s) _____ (and) [sister(s) _____] on this the anniversary of his (her, their) death. Grant unto him (her, them), and unto all who are being remembered today, peace and serenity in the shelter of thy presence. Send, we pray thee, thy consolation and thy blessing to all who keep the memory of loved ones enshrined in their hearts, and who make of the memory of their departed an abiding inspiration in their lives, for the nobler service of life. Grant, O God, that strengthened by their faith in thee, and by their love for their departed, they who lovingly remember may pass over the road of this life with peace and assurance in their hearts. Amen.

PREAMBLE TO THE MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

(For a translation and transliteration of the Mourner's Kaddish, see pages 622-623.)

MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

TRANSLITERATED MOURNER'S KADDISH

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay
vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

Congregation

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

Yit-barach vi-yish-tabah vi-yit-pa-ar vi-yit-romam vi-yit-na-say,
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu.

During the year

Li-ayla min kol

Between Rosh HaShanah and Yom Kippur

Li-ayla li-ayla mi-kol

birchata vi-shi-rata, tush-biḥata vi-neḥemata, da-amiran bi-alma;
vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol
Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol
Yisrael; vi-imru, amayn.

At the conclusion of Shabbat and Yom Tov

HAVDALAH

*At the conclusion of a weekday Yom Tov,
begin with the blessing for wine.*

May Elijah come soon to announce the coming of the Messiah.

אֱלֹהֵינוּ הַנְּבִיא. אֱלֹהֵינוּ הַתְּשֻׁבִי. אֱלֹהֵינוּ הַגְּלֻעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ. עִם מְשִׁיחַ בֶּן דָּוִד:

הִנֵּה אֵל יִשׁוּעָתִי. אָבֹטַח וְלֹא אֶפְקֹד:
כִּי עָזִי וְזַמְרַת יְהוָה יִהְיֶה-לִּי לִישׁוּעָה:
וּשְׂאֵבֶתֶם-מִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה:
לִיהוָה הַיִּשׁוּעָה. עַל-עַמֶּךָ בְּרִכְתְּךָ. סְלָה:
יְהוָה צְבָאוֹת עִמָּנוּ. מְשֻׁבְּ-לָנוּ אֱלֹהֵי יַעֲקֹב. סְלָה:
יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בֹּטַח בָּךְ:
יְהוָה הוֹשִׁיעָה. הַמְּלִיךְ יַעֲנֵנוּ כִּי־וּם-קָרָאנוּ:

Congregation, then leader

לִיהוָדִים הִיתָה אוֹרָה וְשִׂמְחָה וְשֵׁשׁן וִיקָר:
בֶּן תְּהִיָּה לָנוּ:

Leader

כּוֹס־יִשׁוּעוֹת אֲשָׂא. וּבִשְׁם יְהוָה אֶקְרָא:

At the conclusion of Shabbat and Yom Tov

HAVDALAH

*At the conclusion of a weekday Yom Tov,
begin with the blessing for wine.*

May Elijah come soon to announce the coming of the Messiah.

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite,
Speedily, in our days, may he come to us,
Announcing the Messiah, descendant of David.

Behold, God is my help in whom I trust, I will not be afraid.
God Eternal, my strength and song, has delivered me.
Draw water in gladness from the well-spring of deliverance.
Deliverance belongs to thee, Lord.

May thy blessing rest upon thy people. Selah!
The Lord of Hosts is with us.

The God of Jacob is eternally our refuge. Selah!
Lord of Hosts, happy each one who trusts in thee.
Lord and King, send us thy deliverance.
Answer us when we call unto thee.

Congregation, then leader

“The Jews had light and joy, gladness and honor.”
So may it be with us!

Leader

I lift up the cup of deliverance,
and I proclaim in the name of the Lord:

*At the conclusion of a weekday Yom Tov, begin here,
and omit the blessings for spices and light.*

סְבִירִי:

For the Wine

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

For the Spices

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי בְשָׂמִים:

For the Light

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

For Diversity

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.

בֵּין אֹר לְחֹשֶׁךְ.

בֵּין יִשְׂרָאֵל לְעַמִּים.

בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:

בְּרוּךְ אַתָּה יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל:

A Good Week. A Good Year.

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל. חֲטָאֲתִינוּ יִמְחַל.

זָרַעֲנוּ וְכִסְפָּנוּ יִרְבֶּה כְּחוֹל.

וְכִכּוֹכְבִים בְּלִילָה:

שְׁבוּעַ טוֹב:

א גוטע וואך. א מזלדיקע וואך. א גוטע יאר:

*At the conclusion of a weekday Yom Tov, begin here,
and omit the blessings for spices and light.*

With permission of all here gathered:

For the Wine

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

For the Spices

Blessed art thou, Lord our God, Ruler of the universe, Creator of various kinds of spices.

For the Light

Blessed art thou, Lord our God, Ruler of the universe, Creator of orbs of fire.

For Diversity

Blessed art thou, Lord our God, Ruler of the universe,
Who distinguishes between the holy and the secular,
Between light and dark,
Between Israel and the other nations,
Between the seventh day and the six work days of the week.
Blessed art thou, Lord who distinguishes
 between the holy and the secular.

A Good Week. A Good Year.

May God, who distinguishes between the holy and the secular,
 pardon our sins,
Increase our descendents and our fortune
 as the sands of the seashore,
And as the stars in the night-time heavens.

A Good Week!

A Good Week! A Week of Good Fortune! A Good Year!

CLOSING PRAYER FOR WEEKDAY SERVICE

*From King Solomon's prayer on the occasion of
the dedication of the First Temple*

I Kings: 8:57-60

יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כְּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ. אֶל־יַעֲזֹבֵנוּ
וְאֶל־יִטְשֵׁנוּ: לְהִטּוֹת לְבַבְנוּ אֵלָיו. לְלַכֵּת בְּכָל־דְּרָכָיו וְלִשְׁמֹר
מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ: וַיְהִיו דְּבָרֵי
אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרִבִים אֶל־יְהוָה אֱלֹהֵינוּ
יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל
דְּבָר־יוֹם בְּיוֹמוֹ:

May the Lord our God be with us as with our ancestors, neither leaving nor forsaking us. May our hearts be inclined to walk God's path, observing the commandments, laws and teachings given to our ancestors. And may these, my words of supplication to thee, Lord, be nigh unto thee, Lord our God, day and night; and maintain thou the cause of thy servant and the cause of thy people Israel in their daily requirements; and may all the peoples of the earth know that the Lord alone is God. There is none other!

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים.
אֵין עוֹד:

תוספות למעריב

Additional Prayers for Evenings

In a House of Mourning	p. 630
Counting of the <i>Omer</i>	p. 638
<i>Yom HaShoah</i>	p. 647
<i>Yom HaZikaron</i>	p. 656
<i>Yom HaAtzmaut</i>	p. 658
<i>Yom Yerushalayim</i>	p. 663
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<i>Purim</i>	p. 680

IN A HOUSE OF MOURNING

Memorial Prayer for a Man or Boy Who Has Passed Away

אָנָא יי מַלְךְ מְלֵא רַחֲמִים אֱלֹהֵי הַרוּחַת לְכָל־בֶּשֶׁר אֲשֶׁר
בְּיַדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. קַבֵּל בְּחַסְדְּךָ הַגָּדוֹל אֶת נִשְׁמַת
אֲחִינוּ _____ אֲשֶׁר נֶאֱסַף אֶל־עָמוֹ:

חַוּס וְחַמּוּל עָלָיו. סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו. כִּי אָדָם אֵין
צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא: זְכוּר לוֹ צַדִּיקְתּוֹ אֲשֶׁר
עָשָׂה. וְיֵהִי שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו:

אָנָא הַסֵּתֵר אֶת נִשְׁמַתוֹ בְּצֵל כְּנַפְיֶךָ. הוֹדִיעָהוּ אֶרְחַח חַיִּים
שְׁבַע שְׁמַחוֹת אֶת־פְּנֵיךָ נַעֲמוֹת בְּיַמֵּינְךָ נִצָּח: וְתִשְׁפִּיעַ לוֹ מֵרַב
טוֹב הַצָּפוֹן לְצַדִּיקִים:

For the Mourners

אָנָא יי הָרַפָּא לְשָׁבוּרֵי לֵב וּמְחַבְּשֵׁי לַעֲצָבוֹתָם שְׁלֵם נְחוּמִים
לְאַבְלִים. חֲזַקֵם וְאַמְצֵם בְּיוֹם אָבְלָם וַיְגוּנָם. וְזַכְרֵם וּכְנִי
מִשְׁפַּחְתָּם לְחַיִּים טוֹבִים וְאַרְפִּים: תֵּן בְּלַבָּם יְרֵאתְךָ וְאַהֲבַתְךָ
לְעַבְדְּךָ בְּלִבָּב שְׁלֵם. וְתֵהִי אַחֲרֵיתָם שְׁלוֹם. וְנֹאמֵר אָמֵן:

IN A HOUSE OF MOURNING

Memorial Prayer for a Man or Boy Who Has Passed Away

Lord, Ruler, whose compassion overflows for all, God of all human souls, in whose hand are the souls of the living and the dead alike, we pray thee to accept in thy complete mercy the soul of our brother _____ who has been gathered to his people.

Have mercy upon him, pardoning transgression, “for there is no one so righteous on earth who does good only and never sins (*Ecclesiastes 7:20*).” Remember the righteous deeds of his life; let his reward be with him and his recompense go before him.

Shelter thou his soul under thy protecting care and make known to him the path of eternal life. Give him of the fullness of the joy of thy presence and of the happiness which is evermore with thee. Amen.

For the Mourners

We pray thee, O God, who heals the broken-hearted and binds up their wounds, grant thy consolation unto those who mourn. Strengthen and sustain them in this their time of grief and sorrow, and remember them and all their loved ones for good and long lives. Into their hearts and ours put reverence and love of thee, that we all may serve thee with more perfect hearts. And grant, O God, that our latter end may be peace. Amen.

*Memorial Prayer for a Woman or Girl
Who Has Passed Away*

אָנָא יי מַלְךְ מְלֵא רַחֲמִים אֱלֹהֵי הַרוּחֹת לְכַל־בֶּשֶׁר אֲשֶׁר
בְּיַדְךָ נִפְשֹׁת הַחַיִּים וְהַמֵּתִים. קַבֵּל בְּחַסְדְּךָ הַגָּדוֹל אֶת נִשְׁמַת
אֲחוֹתֵנוּ _____ אֲשֶׁר נִאֲסְפָה אֶל־עַמָּה:

חוּס וְחִמּוֹל עָלֶיָהּ. סַלַח וּמַחַל לְכָל פְּשָׁעֶיהָ. כִּי אָדָם אֵין
צַדִּיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא: זְכוּר לָהּ צַדִּיקְתָּהּ
אֲשֶׁר עָשְׂתָהּ. וַיְהִי שְׂכָרָה אֶתָּה וּפְעַלְתָּהּ לְפָנֶיךָ:

אָנָא הַסֵּתֵר אֶת נִשְׁמַתָּהּ בְּצֵל כְּנַפְיָךְ. הוֹדִיעֶיָה אֶרַח חַיִּים
שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ נְעֻמוֹת בִּימִינְךָ נֶצַח: וְתִשְׁפִּיעַ לָהּ מֵרַב
טוֹב הַצָּפוֹן לְצַדִּיקִים:

For the Mourners

אָנָא יי הַרְפֵּא לְשִׁבוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם שְׁלֵם נַחוּמִים
לְאַבְלִים. חַזְקֵם וְאַמְצֵם בְּיוֹם אֶבְלָם וַיְגוּנָם. וְזַכְרֵם וּכְנִי
מִשְׁפַּחְתָּם לְחַיִּים טוֹבִים וְאַרְפִּים: תֵּן בְּלִבָּם יְרֵאתְךָ וְאַהֲבַתְךָ
לְעַבְדְּךָ בְּלִבָּב שְׁלֵם. וְתֵהִי אַחֲרֵיתָם שְׁלוֹם. וְנֹאמֵר אָמֵן:

*Memorial Prayer for a Woman or Girl
Who Has Passed Away*

Lord, Ruler, whose compassion overflows for all, God of all human souls, in whose hand are the souls of the living and the dead alike, we pray thee to accept in thy complete mercy the soul of our sister _____ who has been gathered to her people.

Have mercy upon her, pardoning transgression, “for there is no one so righteous on earth who does good only and never sins (*Ecclesiastes 7:20*).” Remember the righteous deeds of her life; let her reward be with her and her recompense go before her.

Shelter thou her soul under thy protecting care and make known to her the path of eternal life. Give her of the fullness of the joy of thy presence and of the happiness which is evermore with thee. Amen.

For the Mourners

We pray thee, O God, who heals the broken-hearted and binds up their wounds, grant thy consolation unto those who mourn. Strengthen and sustain them in this their time of grief and sorrow, and remember them and all their loved ones for good and long lives. Into their hearts and ours put reverence and love of thee, that we all may serve thee with more perfect hearts. And grant, O God, that our latter end may be peace. Amen.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 623.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלַכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a transliteration of the Mourner's Kaddish, see page 623.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

Traditionally, Psalm 49, page 902, or Psalm 16, page 906, is recited, followed by a Mourner's Kaddish recited only by those observing Shiva.

Psalm 23

Even in the Valley of the Shadow of Death, God gives us support, strength and courage equal to our needs.

מְזֻמֹּר לְדָוִד.

יְהוָה רֹעִי. לֹא אֶחְסָר:

בְּנֵאוֹת דָּשָׁא יִרְבִּיצָנִי.

עַל־מֵי מְנַחֹת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב.

יִנְחֲנֵי בְּמַעְגְלֵי־צַדִּיק לְמַעַן שְׂמוֹ:

גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת.

לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעֲנֵתְךָ הֵמָּה יִנְחֲמֵנִי:

תַּעֲרֹךְ לְפָנַי שְׁלַחַן נֶגֶד צָרָרִי.

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רִוְיָה:

אֵךְ טוֹב וַחֲסֹד יְרַדְפוּנִי כָּל־יְמֵי חַיֵּי.

וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים:

When leaving a Shiva house, or concluding a service in a Shiva house, it is traditional to extend the following blessing of comfort and consolation to the mourners:

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלָּיִם:

Traditionally, Psalm 49, page 903, or Psalm 16, page 907, is recited, followed by a Mourner's Kaddish recited only by those observing Shiva.

Psalm 23

A Psalm of David.

The Lord is my Shepherd, I shall not want.

God causes me to lie down in green pastures,
And leads me beside still waters;

Restores my soul,
And guides me in right paths for God's own name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou, O Lord, are with me;
Thy rod and thy staff, they comfort me.

The Lord God prepares a table before me
in the presence of my enemies,
And anoints my head with oil. My cup overflows.

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

When leaving a Shiva house, or concluding a service in a Shiva house, it is traditional to extend the following blessing of comfort and consolation to the mourners:

May God comfort and sustain you among all mourners in Zion and Jerusalem.

COUNTING OF THE OMER

The Omer Period links the festivals of Pesah and Shavuot, and is counted for forty-nine days, from the second night of Pesah until Erev Shavuot.

הַנְּנִי מוֹכֵן וּמְזַמֵּן / מוֹכֵנָה וּמְזַמְנָה (For a woman) / לְקַיִם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֶמֶר כְּמוֹ שֶׁכְּתוּב בַּתּוֹרָה. וּסְפִירָתָם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הִבִּיאְכֶם אֶת-עֶמֶר הַתְּנוּפָה. שִׁבְעַת שַׁבָּתוֹת תְּהִיֶינָה: עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

I am now ready to fulfill the affirmative *mitzvah* of daily Counting the *Omer*, as it is written in the Torah: From the day after the day of rest (the First Day of Passover), the day on which you bring the *Omer*-sheaf from the harvest as an offering, you shall count seven full weeks; until the day after the seventh week, the fiftieth day (*Shavuot*). (*Leviticus 23:15-16*)

The Shaliah Tzibbur chants the brachah and announces the day of the Omer, then the congregants recite the blessing and day individually. Conclude with the prayer at the end of the Calendar on page 646.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֶמֶר: (אֲמֵן)

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we count the *Omer* Days.

At second Seder only

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר:

1. This is the first day of the *Omer*.

2. הַיּוֹם שְׁנַיִם יָמִים לְעֹמֶר:

2. This is the second day of the *Omer*.

3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר:

3. This is the third day of the *Omer*.

4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר:

4. This is the fourth day of the *Omer*.

5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר:

5. This is the fifth day of the *Omer*.

Seventh night of Pesah

6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר:

6. This is the sixth day of the *Omer*.

Eighth night of Pesah

7. הַיּוֹם שִׁבְעָה יָמִים שְׁהֵם שְׁבֹעַ אֶחָד לְעֹמֶר:

7. This is the seventh day, making one week of the *Omer*.

8. הַיּוֹם שְׁמוֹנָה יָמִים שְׁהֵם שְׁבֹעַ אֶחָד וְיוֹם אֶחָד לְעֹמֶר:

8. This is the eighth day, making one week and one day of the *Omer*.

9. הַיּוֹם תְּשַׁעָה יָמִים שְׁהֵם שְׁבֹעַ אֶחָד וּשְׁנַיִם יָמִים לְעֹמֶר:

9. This is the ninth day, making one week and two days of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

10. הַיּוֹם עֶשְׂרֵה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר:
 10. This is the tenth day, making one week and three days of the *Omer*.

11. הַיּוֹם אֶחָד עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר:
 11. This is the eleventh day, making one week and four days of the *Omer*.

Eve of Yom HaShoah, Holocaust Memorial Day when it is observed on 27 Nisan

12. הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וַחֲמֵשָׁה יָמִים לְעֹמֶר:
 12. This is the twelfth day, making one week and five days of the *Omer*.

13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְשֵׁשָׁה יָמִים לְעֹמֶר:
 13. This is the thirteenth day, making one week and six days of the *Omer*.

14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שָׁבוּעוֹת לְעֹמֶר:
 14. This is the fourteenth day, making two weeks of the *Omer*.

Eve of first day of Rosh Hodesh Iyar, 30 Nisan

15. הַיּוֹם חֲמֵשָׁה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר:
 15. This is the fifteenth day, making two weeks and one day of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

Eve of second day of Rosh Hodesh Iyar, 1 Iyar

16. הַיּוֹם שֶׁשָּׂה עֶשֶׂר יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְשְׁנַי יָמִים לְעֹמֶר:
16. This is the sixteenth day, making two weeks and two days of the *Omer*.

17. הַיּוֹם שֶׁבַעַה עֶשֶׂר יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְשְׁלֹשָׁה יָמִים
לְעֹמֶר:
17. This is the seventeenth day, making two weeks and three days of the *Omer*.

18. הַיּוֹם שְׁמוֹנָה עֶשֶׂר יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:
18. This is the eighteenth day, making two weeks and four days of the *Omer*.

19. הַיּוֹם תְּשַׁעָה עֶשֶׂר יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְחֲמֵשָׁה יָמִים
לְעֹמֶר:
19. This is the nineteenth day, making two weeks and five days of the *Omer*.

Eve of Yom HaAtzmaut, Israel Independence Day when it is observed on 5 Iyar
20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר:
20. This is the twentieth day, making two weeks and six days of the *Omer*.

21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:
21. This is the twenty-first day, making three weeks of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד
לְעֹמֶר:

22. This is the twenty-second day, making three weeks and one day of the *Omer*.

23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנַיִ
יָמִים לְעֹמֶר:

23. This is the twenty-third day, making three weeks and two days of the *Omer*.

24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה
יָמִים לְעֹמֶר:

24. This is the twenty-fourth day, making three weeks and three days of the *Omer*.

25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה
יָמִים לְעֹמֶר:

25. This is the twenty-fifth day, making three weeks and four days of the *Omer*.

26. הַיּוֹם שֵׁשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה
יָמִים לְעֹמֶר:

26. This is the twenty-sixth day, making three weeks and five days of the *Omer*.

27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁשָׁה
יָמִים לְעֹמֶר:

27. This is the twenty-seventh day, making three weeks and six days of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

28. הַיּוֹם שְׁמוֹנֶה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:
28. This is the twenty-eighth day, making four weeks of the *Omer*.

29. הַיּוֹם תְּשַׁעָּה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד
לְעֹמֶר:

29. This is twenty-ninth day, making four weeks and one day of the *Omer*.

30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנַיִם יָמִים
לְעֹמֶר:

30. This is the thirtieth day, making four weeks and two days of the *Omer*.

31. הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה
יָמִים לְעֹמֶר:

31. This is the thirty-first day, making four weeks and three days of the *Omer*.

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה
יָמִים לְעֹמֶר:

32. This is the thirty-second day, making four weeks and four days of the *Omer*.

Eve of Lag BaOmer

33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה
יָמִים לְעֹמֶר:

33. This is thirty-third day, making four weeks and five days of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר:

34. This is the thirty-fourth day, making four weeks and six days of the *Omer*.

35. הַיּוֹם חֲמֵשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת לְעֹמֶר:

35. This is the thirty-fifth day, making five weeks of the *Omer*.

36. הַיּוֹם שֵׁשֶׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר:

36. This is the thirty-sixth day, making five weeks and one day of the *Omer*.

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֶר:

37. This is the thirty-seventh day, making five weeks and two days of the *Omer*.

38. הַיּוֹם שְׁמוֹנֶה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

38. This is the thirty-eighth day, making five weeks and three days of the *Omer*.

39. הַיּוֹם תְּשַׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:

39. This is the thirty-ninth day, making five weeks and four days of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וַחֲמֵשָׁה יָמִים
לְעֹמֶר:

40. This is the fortieth day, making five weeks and five days of the *Omer*.

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְשֵׁשׁ
יָמִים לְעֹמֶר:

41. This is the forty-first day, making five weeks and six days of the *Omer*.

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת לְעֹמֶר:

42. This is the forty-second day, making six weeks of the *Omer*.

Eve of Yom Yerushalayim, Jerusalem Reunification Day, 28 Iyar

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וַיּוֹם אֶחָד
לְעֹמֶר:

43. This is the forty-third day, making six weeks and one day of the *Omer*.

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁנַיִ
יָמִים לְעֹמֶר:

44. This is the forty-fourth day, making six weeks and two days of the *Omer*.

Eve of Rosh Hodesh Sivan

45. הַיּוֹם חֲמֵשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁלֹשָׁה
יָמִים לְעֹמֶר:

45. This is the forty-fifth day, making six weeks and three days of the *Omer*.

On each night, conclude with the prayer at the end of the Calendar on page 646.

46. הַיּוֹם שְׁשִׁי וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:

46. This is the forty-sixth day, making six weeks and four days of the *Omer*.

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

47. This is the forty-seventh day, making six weeks and five days of the *Omer*.

48. הַיּוֹם שְׁמוֹנֶה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁי שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר:

48. This is the forty-eighth day, making six weeks and six days of the *Omer*.

Eve of Erev Shavuot

49. הַיּוֹם תְּשַׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר:

49. This is the forty-ninth day, making seven weeks of the *Omer*.

On each night, conclude here:

לְמִנּוֹת יְמִינוּ בֵּן הַיּוֹדֵעַ וְנִבְּא לְבַב חֻכְמָה:

Teach us to count our days aright,
that we may achieve wisdom of heart.

REMEMBRANCE SERVICE FOR YOM HASHOAH

27 Nisan

The observance of Yom HaShoah varies from time to time. When 27 Nisan is on Friday, it is observed on the immediately preceding Thursday. If 27 Nisan is on Sunday, it is observed on the immediately following Monday. The date is established by the Israeli Keneset.

*O God, give us ears to hear and hearts to understand
the memories and the emotions evoked this day,
so that we might acknowledge
the lives and the suffering,
the death and the resistance,
the survival, the despair and the hopes
of those martyrs to whom Yom HaShoah is dedicated.
We thank thee for memory and words,
for hearts that speak and souls that listen.*

Psalm 130

שִׁיר הַמַּעְלוֹת.

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:

אֲדַנִּי שְׁמָעָה בְּקוֹלִי.

תְּהַיינָה אֲזַנֶּיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם-עֲוֹנוֹת תִּשְׁמַר-יָהּ. אֲדַנִּי מִי יַעֲמֹד:

כִּי-עֲמָךְ הִסְלִיחָה. לְמַעַן תִּגְרָא.

קָנִיתִי יְהוָה קִוְיָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאדַנִּי. מִשְׁמָרִים לְבַקֵּר. שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עַם-יְהוָה הִחֲסֹד.

וְהִרְבָּה עֲמוֹ פְדוֹת:

וְהוּא יִפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Psalm 130

A Song of Pilgrims to Jerusalem.

Out of the depths I cry to thee, O Lord:

Lord, hear my prayer,
Give ear to my supplication.

If every sin were numbered, Lord, who could survive?
But with thee there is pardon,
Therefore art thou revered.

I hope in the Lord, my soul hopes;
I wait for God's answer.

My soul yearns for the Lord
More than watchmen for the dawn,
More than watchmen for the dawn.

Israel, look to the Lord, for with the Eternal One there is love,
And with God there is an abundance of deliverance.

Indeed, God will deliver Israel from all their sins.

A Roomful of Stars

Esta Cassway

Prologue

On the hallowed grounds of Yad Vashem
A Children's Museum has been carved
Deep in the rock and earth of Israel.
One walks downward to darkness,
A vast darkness,
A space of infinite mirrors
Reflecting
By the millions,
Six burning candles.
It is a space that feels.
It is a space that weeps without tears.
It is the endless night.
And as one stands transfixed,
Fearful of the slightest move,
Disoriented and awestruck,
The names of the lost children are recited
One by one,
One by one.

A Roomful of Stars

David Reubenowitz, Poland, age 15

Moshe Flinker, Brussels, age 17

Meierl, of Lithuania, age 3 years, 5 months, 5 days

In the dark that was their day
 A mother cried
 Rifkele,
 My darling,
 Are you asleep?
 And the child with no cry,
 Lone birdling,
 Lost,
 With eyes like stars,
 Depths of endless night,
 This child became a tiny bit of light,
 Faint memory of a sun that hid in shame.

Juleska Farkas, Hungary, Age 5

Lilia Morgenthal, Germany, age 9

Eva Pickovna, Mynbenk, age 13

Out of these depths we call unto thee, O Lord.
 But no one hears the silence of the endless night.
 The stones weep.
 A flower hangs its head.
 The ground is cracked and filled with shattered glass.
 Baby dark eyes,
 Lifted out and up,
 Transported,
 With her first and last sweet melody
 Transported,
 Joins the other glistening tears.

Yitzhak Rodashevsky, Vilna, age 14

Eva Heyman, Hungary, age 13

Jacquot Levy, France, age 5

In the night,
 The endless night,
 The mothers spread their wings
 And sing their lullabies.
 One by one
 With eyes like stars
 The lost ones find their way and reappear,
 A mother's joy to watch them dance and shine,
 To be, once more,
 The light of fragile life.

Alena Synkova, Prague, age 16

Franta Bass, Silesia, age 13

Rifkele Gelbard, Germany, 1 day old

O children of the night,
 The endless night,
 We will rock you to sleep in our dreams.
 We will hold you like a long deep breath,
 And remember you with every sigh.
 We will find the sun again for you,
 And our flowers will be yours to smile upon.
 We will cradle you in our hearts,
 Gently wipe the tears like stars,
 And sing you memories,
 And sing you memories.

We Remember

We remember our six million, who died when madness ruled, and evil darkened the earth. We remember those of whom we know, and those whose very names are lost.

*We cherish the memory of those who died as martyrs;
those who died resisting, and those who died in terror.*

We mourn for all that died with them: their goodness and their wisdom, which could have done so much to ennoble and enrich humanity; their genius and wit; their learning and laughter.

They are like candles that shine from the darkness of those years, and in their light we know what goodness is.

We salute those men and women who had the courage to stand outside the mob, to save us, and to suffer with us. They, too, are God's witnesses, and sources of hope when we are tempted to despair.

May such times never come again, and may the suffering of our people not be in vain. In our daily fight against cruelty and prejudice, tyranny and persecution, their memory gives us strength.

Ani Maamin

אָנִי מַאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ. וְאֶף עַל־פִּי
שְׂיִתְמַהֲמֶיּהָ עִם כָּל זֶה אֶחָפֶּה לוֹ בְּכֹל יוֹם שְׂיִבּוֹא:

I believe with perfect faith in the coming of the Messiah. And even if he be delayed, I will still await him each day.

*El Maleh Raḥamim**Prayer for the Martyrs of the House of Israel and all Humanity*

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצֵא מְנוּחָה נְכוֹנָה
 תַּחַת כַּנְּפֵי הַשְּׁכִינָה. בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים כְּזֹהֵר הַרְקִיעַ
 מְזַהְרִים. אֶת נְשָׁמוֹת כָּל אֵלֶּה שְׁמָסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם:
 בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם: אָנָּה יְיָ בְּעַל הַרְחָמִים הַסְתִּירָם בְּסִתְרֵךְ
 כְּנַפְיֶךָ לְעוֹלָמִים. וְצָרֹר בְּצָרֹר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם: אֲתָה יְיָ
 הוּא נִחַלְתָּם: וַיְהִיָּה חֶלְקָם שְׁלוֹם וְשְׁלוֹהָ עִם כָּל הַצְּדִיקִים
 וְהַיְשָׁרִים וְהַתְּמִימִים שֶׁהִלְכוּ לְעוֹלָמָם. וְנֹאמַר אָמֵן:

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance all those of the house of Israel and of all peoples who, in our day and through all the generations, gave their lives for the sanctification of thy name, and for the honor of the House of Israel and all Humankind, among all the holy and pure whose radiance is as the brightness of the firmament. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. And may we strive to be worthy of their sacrifices and love. Amen.

I Say Yes

From The Third Pillar by Holocaust survivor Soma Morgenstern:

I know how difficult, how dangerous, how piteous it is to be a human being. I know, too, how fair and great and glorious it is to be a human being. Therefore whenever ten are assembled

I say: Yes — to the greatness of the Creator;

I say: Yes — to the holiness of the Creator;

I say: Yes — to the eternity of the Creator.

Thrice each day do I say:

Yes — to the greatness, to the holiness, to the eternity of the Creator, and of the Creation of all creatures:

Yit-gadal Vi-yit-kadash Shi-may Raba!

Continue with Mourner's Kaddish, page 621.

In spite of Auschwitz, we say Yes to being human.

In spite of Terezin, we say Yes to the Creator.

In spite of Dachau, we say Yes to the created world.

We affirm the hope of two thousand years,

To be a free people in our own land,

The Land of Zion and Jerusalem,

Now realized in the State of Israel.

Continue with Hatikvah, page 344.

PRAYERS FOR YOM HAZIKARON
DAY OF REMEMBRANCE FOR ISRAEL'S FALLEN HEROES

Observed on the day preceding Yom HaAtzmaut

The Silver Platter

Natan Alterman

“A state is not handed to a people on a silver platter”

— Chaim Weizmann

The earth grows still. The lurid sky slowly pales

Over smoking borders.

Heartsick, but still living a people stands by

To greet the uniqueness of the miracle.

Readied, they wait beneath the moon

Wrapped in awesome joy, before the light.

Then, soon,

A girl and boy step forward,

And slowly walk before the waiting nation;

In work garb and heavy-shod they climb

In stillness.

Wearing yet the dress of battle, the grime

Of aching day and fire filled night,

Unwashed, weary unto death, not knowing rest,

But wearing youth like dewdrops in their hair,

Silently, the two approach,

And stand.

Are they of the quick or of the dead?

Through wondering tears, the people stare.

“Who are you, the silent two?”

And they reply: “We are the silver platter

Upon which the Jewish State was served to you.”

And speaking, fall in shadow at the nation's feet.

Let the rest in Israel's chronicles be told.

El Maleh Raḥamim

Prayer for Israel's Soldiers and Heroes

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמַּיִצָּא מְנוּחָה נְכוֹנָה
 תַּחַת כַּנְּפֵי הַשְּׁכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ
 מְזֹהָרִים. אֶת נְשָׁמוֹת חַיְלֵי צְבָא הַגָּנָה לְיִשְׂרָאֵל שִׁמְסְרוּ נַפְשָׁם
 עַל קְדֻשַׁת הַשֵּׁם. הָעָם. וְהָאָרֶץ: מִנְּשָׂרִים קָלוּ וּמְאָרִיוֹת גָּבְרוּ
 בְּהַחְלָצָם לְעִזְרַת הָעָם. וְהָרוּ בְּדָמָם הַשְּׁהוּר אֶת רַגְבֵי אֲדָמַת
 קְדֻשָׁנוּ: זָכַר עַקְדָּתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאַתָּנוּ
 לְעוֹלָמִים: בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם: אָנָּה יְיָ בַּעַל הַרְחָמִים
 הַסְּתִירָם בְּסֶתֶר כַּנְּפִיד לְעוֹלָמִים. וּצְרוּר בְּצְרוּר הַחַיִּים אֶת
 נְשָׁמוֹתֵיהֶם: אֲתָה יְיָ הוּא נַחֲלָתָם: וַיְהִי חֶלְקָם שְׁלוֹם וְשְׁלוֹה
 עִם כָּל הַצְּדִיקִים וְהַיְשָׁרִים וְהַתְּמִימִים שֶׁהָלְכוּ לְעוֹלָמָם.
 וְנֹאמֵר אָמֵן:

O God, full of compassion, whose presence fills the high heavens, hold in loving remembrance among all the holy and pure whose radiance is as the brightness of the firmament, the souls of the soldiers of the Israel Defense Forces who gave their lives for the sanctification of thy name, and for the security of our people and land. They were swifter than eagles and stronger than lions as they led the way to the aid of our people. Their sacred blood permeates every crevice of our Holy Land. The memory of their sacrifice and heroism is never-ending. Master of Mercy, we beseech thee, nestle them in the hovering shelter of thy wings, and bind them in the bond of eternal life. Thou art now their destiny. Grant them peace, together with all the righteous, the upright, and the innocent who have achieved their eternity. Amen.

Continue with the Mourner's Kaddish, page 621.

PRAYERS FOR YOM HAATZMAUT ISRAEL INDEPENDENCE DAY

5 Iyar

The observance of Yom HaAtzmaut may vary. If 5 Iyar is on Friday or Shabbat, it is observed on the preceding Thursday. If it is on Monday, it is postponed to Tuesday. The date is established by the Israeli Keneset.

FOR ZION AND JERUSALEM, I WILL NEVER BE SILENT

לְמַעַן צִיּוֹן לֹא אֶחְשָׁה וְלְמַעַן יְרוּשָׁלַיִם לֹא אֶשְׁקוּט.
עַד-יֵצֵא כְנֶגֶה צְדָקָה וְיִשׁוּעַתָּה כְּלַפִּיד יִבְעָר:

For Zion's sake I will not hold my peace,
and for Jerusalem's sake I will not rest,
until her righteousness beams with radiance,
and her deliverance as a flaming torch.

Isaiah 62:1

Israel: Destiny and Destination

From the writings of David Ben Gurion

Edited by Rabbi Howard V. Lifshitz

After our 4,000 years of world history and many countries,
we have come back to the place of our origin,

And for the third time
we have established the sovereignty of Israel.

In the re-establishment of the Jewish State
it was the Jewish spirit which triumphed:

The moral and spiritual supremacy of the nation and the
vision and mission that began with the Patriarchs.

Two basic assumptions underlie
all our work in Israel:

To be like all the nations
and to be different from all the nations.

We want to be a free people, independent
and equal in rights in the family of nations.

We also aspire to be different from all the nations in our
spiritual elevation and in the character of our model society,

A society founded on freedom, cooperation and fraternity with all Jews and the whole of the human race.

The vision which is the secret of our survival is that of building in the Homeland a Jewish people which men everywhere will laud and emulate.

Its life, economy, society, culture, and internal and external policies must be based on the teachings of the prophets:

The lessons of justice,
mercy and peace.

The State of Israel will be judged not by its wealth and military strength nor by its technology,

But by its moral worth
and human values.

Israel's only ally is the Diaspora, whence it sprang and continues to draw the strength through which it is being rebuilt.

There is an indestructible bond,
a bond of life and death, between them.

A community of destiny and destination joins together indissolubly the State of Israel and the Jewish people.

This partnership is not laid down in any covenant signed and sealed. It is written in Jewish history, in the heart of every Jew loyal to our people.

Sounding the Shofar

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל. וּבָאוּ הָאֲבָדִים בְּאֶרֶץ
 אַשּׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ
 בְּירוּשָׁלַיִם:

And it shall come to pass in that day, that the great *Shofar* shall be sounded, and those who were lost in the land of Assyria, and those dispersed in the land of Egypt, shall come and worship the Lord on the holy mountain in Jerusalem.

Isaiah 27:13

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵינוּ. וְשֵׂא נֵס לְקַבֵּץ גְּלוֹתֵינוּ.
 וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ:

Sound the great *Shofar* announcing the liberation of the House of Israel. Raise the banner for the ingathering of our dispersed; and gather us together in Zion from the four corners of the earth.

The Shofar is sounded.

תְּקִיעַה גְּדוֹלָה:

TIKIYA GEDOLAH!

Proclaiming the Year of Israel's Independence

הַיּוֹם _____ שָׁנִים לְעִצְמָאוֹת וְחֵירוּת
מְדִינַת יִשְׂרָאֵל:

This is the _____ anniversary
of the independence and the freedom
of the State of Israel.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe,
who has blessed us with life, sustained us and enabled
us to reach this *Yom HaAtzmaut*.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

NEXT YEAR IN JERUSALEM!

*Continue with the Prayer for the Welfare of the State of Israel
and Hatikvah, page 344.*

PRAYERS FOR YOM YERUSHALAYIM JERUSALEM REUNIFICATION DAY

28 Iyar

Psalm 122

שִׁיר הַמַּעֲלוֹת לְדָוִד.
 שְׁמַחְתִּי בְּאֲמָרִים לִי בֵּית יְהוָה גִּלְדֹּךָ:
 עֲמָדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלָּיִם:
 יְרוּשָׁלָּיִם הַבְּנוּיָה כְּעִיר שְׁחִבְרָה-לָּהּ יַחְדָּו:
 שָׁשׂוּ עָלוּ שְׂבָטִים שְׂבָטֵי-יָהּ.
 יַעֲדוּת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְהוָה:
 כִּי שָׁמָּה יָשָׁבוּ כְּסָאוֹת לְמִשְׁפָּט. כְּסָאוֹת לְבֵית דָּוִד:
 שְׁאַלוּ שְׁלוֹם יְרוּשָׁלָּיִם. יִשְׁלִי אֱהַבְיָךָ:
 יְהִי-שְׁלוֹם בְּחֵילֶךָ. שְׁלוֹה בְּאֲרָמְנוֹתֶיךָ:
 לְמַעַן אַחֲי וְרַעֲי אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ:
 לְמַעַן בֵּית-יְהוָה אֶלֶּהֶינוּ אֲבַקֶּשֶׁה טוֹב לָךְ:

A Song of Pilgrims to Jerusalem. Of David.

I rejoiced when they told me

Let us go up to the House of the Lord.

Our feet were standing in your gates, O Jerusalem!

Jerusalem is rebuilt, a city united!

The tribes ascend, the tribes of the Lord.
 Their presence is testimony to Israel's faithfulness,
 Thanksgiving to the Lord's grandeur.

The thrones of justice stood there,
 The thrones of the House of David.

Pray for the peace of Jerusalem.
 Those who love you will be contented.

May peace be within your walls,
 Tranquility in your palaces.

For the sake of my companions and friends,
 I ever will say, Peace be within you.

For the sake of the House of the Lord our God,
 I yearn only for your well-being.

Isaiah 66:10

שִׂמְחוּ אֶת־יְרוּשָׁלַיִם וְגִילוּ בָּהּ כָּל־אֹהֲבֶיהָ.
 שִׂישׂוּ אֶתְּהָ מְשׁוֹשׂ כָּל־הַמְתַאֲבְלִים עָלֶיהָ:

Rejoice with Jerusalem, all who love her.
 Be jubilant, all who were in mourning for her.

The Peace of Jerusalem

Abraham Joshua Heschel

Jerusalem is a witness, an echo of eternity.

She is the city where waiting for God was born.

Jerusalem is waiting for the prologue of redemption.

She is the city where the hope for peace was born.

Jerusalem inspires prayer: an end to rage and violence.

She is holiness in history, memory and assurance.

The stones of Jerusalem heard the promise of Isaiah:

*“In time to come all people shall stream to Jerusalem,
eager to learn of God’s ways and to walk in God’s paths.*

“For Torah comes from Zion,

The word of the Lord from Jerusalem.”

Jerusalem’s past is a prelude.

She is never at the end of the road.

Jerusalem is the promise of peace and God’s presence.

The word of the Lord from Jerusalem declares:

*“They shall beat their swords into ploughshares,
their spears into pruning hooks.*

“Nation shall not lift sword against nation,
nor shall they experience war anymore.”

Jerusalem is the joy of the earth;

may her peace and prosperity lead us to song.

May we witness the peace of Jerusalem;

may those who love her prosper.

*May we all be embraced by her promise:
peace and God’s presence. Amen.*

Yerushalayim Shel Zahav

אֲוִיר הָרִים צָלוּל כִּיּוֹן, וְרִיחַ אָרָנִים,
נִשָּׂא בְרוּחַ הָעֲרָבִים, עִם קוֹל פְּעֻמוֹנִים.
וּבִתְרֵדִמַת אֵילָן וָאֶבֶן, שְׂבוּיָהּ בַחֲלוּמָהּ,
הָעִיר אֲשֶׁר בְּדַד יוֹשֶׁבֶת וּבִלְבָּהּ חוֹמָהּ.

יְרוּשָׁלַיִם שֶׁל זָהָב, וְשֶׁל נְחָשֶׁת, וְשֶׁל אֹר,
הֵלֵא לְכֹל שִׁירֶיךָ אֲנִי כְּנוֹר.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם, לְשׁוּק וּלְכַפֵּר,
שׁוֹפֵר קוֹרָא בְּהַר הַבַּיִת, בְּעִיר הָעֵתִיקָה.
וּבִמְעָרוֹת אֲשֶׁר בַּסַּלַע, אֲלֵפֵי שְׁמֹשׁוֹת זוֹרְחוֹת,
וְשׁוֹב נִרְד אֶל יַם־הַמֶּלַח בְּדֶרֶךְ יְרִיחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב, וְשֶׁל נְחָשֶׁת, וְשֶׁל אֹר,
הֵלֵא לְכֹל שִׁירֶיךָ אֲנִי כְּנוֹר.

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ, וְלָךְ לְקֶשֶׁר כְּתָרִים,
קִטְנָתִי מִצְעִיר בְּנִיךָ, וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים.
כִּי שְׁמֶךָ צוֹרֵב אֶת הַשְּׁפָתַיִם, כְּנִשְׁיֶקֶת־שָׂרָף,
אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.

יְרוּשָׁלַיִם שֶׁל זָהָב, וְשֶׁל נְחָשֶׁת, וְשֶׁל אֹר,
הֵלֵא לְכֹל שִׁירֶיךָ אֲנִי כְּנוֹר.

Jerusalem of Gold

The mountain air is clear as wine, fragrant with the scent of pine,
 And we are wafted aloft on the evening breeze
 to the sound of bells.

As tree and stone drift in sleep, she is captured in a dream,
 This city that sits solitary and apart, a wall within her heart.

Jerusalem of gold, of copper and of light,
 Behold, for all your songs, I am your harp.

We have returned to the water cisterns,
 the marketplace and the square.
 The *Shofar* calls from the Mount of the Temple
 in this city of history.

And deep in rock-hewn caves, thousands of suns are ablaze,
 And again we can travel to the Dead Sea along the Jericho road.

Jerusalem of gold, of copper and of light,
 Behold, for all your songs, I am your harp.

As I come this day to sing to you,
 and tie knots of crowns upon your head,
 I am smaller than the youngest of your children,
 lesser than the last of your bards.
 But your name fires my lips, like the kiss of a Seraph;
 I cannot forget thee, O Jerusalem, city all of gold.

Jerusalem of gold, of copper and of light,
 Behold, for all your songs, I am your harp.

PRAYERS FOR TISHA B'AV

*Eli Tzion**An elegy of mourning for the sorrows of Zion*

אֵלֵי צִיּוֹן וְעָרִיָּה. כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
 וְכִבְתּוּלָה חֲגַרְת־שֶׁק. עַל-כַּעַל נְעוּרֶיהָ:

עָלֵי אַרְמוֹן אֲשֶׁר נָטַשׁ. בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.
 וְעַל בֵּיאת מְחַרְפֵי אֵל. בְּתוֹךְ מְקַדֵּשׁ חֲדָרֶיהָ:

עָלֵי גְלוּת מְשַׁרְתִּי אֵל. נְעִימֵי שִׁיר זְמָרֶיהָ.
 וְעַל דָּמָם אֲשֶׁר שָׁפַךְ. כְּמוֹ מֵימֵי יְאוּרֶיהָ:

עָלֵי הַגִּיּוֹן מְחוּלֵיהָ. אֲשֶׁר דָּמָם בְּעָרֶיהָ.
 וְעַל וַעַד אֲשֶׁר שָׁמַם. וּבִטּוֹל סִנְהֶדְרֶיהָ:

עָלֵי זְבַחֵי תְּמִידָהּ. וּפְדִיּוֹנֵי כְּבוֹרֶיהָ.
 וְעַל חֲלוּל כְּלֵי הַיֵּכָל. וּמִזְבַּח קְטוֹרֶיהָ:

עָלֵי טַפֵּי מְלַכְיָהּ. בְּנֵי דָוִד גְּבִירֶיהָ.
 וְעַל יַפְיָם אֲשֶׁר חָשַׁךְ. בְּעֵת סְרוּ כְּתָרֶיהָ:

PRAYERS FOR TISHA B'AV*Eli Tzion*

Wail, O Zion, and her cities, too,
 like a woman in her birth-writhings,
Like a maiden garbed in sackcloth,
 mourning the beloved of her youth;

For the palace uprooted, because of the guilt of the flock, her herd,
And because of the blasphemers of God who have come,
 violating the inner chambers of the Holy Place;

For the exile of the servants of God,
 those who sang sweet Temple songs,
And for their blood spilt, flowing like the waters in her rivers;

For the music of the dance, now silent in the cities,
And for the deserted gathering places,
 and the abolition of the Sanhedrin courts;

For her daily sacrifices and the redemption ceremonies
 of her first-born,
And for the desecration of the holy vessels and the altar of incense;

For the children of her kings, descendents of David, her champion,
And for the radiance now blackened, her crowns stripped away;

עֲלֵי כְבוֹד אֲשֶׁר גָּלָה. בְּעֵת חֲרַבַּן דְּבִירֶיהָ.
וְעַל לַחֲץ אֲשֶׁר לָחֵץ. וְשֵׁם שְׁקִים חֲגוּרֶיהָ:

עֲלֵי מַחֲץ וְרֹב מְכוֹת. אֲשֶׁר הִכּוּ נְזִירֶיהָ.
וְעַל נִפּוּץ אֵלֵי סֶלַע. עוֹלָלֶיהָ נְעָרֶיהָ:

עֲלֵי שְׂמַחַת מְשֻׁנְאִיהָ. בְּשַׁחֲקָם עַל שְׂבָרֶיהָ.
וְעַל עֲנוּי בְּנֵי-חֹרֵין. נְדִיבֶיהָ טְהוּרֶיהָ:

עֲלֵי פֶשַׁע אֲשֶׁר עָוְתָה. סֵלּוּל דָּרָף אֲשׁוּרֶיהָ.
וְעַל צְבָאוֹת קְהָלֶיהָ. שְׁזוּפִיָּה שְׁחוּרֶיהָ:

עֲלֵי קוֹלוֹת מְחַרְפֵּיהָ. בְּעֵת רַבּוּ פְגָרֶיהָ.
וְעַל רִגְשַׁת מְגַדְפֵיהָ. בְּתוֹף מְשָׁכַן חֲצֵרֶיהָ:

עֲלֵי שְׂמֵךְ אֲשֶׁר חָלַל. בְּפִי קָמִי מְצָרֶיהָ.
וְעַל תַּחֲזֵן יְשׁוּעוֹ לָךְ. קָשׁוּב וּשְׁמַע אֲמָרֶיהָ:

אֵלֵי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
וְכִבְתוּלָהּ חֲגַרְת־שָׁק. עַל-בַּעַל נְעוּרֶיהָ:

For the Glory of God driven into exile
 when the inner chamber was razed,
And for the oppressor's torture that girded her with sackcloth;

For the awful, relentless blows with which
 her Nazirites were struck,
And for her children and youth whose skulls
 were crushed upon rock;

For the joy of those who hated her, laughing over her brokenness,
And for the torture of the free-born, the noble and the pure;

For the sin she committed by walking a crooked path,
And for the host of her communities, now burned and black;

For the triumphant shouts of the conquerers,
 cheering as the corpses mounted,
And for the celebration of the contemptuous
 in the courtyards of the Temple;

For thy name which was profaned in the mouths
 of her arrogant enemies,
And for thy people's plea, as they cry to thee,
 be attentive and listen to her words.

Wail, O Zion, and her cities, too,
 like a woman in her birth-writhings,
Like a maiden garbed in sackcloth,
 mourning the beloved of her youth.

*Yerushalayim**From the peak of Mt. Scopus, Peace to you, O Jerusalem!*

מֵעַל פְּסַגַּת הַר הַצּוֹפִים שְׁלוֹם לְךָ יְרוּשָׁלַיִם.
 מֵעַל פְּסַגַּת הַר הַצּוֹפִים אֲשַׁתְּחֶה לְךָ אַפָּיִם.
 מֵאֵה דוֹרוֹת חָלַמְתִּי עֲלֶיךָ. לְזִכּוֹת לְרֵאוֹת בְּאוֹר פְּנֵיךָ.

יְרוּשָׁלַיִם! יְרוּשָׁלַיִם! הָאֵירִי פְּנֵיךָ לְבָנְךָ!

יְרוּשָׁלַיִם! יְרוּשָׁלַיִם! מִחֲרִבּוֹתֶיךָ אֲבָנְךָ!

מֵעַל פְּסַגַּת הַר הַצּוֹפִים שְׁלוֹם לְךָ יְרוּשָׁלַיִם.
 אֲלֵפֵי גוֹלִים מְקַצּוֹת כָּל תֵּבֵל נוֹשְׂאִים אֵלֶיךָ עֵינָיִם.
 בְּאֲלֵפֵי בְרָכוֹת הָיִי בְרוּכָה. מְקַדֵּשׁ מְלֶךְ עִיר מְלוּכָה.

יְרוּשָׁלַיִם! יְרוּשָׁלַיִם! אֲנִי לֹא אֶזוֹז מִפֶּה!

יְרוּשָׁלַיִם! יְרוּשָׁלַיִם! יָבֵא הַמַּשִּׁיחַ. יָבֵא!

Psalm 137:5-6

אִם-אֲשַׁכַּחְךָ יְרוּשָׁלַיִם תִּשְׁכַּח יְמֵינִי:

תִּדְבַק-לְשׁוֹנִי לְחִכֵּי אִם-לֹא אֲזַכְרֶכִּי.

אִם-לֹא אֶעֱלֶה אֶת-יְרוּשָׁלַיִם עַל רֹאשׁ שְׂמֹחֲתִי:

Yerushalayim

From the peak of Mount Scopus, peace to you, O Jerusalem!
 From the peak of Mount Scopus, I bow low,
 face to the ground, to you.
 For a thousand generations I have dreamt of you,
 longed to merit seeing the light of your countenance.

Jerusalem, Jerusalem, cast the light of your face upon me!
 Jerusalem, Jerusalem, from the ruins, I swear,
 I will rebuild thee!

From the peak of Mount Scopus, peace to you, O Jerusalem!
 Thousands of exiles, from the ends of the earth,
 lift their eyes to you.
 Be blessed with thousands of blessings, God's holy place,
 city of royalty.

Jerusalem, Jerusalem, I will not move from here!
 Jerusalem, Jerusalem, the Messiah will come,
 surely will come!

Psalm 137:5-6

If I forget thee, O Jerusalem,
 may my right hand forget all its cunning.
 May my tongue cleave to my palate if I remember thee not,
 If I do not raise Jerusalem above what gladdens me most.

LIGHTING OF THE HANUKKAH LAMP

The *Hanukkah* candles or oil lamps are lit each evening after the stars come out. On the first night, a single flame is kindled at the far right. On each succeeding evening, candles or oil are added from right to left. Since the newest candle or lamp is lit first, the lighting proceeds from left to right.

The blessings are chanted while holding the lit *Shamash*, but the candles are not lit until the appropriate *brachot* for each night are completed.

The candles may not be used for any practical purpose; they are only to be seen, as testimony to the miracle of *Hanukkah*. Therefore, only the *Shamash* is used in lighting the candles designated for each day.

On Friday night, the *Hanukkah* lamp is lit before the *Shabbat* candles. Larger candles must be used so that they will burn at least one-half hour after the stars come out; in this case, they need to burn for approximately one and one-half hours.

On Saturday night, the candles are lit in the synagogue before *Havdalah*. At home, they are lit after *Havdalah*.

Hanukkah Blessings

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצַּוְנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we kindle the lights of *Hanukkah*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who performed wonders for our ancestors in the days of the Maccabees, at this season of the year.

On the first night add:

(If the Hanukkah lamp was not lit on the first night, this brachah is recited the first time it is lit, whichever night that may be.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲנֻכָּה וְקִיּוּמָנוּ וְהַגִּיעָנוּ
לְזֶמַן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us and enabled us to reach this happy season of *Hanukkah*.

After lighting the candles

הַנִּירוֹת הַלְלוּ אֲנַחְנוּ מְדַלִּיקִין עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת וְעַל
הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה עַל יְדֵי כַּהֲנֵיךְ הַקְּדוֹשִׁים. וְכָל שְׂמוֹנֵת יָמֵי חֲנֻכָּה
הַנִּירוֹת הַלְלוּ קֹדֶשׁ הֵם. וְאֵין לָנוּ רְשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא
לְרְאוֹתָם בְּלִבָּד. כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסֶּיךָ
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ:

We kindle these lights of *Hanukkah* in remembrance of thy wonders and marvelous deliverances for our ancestors through thy holy priests, the Maccabees, in ancient days, at this season of the year. These lights are sacred, and during all eight days of *Hanukkah* we may make no practical use of them, but only gaze upon them in order to give thanks and praise to thee, O God, for thy wonders and marvelous deliverances.

Maoz Tzur

מְעוֹז צוֹר יִשׁוּעָתִי לְךָ נֶאֱדָה לְשַׁבַּח.

תְּכוּן בַּיִת תְּפַלְתִּי וְשֵׁם תוֹדָה נִזְבַּח.

לַעֲת תִּכְיֶן מִטְּבַח [Nusah Seder Avodah] נִמְצָא מְנוּחַ]

מִצָּר הַמְּנַבַּח.

אָז אֶגְמֹר בְּשִׁיר מְזִמּוֹר חֲנֻכַּת הַמְּזִבַּח:

רְעוֹת שְׁבָעָה נִפְשֵׁי בִּיגוֹן כָּחִי כְּלָה.

חַיֵּי מְרָרוּ בְּקִשֵׁי בְּשַׁעְבוֹד מְלָכוֹת עֲגָלָה.

וּבְיָדוֹ הִגְדוּלָה הוֹצִיא אֶת הַסְּגָלָה.

חֵיל פְּרָעָה וְכָל זֶרְעוֹ יִרְדוּ כְּאֶבֶן בְּמִצוּלָה:

דְּבִיר קִדְשׁוֹ הֵיבִיאֲנִי וְגַם שָׁם לֹא שָׁקַטְתִּי.

וּבָא נוֹגֵשׁ וְהִגְלִי כִּי זָרִים עָבַרְתִּי.

וַיֵּין רַעַל מִסְכָּתִי כְּמַעַט שְׁעַבְרְתִּי.

קִץ בָּבֶל זָרְבָבֶל. לְקִץ שְׁבַעִים נוֹשַׁעְתִּי:

Maoz Tzur

Fortress, Rock of my liberation,
 To praise thee is my delightful privilege.
 Restore my House of Prayer,
 So there we can bring our offering of thanksgiving.
 When thou, Lord, will have vanquished

[*Nusah Seder Avodah*: When we shall have found rest from]

Our mortal enemies,
 Then I will be able to complete,
 With psalm-song,
 The dedication of the altar.

Troubles overwhelm my soul,
 Grief saps my strength,
 My life is embittered with hardship,
 Enslavement to Egyptian tyranny!
 But with God's great power,
 The precious ones were delivered.
 Pharaoh's army, all his seed,
 Sank like a rock in the depths of the Sea.

God brought me to the holy Sanctuary,
 But even there I had no peace.
 An oppressor came and exiled me,
 Because I worshipped gods who were not.
 The wine I poured so freely poisoned me,
 But no sooner had I left my land, it seemed,
 When Zirubavel appeared and led me out of Bavel.
 After seventy years, I was free!

כְּרוֹת קוֹמַת בְּרוֹשׁ בְּקֶשׁ אֲגָגִי בֶּן הַמִּדְתָּא.
 וְנִהְיֶתָה לוֹ לְפַח וּלְמוֹקֵשׁ וּגְאֹתוֹ וּנְשַׁבְתָּה.
 רֹאשׁ יְמִינִי נִשְׂאֵת וְאוֹיֵב שָׁמוּ מְחִיתָ.
 רַב בָּנָיו וְקִנְיָנָיו עַל הָעֵץ תִּלְיֶתָ:

יּוֹנִים נִקְבְּצוּ עָלַי אֲזִי בִימֵי חֲשָׁמַיִם.
 וּפְרָצוּ חוֹמוֹת מְגִדְלִי וְטַמְאוּ כָּל הַשְּׂמָנִים.
 וּמְנוֹתַר קִנְקֵנִים נַעֲשֶׂה גַם לִשְׂוֹשְׁנִים.
 בְּנֵי בֵינָה יְמֵי שְׂמוֹנָה קִבְּעוּ שִׁיר וּרְנָנִים:

חֲשׂוֹף זְרוּעַ קְדָשֶׁךָ וְקָרַב קֶץ הַיְשׁוּעָה.
 נָקוּם נִקְמַת דָּם עֲבָדֶיךָ מֵאֲמָה הַרְשָׁעָה.
 כִּי אָרְכָה לָנוּ הַיְשׁוּעָה וְאִין קֶץ לִימֵי הַרְעָה.
 דַּחַה אֲדַמּוֹן בְּצֵל צְלָמוֹן הָקָם לָנוּ רוּעִים שְׂבָעָה:

Rock of Ages

Rock of ages, let our song
 Praise thy saving power;
 Thou amidst the raging foe [*Nusah Seder Avodah: throng*]
 Wast our sheltering tower.
 Furious they assailed us,
 But thine arm [*Nusah Seder Avodah: thy help*] availed us,
 And thy word broke their sword,
 When our own strength failed us.

To cut down the cypress —
 That was the goal of the Agagite, son of Hamidatah;
 But his evil plan was his own snare and stumbling block.
 Thou, O Lord, put an end to his arrogance,
 Exalted the Benjaminite,
 And blotted out the name of the enemy.
 Haman's sons — and possessions —
 Hanged upon a tree!

Hellenic-Syrians gathered to do me in,
 Back in the days of the Hasmoneans.
 They breached my towering city walls,
 And defiled all the sacred oils.
 But from the last vial,
 Thy beloved ones, thy roses, received a miracle.
 Thy wise men, eight days they set aside,
 For song and jubilation.

Bare thy holy arm,
 And bring nigh permanent deliverance.
 Avenge the spilt blood of thy servants
 From the wickedness of the other nations.
 For it is taking too long for deliverance to come;
 Is there to be no end to evil times?
 Push back the red one,
 Push him deep into the obliterating shadows.
 And let the seven finally appear to shepherd us faithfully forever.*

* The seven shepherds are an allusion to Micah 5:4-5, “. . . When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes among men, and they shall waste the land of Assyria with the sword. . . .” The Talmud, Sukkah 52b, identifies the seven shepherds as “David in the middle; Adam, Seth, and Methuselah on his right; Abraham, Jacob and Moses on his left.” The eight princes are identified as Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, the Messiah and Elijah.

PURIM

Brachot Before the Reading of Megillat Esther

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזִמְן הַזֶּה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיֵינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ
לְזִמְן הַזֶּה:

Brachah after the Reading of Megillat Esther

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָרַב אֶת רִיבֵנוּ וְהִדֵּן אֶת
דֵּינָנוּ. וְהַנּוֹקֵם אֶת נַקְמָתָנוּ. וְהַמְשִׁילֵם גְּמוּלָ לְכֹל אֵיבֵי נַפְשָׁנוּ.
וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ: בְּרוּךְ אַתָּה יי הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מְכֹל
צָרֵיהֶם הָאֵל הַמּוֹשִׁיעַ:

PURIM

Brachot Before the Reading of Megillat Esther

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, and instructed us concerning the reading of the *Megillah* of Esther.

Blessed art thou, Lord our God, Ruler of the universe, who performed wonders for our ancestors in the days of Esther and Mordecai, at this season of the year.

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us and enabled us to reach this happy season of *Purim*.

Brachah after the Reading of Megillat Esther

Blessed art thou, Lord our God, Ruler of the universe, who defended and vindicated the cause of Israel, bringing punishment upon our oppressors, and delivering us from our enemies. Blessed art thou, Lord, God of deliverance.

Shoshanat Yaakov

שׁוֹשַׁנַּת יַעֲקֹב צְהֵלָה וְשִׁמְחָה.

בְּרֵאוֹתָם יַחַד תִּכְלֶת מְרֻדְכֵי:

תְּשׁוּעַתָּם הִיִּיתָ לְנִצָּחַ. וְתִקְוַתָּם בְּכֹל דּוֹר וְדוֹר.

לְהוֹדִיעַ שְׁפָל קַוְיָךְ לֹא יִבְשׁוּ.

וְלֹא יִפְלְמוּ לְנִצָּחַ כָּל הַחֹסִים בְּךָ:

שׁוֹשַׁנַּת יַעֲקֹב צְהֵלָה וְשִׁמְחָה.

בְּרֵאוֹתָם יַחַד תִּכְלֶת מְרֻדְכֵי:

אָרוֹר הַמֶּן אֲשֶׁר בִּקֵּשׁ לְאַבְדֵי.

בְּרוּךְ מְרֻדְכֵי הִיְהוּדֵי.

אָרוּרָה זֶרֶשׁ אֵשֶׁת מִפְחִידֵי.

בְּרוּכָה אֶסְתֵּר מְגִנָּה בַּעֲדֵי.

וְגַם חֲרֻבוֹנָה זְכוּר לְטוֹב:

שׁוֹשַׁנַּת יַעֲקֹב צְהֵלָה וְשִׁמְחָה.

בְּרֵאוֹתָם יַחַד תִּכְלֶת מְרֻדְכֵי:

Shoshanat Yaakov

Rose of Jacob, exuberant with joy

When together they saw Mordecai in blue robes of royalty.

Thou, O God, have ever been their liberator,

their hope from generation to generation.

To proclaim that all who wait confidently for thee

will never be shamed,

And all who rely upon thee shall never be disgraced.

Rose of Jacob, exuberant with joy

When together they saw Mordecai in blue robes of royalty.

Cursed be Haman, who tried to destroy me;

Blessed be Mordecai HaYehudi.

Cursed be Zeresh, wife of the one who terrorized me,

Blessed be Esther, who rose to defend me.

And Harvona too, may he be remembered for good.

Rose of Jacob, exuberant with joy

When together they saw Mordecai in blue robes of royalty.

שחרית לחול

SHAḤARIT LIḤOL

Morning Service for Weekdays

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*Yishtabah**Recited standing*

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
 בְּשִׁמְיִם וּבְאָרְץ: כִּי לֶךָ נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר
 וּשְׁבַחָה הַלֵּל וְזִמְרָה עִז וּמִמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה
 וְתִפְאָרֶת קִדְשָׁה וּמְלֻכוֹת. בְּרֻכּוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם:
 בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתְּשׁוּבָחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
 הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי הַעוֹלָמִים:

HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
 תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
 וְיִתְהַלֵּל שְׁמֵהּ דְקִדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכָל-

During the year

לְעֵלְא מִן כָּל

בְּרֻכְתָּא וְשִׁירָתָא תְּשׁוּבָחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא.
 וְאָמְרוּ אָמֵן:

Yishtabah*Recited standing*

Praised be thy name forever, our King, God and Ruler, great and holy, in the heavens and on the earth. To thee it is uplifting to chant psalms of praise and to sing hymns of thanksgiving, extolling thy power and thy dominion, thy supremacy and thy greatness, thy name and thy glory, thy holiness and thy sovereignty, now and evermore. Blessed art thou, Lord, God and King, whose greatness is expressed in Israel's songs of praise; Lord of wondrous deeds, who delights in song; King, God, everlasting.

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliah Tzibbur

בְּרָכוּ אֶת־יְהוָה הַמְּבָרָךְ:

Congregation, then Shaliah Tzibbur

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

YOTZAYR – We praise God, for Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ.
עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת הַפֶּל:

הַמְאִיר לְאָרֶץ וְלִדְרִים עֲלֵיהָ בְרַחֲמִים. וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל
יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מְה־רְבוּ מַעֲשֵׂיךָ יְהוָה. כָּל־
בְּחֻמָּה עֲשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנְךָ:

For an abridged Shaharit, continue on page 692.

הַמְּלֶךְ הַמְּרוֹמֵם לְבִדּוֹ מְאֹז הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא
מִימֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְּבִים רַחֵם עָלֵינוּ. אָדוֹן
עֲזָנוּ צוּר מְשַׁגְּבֵנוּ מָגֵן יִשְׁעֵנוּ מְשַׁגֵּב בַּעֲדָנוּ:

אֵל בְּרוּךְ גָּדוֹל דְּעָה הַכִּין וּפְעַל זְהָרֵי חֲמָה. טוֹב יֵצֵר כְּבוֹד
לְשִׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאִיו קְדוּשִׁים רוּמְמֵי
שְׂדֵי. תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדָשְׁתּוֹ: תַּתְּבָרֶךְ יי אֱלֹהֵינוּ עַל
שִׁבַּח מַעֲשֵׂה יְדֶיךָ. וְעַל מְאֹרֵי אוֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ. סְלָה:

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliah Tzibbur

PRAISE THE LORD, SOURCE OF ALL BLESSING.

Congregation, then Shaliah Tzibbur

PRAISED BE THE LORD, SOURCE OF ALL BLESSING, FOREVERMORE.

YOTZAYR

We praise thee, Lord our God, Ruler of the universe, who causes light and darkness to alternate, promotes peace, and creates all that is.

God gives light to the earth, gladdening with love those who dwell thereon, greeting us with kindness as day after day the work of creation is renewed. How manifold are thy works, Lord! In wisdom have they all been made; the earth is full of thy creation.

For an abridged Shaḥarit, continue on page 693.

Thou, exalted One, are Sovereign, singular forever, praised, glorified and exalted from ancient times to this very day. God of the universe, in thy great mercy have mercy on us, Master of our Strength, Rock of our Protection, our Shield and our Defense.

God. Blessed. Ultimate in knowledge. Who formed and fashioned the radiance of the sun. In goodness God created glory for the divine name. Luminaries were placed around God's strength. Points of holiness in God's heavenly host, ever exalting Shadai. Eternally recounting God's glory and holiness.

תִּתְּבַרְךָ צוּרֵנוּ מִלִּפְנֵי וְגַאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים: יִשְׁתַּבַּח שְׁמֶךָ
 לְעַד מִלִּפְנֵי. יוֹצֵר מִשְׁרָתִים. וְאֲשֶׁר מְשַׁרְתֵּנוּ כֻּלָּם עוֹמְדִים בְּרוּם
 עוֹלָם וּמִשְׁמִיעִים בִּירָאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ
 עוֹלָם: כֻּלָּם אֱהוּבִים כֻּלָּם בְּרוּרִים כֻּלָּם גְּבוּרִים. וְכֻלָּם עוֹשִׂים
 בְּאִמָּה וּבִירָאָה רְצוֹן קוֹנֵם: וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה
 וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפַאֲרִים
 וּמְעַרְצִים וּמְקַדִּישִׁים וּמְמַלְיָכִים –

– אֵת שֵׁם. הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא:
 וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזָה. וְנוֹתְנִים
 רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצֵרם בְּנִחַת רוּחַ. בְּשִׁפְהַ בְּרוּרָה
 וּבְנִעִימָה קְדוֹשָׁה כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירָאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה יְצָבֹאוֹת.

מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

וְהַאֲפִנִים וְחַיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
 שָׁרְפִים. לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

לֵאל בְּרוּךְ נְעִימוֹת יִתְנוּ: לְמֶלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ
 וְתִשְׁבַּחוּת יִשְׁמִיעוּ: כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה חֲדָשׁוֹת
 בְּעַל מְלַחְמוֹת זוֹרַע צְדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת
 נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת: הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד
 מְעֹשֶׂה בְּרֵאשִׁית.

Be thou praised for the excellence of thy creation; even for the luminaries which thou, Lord, have formed, and which everlastingly reveal thy glory. Be thou praised, our Rock, King and Redeemer, Creator of holy beings. May thy name be extolled forever, our King, Creator of heavenly attendants, all of whom proclaim aloud as one, in awe, the attributes of the Living God and Eternal King. All, in love; all, clearly; all, strongly; all reverentially doing the will of their Creator. And all of them open their mouths in holiness and purity, in song and psalm, to bless, extol, glorify and declare holy and royal —

— The Name of Almighty God, the King, magnificent and revered, supreme in holiness. And they each accept the yoke of the Kingdom of Heaven, one and all, and together they declare the holiness of their Creator, sweetly, in clear voice, with holy melody. All as one proclaim in awe:

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

And the divine, heavenly beings lift themselves toward the Seraphim, and in a thundering chorus of praise proclaim:

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

To God, who is praised, they sing sweetly. To God the eternal King, they sing hymns of praise. For it is God alone whose deeds are uniquely wondrous. God masters battle, sows seeds of righteousness, causes salvation to flower, and creates healing. Awesome in praises, God is Master of the miracle, as day after day the work of creation is renewed.

The abridged Shaḥarit continues here:

בְּאָמוּר. לְעֵשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ
עַל צִיּוֹן תִּפְאֵר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה יְיָ יוֹצֵר
הַמְּאוֹרוֹת:

AHAVAH RABAH – We praise God, for Revelation.

אֶהְבֶּה רַבָּה אֶהֱבֹתָנוּ יְיָ אֱלֹהֵינוּ. חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
חֲמֵלֶת עָלֵינוּ: אָבִינוּ מִלְּפָנֶיךָ בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ
וּתְלַמְּדֵם חֲקֵי חַיִּים. כֵּן תַּחֲנֹנֵנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאֵב
הַרְחֵמֵן הַמְּרַחֵם רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל
לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי
תְּלִמוּד תּוֹרַתְךָ בְּאֶהְבָּה: וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ
בְּמִצְוֹתֶיךָ. וַיִּחַד לְבַבֵּנוּ לְאֶהְבָּה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ
לְעוֹלָם וָעַד: כִּי בְשֵׁם קְדוּשַׁךְ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ נִגְיֵלָה
וְנִשְׁמָחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה וּכְנֹנוּ
בְּחִרְתָּ מִכָּל עַם וּלְשׁוֹן. וְקִרְבָּתָנוּ לְשִׁמְךָ הַגְּדוֹל. סְלָה. בְּאַמַּת
לְהוֹדוֹת לְךָ וּלְיִחְדְּךָ בְּאֶהְבָּה: בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאֶהְבָּה:

The abridged Shaḥarit continues here:

With the Psalmist we say: Praise to the Creator of the great luminaries whose kindness is ever-enduring. Cause a new light to shine over Zion, and may we all merit its radiance. Blessed art thou, Lord, Creator of lights.

AHAVAH RABAH

With abounding love and overflowing kindness, thou, Lord our God, have loved thy people Israel. Our Father, our King, who taught our ancestors who trusted in thee the laws of life, for their sake be gracious unto us also, and instruct us. All-merciful Father, we beseech thee to implant in our hearts the desire to understand thy will, to learn and to teach, to observe and, with love, to fulfill all the teachings of thy Torah. Give us insight into thy Torah that our hearts may cleave to thy commandments; and grant that we may love and revere thee with singleness of heart and never come to grief. Because we have ever had faith in thee, grant, we pray, that we may be gladdened and rejoice in the establishment of thy rule of justice, peace, and humanity on earth. Bring us to peace from the four corners of the earth, and march us with straight backs to our land. Indeed, thou, O God, have worked many deliverances, and called our ancestors from among the nations, bringing us nigh to thee, to serve thee forever and in truth, by acknowledging thee, and with love proclaiming thee the one and only God. Blessed art thou, Lord who, in thy love, has called thy people Israel to thy service.

SH'MA

*We proclaim God's Unity
and accept the "Yoke of Heaven."*

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד:

Congregation individually, whispered

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד:

The Study of Torah

וְאֶהְבֵּתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם עַל-לְבָבְךָ:
וּשְׁנַנְתָּם לְבִנְיָד וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטִטְפֹת בֵּין
עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 11:13-21

Observing the Mitzvot of the Torah

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאֶהֱבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדְּךָ
לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אֶף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה

SH'MA

Deuteronomy 6:4-9

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children, and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13-21

And if you will listen earnestly to my commandments which I give you this day, to love and serve the Lord your God with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and God will restrain the heavens so that there will be no rain, and the soil will yield no produce,

לֹא תִתֵּן אֶת־יְבוּלָה וְאֶבְדָּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבֵּה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹה עַל־לִבְכֶם וְעַל־
 גַּפְשֵׁכֶם וּקְשִׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
 נִשְׁפַע יְהוָה לְאַבְחִיכֶם לְתַת לָהֶם פִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Numbers 15:37-41

Parashat Tzitzit, remembering the Exodus

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם
 וְנִתְּנוּ עַל־צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
 אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ
 אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Shaliah Tzibbur:

יְי אֱלֹהֵיכֶם אָמֵת:

and you will rapidly disappear from the land which the Lord is giving you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand, and for frontlets between your eyes. Teach them to your children. Speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates. And then may your days, and the days of your children, be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37-41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be a reminder for you, so that when you look upon the fringe you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them. Thus, you will remember to do all my commandments and be consecrated unto your God. I, the Lord, am your God, who brought you out of the land of Egypt to be your God; I, the Lord, am your God.

Shaliah Tzibbur:

THE LORD YOUR GOD IS TRUTH.

EMET VI-YATZIV – We praise God, for Redemption.

אָמֵת וַיִּצִיב וַנְכוּן וְקִים וַיִּשֶׁר וַנְּאָמֵן וְאֶהוּב וְחָבִיב וַנַּחֲמֵד
וְנַעֲמִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמְקַבֵּל וְטוֹב וַיְפִיּה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אָמֵת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מִגֵּן
יִשְׁעֵנו: לְדֹר וָדֹר הוּא קִים וּשְׁמוֹ קִים וְכִסְאוֹ נְכוּן וּמְלֻכוֹתוֹ
וְאֶמוּנָתוֹ לְעַד קִימָת: וּדְבָרָיו חַיִּים וְקִימִים. נְאֻמָּנִים וְנַחֲמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וְקִים לְעוֹלָם וָעֶד.
אָמֵת וְאֶמוּנָה חֹק וְלֹא יַעֲבֹר: אָמֵת שְׂאֵתָה הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ: גְּאֻלָּנוּ גְּאֻל אֲבוֹתֵינוּ
יוֹצֵרְנוּ צוּר יִשׁוּעָתָנוּ. פּוֹדְנוּ וּמְצִילָנוּ מֵעוֹלָם שְׁמֶךָ. אֵין
אֱלֹהִים זוֹלָתְךָ:

עֲזַרְת אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אֲחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר: בְּרוּם עוֹלָם מוֹשֶׁבֶךָ וּמִשְׁפָּטְךָ.
וְצִדְקָתְךָ עַד־אֶפְסֵי־אָרֶץ: אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ: אָמֵת אֶתָּה הוּא אֲדוֹן לְעַמְּךָ
וּמֶלֶךְ גְּבוּר לְרִיב רִיבִים: אָמֵת אֶתָּה הוּא רֵאשׁוֹן וְאֶתָּה הוּא
אֲחֲרוֹן וּמְבַלְעֶדֶיךָ אֵין לָנוּ מֶלֶךְ גְּאֻל וּמוֹשִׁיעַ: מִמְּצָרִים
גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָּתָ
וּבְכוֹרֶיךָ גְּאֻלָּתָ. וַיִּם סוּף בְּקַעַת וְזָדִים טְבַעַת וַיְדִידִים הֵעֲבַרְתָּ.
וַיְכַסּוּ־מִים צָרִיהֶם אָחַד מֵהֶם לֹא נוֹתַר: עַל זֹאת שְׁבַחוּ
אֶהוּבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבַּחוֹת

EMET VI-YATZIV*Responsively**Selected from the Hebrew*

True and firm, stable and enduring
 Is this word unto us, forever and ever.

So it was for the earliest and for the later generations,
 True and faithful, a teaching unchangeable.

It is true that thou, Lord, are our God and the God of our ancestors;
 Our King, the King of our ancestors;

Our Redeemer, the Redeemer of our ancestors;
 Our Creator and the stronghold of our help.

Our Deliverer and our Savior has been thy name from everlasting;
 There is no God besides thee.

Thou, Lord, were the help of our ancestors in the days of old;
 The Protector and Helper of their children in every generation.

It is true that thou, Lord, are first and last,
 And besides thee we have no Ruler, Redeemer or Savior.

Thou alone, Lord our God, set us free from Egypt,
 And liberated us from its bondage.

Thou alone divided the Sea
 And led thy beloved through it as on dry land.

For this they praised and extolled thee, God;
 They sang hymns and songs,
 benedictions and thanksgivings unto thee,
 Living and eternal King.

בְּרָכוֹת וְהוֹדָאוֹת לְמַלְךְ אֵל חַי וְקַיִם. רַם וְנִשְׂא גְדוֹל וְנוֹרָא
 מִשְׁפִּיל גְּאִים וּמַגְבִּיָּה שְׁפָלִים. מוֹצִיא אַסִּירִים וּפּוֹדֶה עֲנָוִים
 וְעוֹזֵר דָּלִים. וְעוֹנֶה לְעַמּוֹ בְּעַת שׁוּעָם אֱלֹיוֹ: תְּהִלּוֹת לְאֵל
 עֲלִיּוֹן. בְּרוּךְ הוּא וּמְבָרְךְ: מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלֵם:

Shaliah Tzibbur and congregation

מִי־כַמְכָּה בְּאֵלֵם יְהוָה. מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ.
 נוֹרָא תְּהִלַּת עֲשֵׂה פְּלֵא:

Congregation individually, then Shaliah Tzibbur

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
 יְחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shaliah Tzibbur and congregation

יְהוָה יִמְלֹךְ לְעֵלָם וָעַד:

Congregation rises.

Congregation individually, then Shaliah Tzibbur

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֶה כְּנַאֲמְךָ יְהוּדָה
 וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ. קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה
 יי גְּאֵל יִשְׂרָאֵל:

Thou, Lord, are high and exalted, great and awe-inspiring;
 Bringing low the haughty and raising up the lowly;
 Freeing the captive and delivering the humble;
 Helping the forlorn and answering thy people
 when they cry unto thee.

Praises unto thee, God Supreme!
 Blessed art thou, Source of all our blessings.

Moses and the Children of Israel
 chanted unto thee with great joy,
 And in united chorus they sang:

Shaliah Tzibbur and congregation

Who is like thee, Lord, among those acclaimed as divine?
 Who is like thee, glorious through holiness,
 Awe-inspiring in deeds, doing wonders?

Congregation individually, then Shaliah Tzibbur

Thy redeemed people praised thee with a new song
 on the shore of the Sea.
 As one they all gave thanks, and, proclaiming thee King,
 they sang:

Shaliah Tzibbur and congregation

The Lord reigns forever and ever.

Congregation rises.

Congregation individually, then Shaliah Tzibbur

Rock of Israel, come to Israel's aid, and deliver Judah and Israel
 in accordance with thy word. Our Redeemer is known by the name
 Lord of Hosts, the Holy One of Israel. Blessed art thou, Lord who
 set Israel free.

THE WEEKDAY MORNING AMIDAH

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת. וַיִּמְבִּיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זָכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים.
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפוֹקֵד שָׂרָה:

THE WEEKDAY MORNING AMIDAH

Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ מַמְיֵת וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִצָּאֵן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Binah on page 708.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliaḥ Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Binah on page 709.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־שֵׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְכָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתֶּם בְּרוּךְ יְאֻמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קְדֻשְׁךָ כְּתוּב לְאֹמַר:

Congregation individually, then Shaliah Tzibbur

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יְהוָה:

Congregation with Shaliah Tzibbur

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְנִצְחַ נְצַחִים קְדֻשְׁתְּךָ נְקַדֵּי־שׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְּלֶךְ הַקְּדוֹשׁ:

During the year

הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Congregation with Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<i>Between Rosh HaShanah and Yom Kippur</i> holy King.

BINAH – Awareness

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנִי מֵאֲתָךְ
דַּעַה בִּינָה וְהִשְׁכִּיל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

TESHUVAH – Repentance

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ. וְהִחְזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתַשׁוּבָה:

SELIḤAH – Forgiveness

סִלַּח לָנוּ אֲבִינוּ כִּי חָטְאָנוּ. מְחַל לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה יי חַנּוּן הַמְּרַבֵּה לְסִלַּח:

GEULAH – Liberation

רְאֵה נָא בְּעֵינֵינוּ וּרְיִבָּה רִיבָנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֹךְ.
כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliah Tzibbur adds the following brachah.*

עֲנֵנוּ יי עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ כִּי בְצָרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תִּפְּן אֶל רְשָׁעֵנוּ וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ וְאֵל
תִּתְעַלֵּם מִתְחַנְּתָנוּ. הֲיִיה נָא קְרוֹב לְשׁוֹעֲתָנוּ. יְהִי נָא
חֶסֶדְךָ לְנַחֲמָנוּ. טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדָּבָר שֶׁנֶּאֱמַר.
וְהָיָה טָרֵם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי
אֲשַׁמְעֶ: כִּי אַתָּה יי הַעוֹנֶה בְּעֵת צָרָה פּוֹדֶה וּמְצִיל בְּכָל
עֵת צָרָה וְצוֹקָה: בְּרוּךְ אַתָּה יי הַעוֹנֶה בְּעֵת צָרָה:

BINAH

Thou, Lord our God, endow humankind with knowledge and teach mortals understanding. In thy grace, grant us knowledge, understanding and discernment. Blessed art thou, Lord who graciously bestows knowledge.

TESHUVAH

Bring us back, our Father, to thy Torah; bring us nigh, our King, to thy service. Restore us to thy presence through complete repentance. Blessed art thou, Lord who desires that we return to the right path.

SELIḤAH

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for pardon and forgiveness are thine. Blessed art thou, Lord who abundantly forgives.

GEULAH

Regard our suffering and plead our cause. Set us free from distress, soon, for thy name's sake, thou, our mighty Liberator. Blessed art thou, Lord, Liberator of the people Israel.

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliaḥ Tzibbur adds the following brachah.*

Answer us, Lord, answer us on this day of our fast, for we are in great distress. Do not focus on our wickedness; do not hide thy face from us; do not ignore our fervent plea. Be thou near to us in our cry. Comfort us, we pray, out of thy love for us. Before we even cry out, answer us, as it is written: And it shall be, even before they cry out I will answer; they will still be speaking and I will have heard. For thou, Lord, are the One who answers in time of distress, who redeems and saves in time of distress and affliction. Blessed art thou, who answers in time of distress.

REFUAH – Healing

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה כִּי תִהְלָתְנוּ אִתָּהּ.
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה (לְכֹל תַּחֲלוּאֵינוּ וְלְכֹל מַכְאוּבֵינוּ ו) לְכֹל
מִכּוּתֵינוּ.

A prayer for a person who is ill may be inserted here.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי יְוָאֵלֵי אָבוֹתַי שֶׁתִּשְׁלַח מְהֵרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם. רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף

For a male

לְחוּלָה _____ בֶּן _____ בְּתוּךְ שְׂאֵר חוּלִים.

For a female

לְחוּלָה _____ בַּת _____ בְּתוּךְ שְׂאֵר חוּלִים.

כִּי אֵל מְלֶךְ רּוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ: בְּרוּךְ אַתָּה יי רּוּפָא
חוּלִים [Traditional Nusah] רּוּפָא חוּלֵי עֲמוּ יִשְׂרָאֵל]:

HASHANIM – A Year of Abundance

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה.

*From December 5**

וְתֵן טַל וּמָטָר לְבָרָכָה

*From the first day of
Hol HaMoed Pesah*

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטּוֹבָךָ. וּבְרַךְ שְׁנָתְנוּ כַּשָּׁנִים הַטּוֹבוֹת:
בְּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים:

* In a year preceding a secular leap year, December 6.

See note on page 974 for a full explanation of the rules.

REFUAH

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thy love is our praise. Grant complete healing (for all our ailments, for all our pains and) for all our afflictions.

A prayer for a person who is ill may be inserted here.

May it be thy will, my God and God of my ancestors,
to speedily send a complete, divine healing, healing of the spirit,
and healing of the body, to

among all those in need of healing.

Indeed, thou, God, are the Supreme, faithful and merciful healer. Blessed art thou, Lord who heals the sick [*Traditional Nusah*: who heals the sick of the people Israel].

HASHANIM

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all.

*From the first day of
Hol HaMoed Pesah*

*From December 5**

Send blessing

Send dew and rain for blessing

to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years of the past. Blessed art thou, Lord who blesses the years.

* *In a year preceding a secular leap year, December 6.
See note on page 974 for a full explanation of the rules.*

KIBBUTZ GALUYOT – Gather the Dispersed of our People

תַּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל:

DIN – Justice

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה. וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאֲנָחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ בְּחֶסֶד
וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַמְּשַׁפֵּט:

During the year

מֶלֶךְ אוֹהֵב צְדָקָה
וּמְשַׁפֵּט:

Nusah Seder Avodah

HAMINUT – Uproot Enmity

וְלַמְלֹשִׁינֹת אֵל תְּהִי
תְּקוּהָ. וְכָל הַרְשָׁעָה כְּרָגַע
תְּאָבֵד. וְכָל הָאִיבָה מְהֵרָה
תִּכְרַת. וּמְלָכוֹת זְדוֹן מְהֵרָה
תַּעֲקֹר וּתִשְׁבֵּר וּתְמַגֵּר
וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:

Traditional Nusah

*HAMINIM – Uproot the
Enemies of thy People*

וְלַמְלֹשִׁינִים אֵל תְּהִי תְּקוּהָ.
וְכָל הַרְשָׁעָה כְּרָגַע תְּאָבֵד. וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמְלָכוֹת
זְדוֹן מְהֵרָה תַּעֲקֹר וּתִשְׁבֵּר
וּתְמַגֵּר וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים
וּמְכַנְיַע זְדִים:

KIBBUTZ GALUYOT

Sound the great *Shofar* announcing our liberation and raise the banner for the ingathering of our dispersed. Gather us together in Zion from the four corners of the earth. Blessed art thou, Lord who ingathers the dispersed of thy people Israel.

DIN

Restore our judges as of old, and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when we are judged. Blessed art thou, Lord,

During the year
King who loves
righteousness and justice.

Between Rosh HaShanah and Yom Kippur

King of Justice.

Traditional Nusah

HAMINIM

Unto slanderers give no hope; may all wickedness vanish in an instant and all thine enemies speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who breaks the hold of enemies and humbles the arrogant.

Nusah Seder Avodah

HAMINUT

Unto slander give no hope; may all wickedness vanish in an instant and all enmity speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who humbles the arrogant.

TZADIKIM – Protect the Righteous

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל.
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ. יִהְיוּ נָא רַחֲמֶיךָ
 יְיָ אֱלֹהֵינוּ: וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים
 חֶלְקֵנוּ עִמָּהֶם. וְלַעֲוֹלָם לֹא יִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ (וְעַל חֲסִדֶיךָ
 הַגָּדוֹל בְּאַמֶּת נִשְׁעַנְנוּ): בְּרוּךְ אַתָּה יְיָ מִשְׁעַן וּמִבְטָח לְצְדִיקִים:

BINYAN YERUSHALAYIM – Restore Jerusalem

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכֹּחַ בְּתוֹכָהּ כְּאִשׁוּר
 דְּבַרְתָּ. וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנִיזַן עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה
 לְתוֹכָהּ תִּכְיֵן: בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם:

MALCHUT BAYT DAVID – The Messianic Hope

אֶת צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תְצַמִּיחַ. וְקִרְנוֹ תָרוּם בִּישׁוּעַתְךָ.
 כִּי לִישׁוּעַתְךָ קוִינּוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן
 יְשׁוּעָה:

KABBALAT TEFILAH – Accept our Prayer

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
 וּמְלַפְּנֶיךָ מְלַכְנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ
 יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

TZADIKIM

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, upon all sincere Jews whether by choice or by birth. Bestow thy blessing on all who truly trust in thee. May our portion be with them, and may we who trust in thee never come to shame (for upon thy great love we rely). Blessed art thou, Lord upon whom the righteous rely and in whom they put their trust.

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Blessed art thou, Lord who rebuilds Jerusalem.

MALCHUT BAYT DAVID

Grant that the Messianic descendant of thy servant David spring forth soon, and may the spiritual strength of the House of Israel be exalted through the establishment of thy rule of universal justice and peace on earth; for we wait each day for the coming of thy deliverance. Blessed art thou, Lord by whose will deliverance will spring forth.

KABBALAT TEFILAH

Hear our supplication, Lord our God; have pity and compassion upon us. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence, thou who hears with love the prayers of thy people Israel. Blessed art thou, Lord who hears prayer.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת
הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאֵהָבָה
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh, and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּ וַיִּזְכְּרוּנוּ וַיִּזְכְּרוּנוּ וַיִּזְכְּרוּנוּ
וַיִּזְכְּרוּנוּ מִשִּׁיחַ בֵּין דָּוִד עַבְדְּךָ. וַיִּזְכְּרוּנוּ יְרוּשָׁלַיִם עִיר
קְדוֹשָׁךְ. וַיִּזְכְּרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקַדְנוּנוּ בּוֹ
לְבִרְכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ. כִּי אֵל מִלֶּךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Rosh Hodesh, and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Rosh Hodesh. Pesah, the Festival of Matzot. the Festival of Sukkot.

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

*HODA-AH**Thanksgiving*

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבַכְל יוֹם עַמָּנוּ וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל
עַת עָרַב וּבִקְרָ וְצָהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוֵּינוּ לָךְ:

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֵשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה:

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

בִּימֵי מַתְתִּיהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנֵיו.
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
 תּוֹרְתְךָ וּלְהַעְבִּירם מִחֻקֵּי רִצּוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם הִנַּת אֶת דֵּינָם
 נִקְמַת אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
 מְעַטִּים וּטְמֵאִים בְּיַד טְהוּרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזוּדִים
 בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלִךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וּטְהַרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בַּחֲצֹרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֵת
 יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:

On Purim

בִּימֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה. כְּשֶׁעָמַד עֲלֵיהֶם
 הַמֶּן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֵּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
 מִנְּעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשָׁלוֹשָׁה עָשָׂר
 לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְכוּז. וְאַתָּה

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joḥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah *Traditional Nusah*

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.
 בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לַיהוּדִים הַיְתֵה אוֹרֵה וְשִׁמְחָה וְשִׁשְׁן
 וְאֶת בְּנָיו עַל הָעֵץ: וַיִּקֶּר. עַל כֵּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ
 הַגְּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בַּיָּמִי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרֶצוֹ
 כִּימֵי קֹדֶם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנֵי אַחֲנֹנוּ פְּלִיטֵי
 חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְּמִים בְּעַלְי בְּרִיתָם קָמוּ
 לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דִּנְתָּ אֶת דִּינָם. חֲזַקְתָּ אֶת לִבָּם
 לְעִמּוּד בְּשַׁעַר וּלְפֶתַח שַׁעְרִים לְנֹדֵד־פִּים וּלְגֹרֶשׁ אֶת צְבָאוֹת
 הָאוֹיֵב מִן הָאֶרֶץ. מְסַרְתָּ רַבִּים בְּיַד מְעַטִּים וְרַשָּׁעִים בְּיַד
 צַדִּיקִים. וְלֵךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ
 יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וְכַתּוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְּרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
 שְׁוַעַתְנֹנוּ וְעֲזָרְתָנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה
 לְהוֹדוֹת:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to make a stand at the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

*SHALOM
Peace!*

Shalich Tzibbur, during the Amidah Aloud

THE PRIESTLY BLESSING

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאִמּוּרָה מִפִּי
אֶהְרֵן וּבְנָיו כֹּהֲנִים עִם קְדוֹשֶׁךָ. כְּאִמּוֹר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. אָמֵן. בֵּן יְהִי רְצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

אָמֵן. בֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה
טוֹבָה נִזְכָּר וְנִפְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וְלִשְׁלוֹם: בְּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשְׁלוֹם:

During the year

בְּרוּךְ אַתָּה יְיָ
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם:

SHALOM*Shaliah Tzibbur, during the Amidah Aloud***THE PRIESTLY BENEDICTION**

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

During the year

Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur

In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדָּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תְּרַדְדוּךָ נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׂמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ: לְמַעַן יַחְלִצוּן יְדִידֶיךָ
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְיָי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהַגִּיזוֹן לְבִי לְפָנֶיךָ
יְהִי צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מְלַפְנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כְּיָמֵי
עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

End of Amidah

Between Rosh HaShanah and Yom Kippur, Avinu Malkenu is recited.

*On Fast Days other than Tisha BiAv, Avinu Malkenu is recited,
followed by the Hatzi Kaddish and weekday Torah Service.*

*During Hol HaMoed Sukkot,
the Lulav and Etrog are taken, page 295, followed by Hallel, page 296,
Kaddish Shalem and the weekday Torah Service.*

*During Hol HaMoed Pesah and on Rosh Hodesh, Hallel is recited, page 296,
followed by Kaddish Shalem and the weekday Torah Service.*

*During Hanukkah, Hallel is recited, page 296, followed by the
Hatzi Kaddish and weekday Torah Service.*

*On Mondays and Thursdays, and on Purim and Tisha BiAv,
continue with the Hatzi Kaddish and weekday Torah service, page 734.*

On other days, the service continues with Kaddish Shalem, page 748.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

Between Rosh HaShanah and Yom Kippur, Avinu Malkenu is recited.

On Fast Days other than Tisha BiAv, Avinu Malkenu is recited, followed by the Ḥatzi Kaddish and weekday Torah Service.

During Ḥol HaMoed Sukkot, the Lulav and Etrog are taken, page 295, followed by Hallel, page 297, Kaddish Shalem and the weekday Torah Service.

During Ḥol HaMoed Pesah and on Rosh Ḥodesh, Hallel is recited, page 297, followed by Kaddish Shalem and the weekday Torah Service.

During Ḥanukkah, Hallel is recited, page 297, followed by the Ḥatzi Kaddish and weekday Torah Service.

On Mondays and Thursdays, and on Purim and Tisha BiAv, continue with the Ḥatzi Kaddish and weekday Torah service, page 735.

On other days, the service continues with Kaddish Shalem, page 749.

AVINU MALKENU

*For Fast Days, other than Tisha BiAv,
and between Rosh HaShanah and Yom Kippur,
during Shaḥarit and Minhah*

Omitted on Friday afternoon

*On Tzom Gedaliah, 3 Tishray (4 Tishray when Rosh HaShanah begins
on Thursday), use version for between Rosh HaShanah and Yom Kippur.*

The Ark is opened

אָבִינוּ מֶלְכֵנוּ חֲטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מִלֶּךְ אֱלֹא אַתָּה:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ:

אָבִינוּ מֶלְכֵנוּ הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:

אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:

אָבִינוּ מֶלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁיֹכֵנוּ רִיקָם מִלְּפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עַפָּר אֲנַחְנוּ:

AVINU MALKENU

*For Fast Days, other than Tisha BiAv,
and between Rosh HaShanah and Yom Kippur,
during Shaḥarit and Minḥah*

Omitted on Friday afternoon

*On Tzom Gedaliah, 3 Tishray (4 Tishray when Rosh HaShanah begins
on Thursday), use version for between Rosh HaShanah and Yom Kippur.*

The Ark is opened

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King but thee.

Our Father, our King, deal with us kindly for thy name's sake.

Our Father, our King, bring us completely repentant to thee.

Our Father, our King, pardon and forgive all our sins.

Our Father, our King, send complete healing for all our ills.

Our Father, our King, have compassion upon us,
upon our children and our infants.

Our Father, our King, hear our cry; pity and have mercy upon us.

Our Father, our King, turn us not away from thee unanswered.

Our Father, our King, remember that we are but dust.

*Between Rosh HaShanah and
Yom Kippur*

אָבִינוּ מִלְּפָנֶיךָ יְיָ עֲלֵינוּ

שָׁנָה טוֹבָה:

אָבִינוּ מִלְּפָנֶיךָ כְּתִבְנוּ

בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מִלְּפָנֶיךָ כְּתִבְנוּ

בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:

אָבִינוּ מִלְּפָנֶיךָ כְּתִבְנוּ

בְּסֵפֶר פְּרִנְסָה וְכִלְפָּלָה:

אָבִינוּ מִלְּפָנֶיךָ כְּתִבְנוּ

בְּסֵפֶר זְכוּיֹת:

אָבִינוּ מִלְּפָנֶיךָ כְּתִבְנוּ

בְּסֵפֶר סְלִיחָה וּמְחִילָה:

On a Fast Day

אָבִינוּ מִלְּפָנֶיךָ יְיָ עֲלֵינוּ

שָׁנָה טוֹבָה:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ

לְחַיִּים טוֹבִים:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ

לְגְאֻלָּה וְיִשׁוּעָה:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ

לְפְרִנְסָה וְכִלְפָּלָה:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ

לְזְכוּיֹת:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ

לְסְלִיחָה וּמְחִילָה:

אָבִינוּ מִלְּפָנֶיךָ יְיָ הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב:

אָבִינוּ מִלְּפָנֶיךָ יְיָ הָרֵם קַרְן יִשְׂרָאֵל עַמְּךָ:

אָבִינוּ מִלְּפָנֶיךָ יְיָ הָרֵם קַרְן מְשִׁיחֶךָ:

On a Fast Day

Our Father, our King,
 bless the year for us with
 good tidings.

Our Father, our King,
 remember us for goodness
 in life.

Our Father, our King,
 remember us for
 redemption and deliverance.

Our Father, our King,
 remember us for
 sustenance and support.

Our Father, our King,
 remember us for
 merit.

Our Father, our King,
 remember us for
 forgiveness and pardon.

*Between Rosh HaShanah and
 Yom Kippur*

Our Father, our King,
 send us this new year with
 good tidings.

Our Father, our King,
 inscribe us for goodness
 in the book of life.

Our Father, our King,
 inscribe us in the book of
 redemption and deliverance.

Our Father, our King,
 inscribe us in the book
 of sustenance and support.

Our Father, our King,
 inscribe us in the book
 of merit.

Our Father, our King,
 inscribe us in the book
 of forgiveness and pardon.

Our Father, our King, cause salvation to burst forth soon.

Our Father, our King, enhance the strength of thy people Israel.

Our Father, our King, hasten the approach of Messianic days.

אָבִינוּ מִלְכֵנוּ בְּטַל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מִלְכֵנוּ פִּלְה דְּבַר וְחָרַב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׁמְד
מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשׁ שְׁמֶךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שְׁנִקְרָא
עֲלֵינוּ:

אָבִינוּ מִלְכֵנוּ חַנּוּנוּ וְעֲנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ:

The Ark is closed.

*On mornings when the Torah is not read,
continue with Kaddish Shalem on page 748.*

*At Minhah — on Fast Days and between Rosh HaShanah and
Yom Kippur — continue with Kaddish Shalem on page 846.*

Our Father, our King, thwart the intentions of our enemies.

Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.

Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.

Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.

Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.

Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness, and help us.

The Ark is closed.

*On mornings when the Torah is not read,
continue with Kaddish Shalem on page 749.*

*At Minḥah — on Fast Days and between Rosh HaShanah and
Yom Kippur — continue with Kaddish Shalem on page 847.*

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֶלְא לְעֶלְא מְכַל-

During the year

לְעֶלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרִין בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

El Erech Apayim

On Monday and Thursday mornings

Omitted on Ḥol HaMoed, Rosh Ḥodesh, Erev Pesah, Yom HaAztmaut, Yom Yerushalayim, Tisha BiAv, Erev Yom Kippur, Ḥanukkah; Purim, Shushan Purim, and in a Jewish leap year, the 14th and 15th of I Adar; and in a house of mourning.

אֵל אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֵמֶת. אֶל-בְּאִפְךָ תוֹכִיחֵנוּ. חוּסָה
יְהוָה עַל-עַמְּךָ. וְהוֹשִׁיעֵנוּ מִכָּל-רָע. חֲטָאנוּ לָךְ אָדוֹן. סְלַח נָא
כָּרֵב רַחֲמֶיךָ אֵל:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

El Erech Apayim

On Monday and Thursday mornings

Omitted on Ḥol HaMoed, Rosh Hodesh, Erev Pesah, Yom HaAtzmaut, Yom Yerushalayim, Tisha BiAv, Erev Yom Kippur, Hanukkah; Purim and Shushan Purim, and in a Jewish leap year on the 14th and 15th of I Adar; and in a house of mourning.

O God who is slow to anger and whose love is ever faithful, do not rebuke us in thy wrath. Have pity upon thy people, and deliver us from all evil. Indeed, we have sinned against thee, Lord. Nevertheless, forgive, we pray, O God, in accordance with the abundance of thy mercies.

THE WEEKDAY TORAH SERVICE

The Ark is opened.

וַיְהִי בַּנֹּסֵעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.
 קוּמָה יְהוָה וַיִּפְצוּ אִיבֵיךָ. וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן
 יֵצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

The Ark is closed.

Shaliah Tzibbur

גִּדְּלוּ לַיהוָה אֶתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

לָךְ יְהוָה הִגְדְּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד. כִּי־כֹל
 בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְהוָה הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ:
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ לְהֵדֵם רַגְלָיו. קְדוֹשׁ הוּא: רוֹמְמוֹ
 יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ. כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

The Sefer Torah is raised on high.

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל: עַל־פִּי
 יְהוָה יַחֲנוּ. וְעַל־פִּי יְהוָה יִסְעוּ. אֶת־מִשְׁמֶרֶת יְהוָה שָׁמְרוּ. עַל־
 פִּי יְהוָה בִּיד־מִשָּׁה: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים
 כְּלַכֶּם הַיּוֹם: בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

THE WEEKDAY TORAH SERVICE

The Ark is opened.

And when the Ark journeyed Moses would say:
Give aid, O Lord, and let thine enemies be scattered; let those who oppose thee flee from before thee. For out of Zion shall go forth the Law and the word of the Lord from Jerusalem. Blessed is God, who in holiness gave the Torah to the people Israel.

The Ark is closed.

Shaliah Tzibbur

PROCLAIM WITH ME THE GREATNESS OF THE LORD,
AND LET US EXALT THE NAME OF THE ETERNAL TOGETHER.

Thine, Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in the heavens and on the earth is thine. Thine is the sovereignty, and thou, Lord, are supreme over all. Exalt the Lord and bow down at God's footstool. Holy is God. Exalt the Lord our God, and worship at the holy mount, for the Lord our God is holy.

The Sefer Torah is raised on high.

This is the Torah which Moses placed before the Children of Israel. At the command of the Lord they rested, at the command of the Lord they journeyed; the behest of the Lord they kept, according to the command of the Lord through Moses. And you who cleave to the Lord your God are alive, all of you, this day. Blessed is God, who in holiness gave the Torah to the people Israel.

Before calling the first aliyah, the following invocation may be recited.

וְתִגְּלֶה וְתִרְאֶה מְלֻכּוֹתָו עֲלֵינוּ בְּזִמְנֵי קָרוֹב. וַיַּחֲזֵן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן.
וְנֹאמַר אָמֵן: הַכֹּל הָבּוֹ גְּדֹל יְאֻלֵּהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה.
יַעֲמַד/תַּעֲמַד/יַעֲמַדוּ/תַּעֲמַדְנָה _____ לְעֲלִיָּה הַרְאֵשׁוֹנָה:
בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם. חַיִּים כְּלַכֶּם הַיּוֹם:

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ:

The congregation responds, and then the honoree repeats:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

The honoree continues:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

After the aliyah has been read, the honoree says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וַחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Before calling the first aliyah, the following invocation may be recited.

May God's sovereignty be revealed for us at an early time. May God favor our surviving remnant, and that of the whole House of Israel, with grace, kindness, mercy, and acceptance; and say, Amen. Let everyone ascribe greatness to our God, and give honor to the Torah. Arise _____ for the first aliyah. Blessed is God, who in holiness gave the Torah to the people Israel.

Congregation

And you who cleave to the Lord your God are alive, all of you, this day.

THE TORAH BLESSINGS

Before the aliyah is read, the honoree called to the Torah says:

Praise the Lord, Source of all blessing.

The congregation responds, and then the honoree repeats:

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

The honoree continues:

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, Lord, Giver of the Torah.

After the aliyah has been read, the honoree says:

Blessed art thou, Lord our God, Ruler of the universe, who has given us the Torah of truth and thereby planted everlasting life within us. Blessed art thou, Lord, Giver of the Torah.

After the reading of the Torah

HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלֻכוּתָהּ בְּתַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אַמֵּן:

THE RAISING OF THE SEFER TORAH

*After the Torah reading is completed,
the Sefer Torah is raised on high, and the congregation sings:*

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל-פִּי יְהוָה
בְּיַד-מֹשֶׁה:

After the reading of the Torah

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE RAISING OF THE SEFER TORAH

After the Torah reading is completed,

the Sefer Torah is raised on high, and the congregation sings:

This is the Torah which Moses placed before the Children of Israel, according to the command of the Lord through Moses.

PRAYER FOR THOSE IN DISTRESS

On Mondays and Thursdays, recited standing

Omitted on days when Tahanun, Prayers of Supplication and Contrition, would not be recited: Hol HaMoed, Rosh Hodesh, during the entire month of Nisan, Yom HaAtzmaut, Lag BaOmer, Yom Yerushalayim, from the first to the eighth day of Sivan, Tisha BiAv, 15 Av, Erev Rosh HaShanah, from Erev Yom Kippur to the end of Tishray, Hanukkah, Tu BiShevat; Purim and Shushan Purim, and in a Jewish leap year on the 14th and 15th of I Adar; in the presence of a groom or bride on their wedding day, or in the presence of family members of an infant who will have a Brit Milah or naming on that day; and in a house of mourning. For more information about Tahanun, see page 908.

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שֶׁבְּשָׁמַיִם. לְכוּנֵן אֶת בֵּית חַיִּינוּ
וּלְהָשִׁיב אֶת שְׂכִינְתּוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שֶׁבְּשָׁמַיִם. לְרַחֵם עָלֵינוּ וְעַל
פְּלִיטָתֵנוּ וְלִמְנוֹעַ מִשְׁחִית וּמַגִּיפָה מֵעָלֵינוּ וּמֵעַל כָּל עֲמוּ בֵּית
יִשְׂרָאֵל. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שֶׁבְּשָׁמַיִם. לְקַיֵּם בְּנוּ חַכְמֵי יִשְׂרָאֵל.
הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם כְּכֹל
מִקּוּמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שֶׁבְּשָׁמַיִם. שְׁנִשְׁמַע וְנִתְבַּשֵּׁר
בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת וּיְקַבֵּץ נְדַחֵינוּ מֵאַרְבַּע כְּנָפוֹת
הָאָרֶץ. וְנֹאמַר אָמֵן:

אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה. הָעוֹמְדִים
בֵּין בָּיִם וּבֵין בְּיַבְשָׁה. הַמְּקוּם יְרַחֵם עָלֵיהֶם וְיוֹצִיאֵם מִצָּרָה
לְרוּחָהּ. וּמֵאֲפֵלָה לְאוֹרָהּ. וּמִשְׁעָבוֹד לְגִאֲלָהּ. הַשְּׂתֵא בַּעֲגָלָא
וּבְזִמְן קָרִיב. וְנֹאמַר אָמֵן:

PRAYER FOR THOSE IN DISTRESS

On Mondays and Thursdays, recited standing

Omitted on days when Taḥanun, Prayers of Supplication and Contrition, would not be recited: Hol HaMoed, Rosh Ḥodesh, during the entire month of Nisan, Yom HaAtzmaut, Lag BaOmer, Yom Yerushalayim, from the first to the eighth day of Sivan, Tisha BiAv, 15 Av, Erev Rosh HaShanah, from Erev Yom Kippur to the end of Tishray, Ḥanukkah, Tu BiShevat; Purim and Shushan Purim, and in a Jewish leap year on the 14th and 15th of I Adar; in the presence of a groom or bride on their wedding day, or in the presence of family members of an infant who will have a Brit Milah or naming on that day; in a house of mourning. For more information about Taḥanun, see page 909.

May it be God's will to reestablish firmly the house of our life, and to restore the divine presence in our midst, quickly, in our own day; and let us say, Amen.

May it be God's will to have mercy upon us and our surviving remnant, and to withhold destruction and plague from us, and from the whole people Israel; and let us say, Amen.

May it be God's will to preserve for our benefit the wise sages of Israel together with their sons and daughters, their disciples and the disciples of their disciples, wherever they may dwell; and let us say, Amen.

May it be God's will that we soon hear and experience glorious tidings of deliverance and consolation, and may our dispersed be gathered from the four corners of the earth; and let us say, Amen.

And as for the members of the House of Israel who find themselves in distress and captivity, whether on land or sea, may God's mercy be their refuge, delivering them from confinement to freedom, from darkness to light, from subjugation to liberation — it cannot happen soon enough! — and let us say, Amen.

THE RETURN OF THE
SEFER TORAH TO THE ARK

יְהַלְלוּ אֶת־שֵׁם יְהוָה. כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

וַיִּרְם קֶרֶן לְעַמּוֹ. תִּהְיֶה לְכָל־חַסִּידָיו.

לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּ־יָהּ:

Psalm 24

לְדוֹד מְזִמּוֹר.

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ. תִּבֹל וַיִּשְׁבִּי בָּהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ. וְעַל־נְהָרוֹת יְכוֹנְנֶהּ:

מִי־יַעֲלֶה בְהַר־יְהוָה. וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵר־לֵבָב. אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא נַפְשִׁי.

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בָרֶכֶה מֵאֵת יְהוָה. וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דֹּרְשָׁיו. מִבְּקִשֵׁי פִנְיֶךָ יַעֲקֹב. סֵלָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.

וְהִנְשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֹאוּ מִלֶּךָ הַכְּבוֹד:

THE RETURN OF THE SEFER TORAH TO THE ARK

Let all praise the name of the Lord, whose name alone is exalted.

God's splendor is on earth and in the heavens;
The Eternal has increased the strength of God's own people;
Glory to all faithful servants,
To the Children of Israel, the people called to God's service.
Hallelujah! Praise ye the Lord!

Psalm 24

To David, A Psalm.

The earth is the Lord's and the fullness thereof,
The world and all who dwell therein.
God founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord,
And who may stand in God's holy place?
Someone with clean hands and a pure heart,
Whose desire is not set upon vanity,
And who has not sworn deceitfully.

Such a person shall receive a blessing from the Eternal,
And the reward of righteousness from the God of deliverance.
Such is the generation of those who seek thee,
Who seek thy presence, O God of Jacob. Selah!

Lift up your heads, O ye gates,
And be lifted up, ye everlasting doors,
That the King of glory may come in!

מִי זֶה מֶלֶךְ הַכְּבוֹד. יְהוָה עֲזוּז וְגִבּוֹר.
יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם.
וּשְׂאוּ פִתְחֵי עוֹלָם. וַיָּבֵא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד:
יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכְּבוֹד. סְלָה:

As the Sefer Torah is set in the Ark

וּבִנְחָה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:
קוּמָה יְהוָה לְמִנוּחֶתֶךָ. אֲתָה וְאַרְוֶן עֲזָךְ:
כְּהַגִּיף יִלְבְּשׁוּ-צִדְקָךְ. וַחֲסִידֶיךָ יִרְנְנוּ:
בְּעִבּוֹר דָּוִד עֲבָדֶךָ. אֶל-תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֶל-תַּעֲזֹבוּ:
עֵץ-חַיִּים הִיא לְמַחֲזִיקִים בָּהּ. וְתִמְכֶּינָה מְאֹשֶׁר:
דְּרָכֶיהָ דְרָכֵי-נֹעַם. וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:
הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֹדֶם:

On Rosh Hodesh, the Tefillin are removed and Musaf is recited, page 764.

On Hol HaMoed, Musaf is recited, page 784.

On Purim, Megillat Esther is read. Blessings are on page 680.

On Tisha BiAv, Kinot, elegies for the tragedies of the ages, are said.

*During Minhah on a Fast Day, continue with the Hatzki Kaddish
before the Amidah, page 814.*

On all other days, continue with Kaddish Shalem.

Who, indeed, is the King of glory?
 The Lord, strong and mighty,
 The Lord, mighty in battle.

Lift up your heads, O ye gates,
 Yea, lift them up, ye everlasting doors,
 That the King of glory may come in!
 Who, indeed, is the King of glory?
 Indeed, the Lord of Hosts is the King of glory. Selah!

As the Sefer Torah is set in the Ark

When the Ark rested, Moses would say:
 Abide, O Lord, among the myriads of the families of Israel.
 Arise, O Lord, be at rest, thou and the Ark of thy power.
 Thy priests shall be robed in righteousness,
 and the faithful will rejoice.
 For the sake of David, thy servant,
 do not turn back the approach of the Messiah.
 I give you good instruction, forsake ye not my Torah.
 It is a tree of life to those who embrace it,
 A source of happiness to each one who upholds it.
 Its ways are ways of pleasantness,
 And all its paths spell peace.
 Lord, turn us back unto thee. We are ready to return.
 Renew our days as of old.

On Rosh Hodesh, the Tefillin are removed and Musaf is recited, page 765.

On Hol HaMoed, Musaf is recited, page 785.

On Purim, Megillat Esther is read. Blessings are on page 681.

On Tisha BiAv, Kinot, elegies for the tragedies of the ages, are said.

*During Minḥah on a Fast Day, continue with the Hatzki Kaddish
 before the Amidah, page 815.*

On all other days, continue with Kaddish Shalem.

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכָל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אָמֵן:

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

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

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

Nusah Seder Avodah

Traditional Nusah

שְׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם.	שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.
רַקַּע הָאָרֶץ וְצִאֲצָאֶיהָ. נִתֵּן	וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
נְשָׂמָה לְעַם עֲלֵיהָ. וְרוּחַ	שְׁלֹא שָׁם חִלְקֵנוּ
לְהִלְכִים בָּהּ:	כָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנִם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שְׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וְשָׁכֵינֵת עִזּוֹ בְּגַבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אָמֵת מְלַכְנוּ אָפֶס זוֹלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ. וְיַדְעֵתָ הַיּוֹם
וְהִשְׁבַּתְתָּ אֶל-לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-
הָאָרֶץ מִתַּחַת. אֵין עוֹד:

ALAYNU

Let us now praise the Lord of the universe,
and acclaim the greatness of the Author of creation;

Traditional Nusah
who distinguished
us from among
the peoples of
old, and assigned
us our unique
destiny.

Nusah Seder Avodah
who called the heavens into being and
stretched them forth; who spread out
the earth and all that emanates there-
from; who gives life to the nations
that dwell upon it and breath to those
who walk thereon.

WE BEND THE KNEE AND WORSHIP AND GIVE HOMAGE TO
THE SUPREME, RULER OF RULERS, THE HOLY ONE, THE BLESSED.

God created the heavens and founded the earth; God's throne
of glory is in the heavens above and the divine, majestic presence is
in the loftiest heights.

THIS IS OUR GOD. THERE IS NONE ELSE.

Truly, God is our Ruler and none else, as it is written in the
Torah: Know, therefore, this day, and consider that the Lord
is God in the heavens above and on the earth beneath; there is
none else.

עַל כֵּן נִקְנָה לְךָ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָרְךָ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לְךָ תִּכְרַע
 כָּל בָּרִךְ תִּשְׁבַּע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כֻלָּם אֶת עַל מַלְכוּתְךָ וְתַמְלִיךָ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד
 תַּמְלוּךָ בְּכַבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעֵלָם וָעֶד:

וּנְאֻמְרָ. וְהָיָה יְהוָה לְמִלְךָ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

*Continue with Mourner's Kaddish, page 758,
 or with Psalm 27 on the following page when appropriate.*

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah:

THE LORD REIGNS FOREVER AND EVER.

And may thy prophet's word be fulfilled, as it is said:

AND THE DAY WILL COME WHEN THE LORD WILL BE
 ACKNOWLEDGED AS SOVEREIGN BY ALL ON EARTH;
 ON THAT DAY THE LORD SHALL BE ONE,
 AND GOD'S NAME ONE,
 IN THE HEARTS OF ALL.

*Continue with Mourner's Kaddish, page 758,
 or with Psalm 27 on the following page when appropriate.*

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

לְדוֹד.

יְהוָה אֱוֹרִי וַיִּשְׁעֵי מִמִּי אֵירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקֹרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי.

צָרִי וְאִיבֵי לִי. הִמָּה כָּשְׁלוֹ וְנַפְלוֹ:

אִם־תַּחֲנֶנָּה עָלַי מִחֲנֶנָּה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאֵלְתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.

שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמֵמֵנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי.

וְאֲזַבְּחָהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה.

אֲשִׁירָה וְאֲזַמְרָה לַיהוָה:

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me —

It was they, my enemies, who stumbled;
It was they, my foes, who fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave —

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit God's Sanctuary.

Hide me in thy tabernacle on the day of trouble;
Conceal me in the shelter of thy shrine;
And set me safe as on a high rock.

And then, when triumphant over my enemies
round about me,
I shall bring my offering to the Temple
with thanksgiving to the sound of trumpets;
I shall sing to thee, Lord, and acclaim thy praise.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא.
וַחֲנִנִי וְעַנֵּנִי:

לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי.
אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי.
אֶל־תִּטֹּב־בָּאֶף עַבְדְּךָ:

עֲזַרְתִּי הֵייתָ.
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי:

כִּי־אָבִי וְאִמִּי עֲזֹבֹנִי.
וַיהוָה יֹאסֶפְנִי:

הוֹרַנִי יְהוָה דְּרָכֶךָ.
וַנְּחַנֵּי בְּאֶרֶח מִישׁוֹר לְמַעַן שׁוֹרְרֵי:

אֶל־תִּתְנֵנִי בְּנַפֶּשׁ צָרִי.
כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפַּח חָמָס:

לוֹיֵלָא הָאֲמַנְתִּי לְרְאוֹת
בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:

קָנָה אֶל־יְהוָה.
חֲזַק וַיֹּאמֶץ לְבָבִי.
וַקָּנָה אֶל־יְהוָה:

Hear me, Lord, when I call;
Be gracious unto me and answer me.

Speaking for thee, my heart says: Seek ye me.
O Lord, I do earnestly seek thee.

Hide not thyself from me;
Turn not thy servant away in anger.

Thou, O Lord, my ever-present help, cast me not off;
Do not forsake me now, God of my deliverance.

Father and mother, though they forsook me,
Thou, O Lord, would still protect me.

Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.

Leave me not to the rage of my enemies,
False witnesses who have sprung up against me,
Fomenters of violence.

What, if I had not had faith! But I did have faith,
That I would experience the goodness of the Lord
in the land of the living.

Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.

PRAYER ON THE OBSERVANCE OF THE ANNIVERSARY OF THE DEATH OF LOVED ONES

Our God and God of our ancestors, we lovingly remember today our departed brother(s) _____ (and) [sister(s) _____] on this the anniversary of his (her, their) death. Grant unto him (her, them), and unto all who are being remembered today, peace and serenity in the shelter of thy presence. Send, we pray thee, thy consolation and thy blessing to all who keep the memory of loved ones enshrined in their hearts, and who make of the memory of their departed an abiding inspiration in their lives, for the nobler service of life. Grant, O God, that strengthened by their faith in thee, and by their love for their departed, they who lovingly remember may pass over the road of this life with peace and assurance in their hearts. Amen.

PREAMBLE TO THE MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

(For a translation and transliteration of the Mourner's Kaddish, see pages 760-761.)

MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

TRANSLITERATED MOURNER'S KADDISH

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay
vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-
chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

Congregation

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

Yit-barach vi-yish-tabah vi-yit-pa-ar vi-yit-romam vi-yit-na-say,
vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu.

During the year

Li-ayla min kol

Between Rosh HaShanah and Yom Kippur

Li-ayla li-ayla mi-kol

birchata vi-shi-rata, tush-biḥata vi-neḥemata, da-amiran bi-alma;
vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol
Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol
Yisrael; vi-imru, amayn.

CLOSING PRAYER FOR WEEKDAY SERVICE

*From King Solomon's prayer on the occasion of
the dedication of the First Temple*

I Kings: 8:57-60

יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ. אֶל־יַעֲזֹבֵנוּ
וְאֶל־יִטְשֵׁנוּ: לְהַטּוֹת לְבַבְנוּ אֵלָיו. לְלַכֵּת בְּכָל־דַּרְכָּיו וְלִשְׁמֹר
מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ: וַיְהִי דְבַר־י
אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרִבִים אֶל־יְהוָה אֱלֹהֵינוּ
יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל
דְּבַר־יוֹם בְּיוֹמוֹ:

May the Lord our God be with us as with our ancestors, neither leaving nor forsaking us. May our hearts be inclined to walk God's path, observing the commandments, laws and teachings given to our ancestors. And may these, my words of supplication to thee, Lord, be nigh unto thee, Lord our God, day and night; and maintain thou the cause of thy servant and the cause of thy people Israel in their daily requirements; and may all the peoples of the earth know that the Lord alone is God. There is none other!

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים.
אֵין עוֹד:

*The Shofar is sounded at the end of each weekday morning service during the
month of Elul, with the exception of Erev Rosh HaShanah.*

מוסף לראש חדש
וחול המועד

MUSAF LIROSH ḤODESH
VIḤOL HAMOED

Additional Services for a
Weekday *Rosh Ḥodesh* and *Ḥol HaMoed*

Musaf for a Weekday *Rosh Ḥodesh*p. 764

Musaf for a Weekday *Ḥol HaMoed*p. 784

HATZI KADDISH FOR
A WEEKDAY ROSH HODESH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֲלָמָא. וְאִמְרוּ אָמֵן:

ḤATZI KADDISH FOR A WEEKDAY ROSH ḤODESH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed. Higher is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE MUSAF AMIDAH FOR A WEEKDAY ROSH HODESH

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְּקָה אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל

חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאֵהָבָה:

מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפּוֹקֵד שָׂרָה:

THE MUSAF AMIDAH FOR A WEEKDAY ROSH HODESH

When I proclaim the name of the Lord, ascribe greatness to our God.
Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT*God has awesome powers.*

אַתָּה גְּבוּר לְעוֹלָם אֲדוֹנֵי. מְחִיָּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

Between Shemini Atzeret and Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלַךְ מִמִּית וּמְחִיָּה
וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מְחִיָּה הַמֵּתִים:

KEDUSHAT HASHEM*God's holiness suffuses the world.**In private devotion, continue here.**When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 772.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

Between Shemini Atzeret and Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliach Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

In private devotion, continue with Kedushat HaYom on page 773.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת.
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתָּם בְּרוּךְ יְאִמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קְדוּשָׁךָ כְּתוּב לְאִמֹר:

Congregation individually, then Shaliah Tzibbur

יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יָהּ:

Shaliah Tzibbur

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ. וּלְנִצַּח נִצְחִים קְדַשְׁתָּךְ נִקְדִּישׁ.
וּשְׁבַחְךָ אֱלֹהֵינוּ מְפִינֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord, holy God.

*KEDUSHAT HAYOM**This day is uniquely holy.*

רֵאשֵׁי חֲדָשִׁים לְעֶמְךָ נִתְּתָה זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתֵם.
 בְּהִיּוֹתֵם מִקְרִיבִים לְפָנֶיךָ זְבַחֵי רְצוֹן וְשַׁעֲרֵי חַטָּאת לְכַפֵּר
 בְּעֶדְם. זְכוֹרֹן לְכֹלֵם יִהְיוּ וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא:

אֶהְבֵּת עוֹלָם תָּבִיא לָהֶם וּבְרִית אָבוֹת לְבָנִים תִּזְכּוֹר.
 וְהִבִּיאֲנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בַּיִת מְקֻדָּשְׁךָ בְּשִׂמְחַת
 עוֹלָם. שָׁשׂוּ עָשׂוּ אָבוֹתֵינוּ לְפָנֶיךָ אֶת קְרָבָנוֹת חוֹבוֹתֵיהֶם
 תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם רֵאשׁ
 הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצּוֹת רְצוֹנְךָ כְּמוֹ
 שִׁפְתֵיךָ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ:

*Some omit this paragraph
 which explicitly describes the ancient sacrifices.*

כְּאִמּוֹר:

וּבְרֵאשֵׁי חֲדָשִׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה. פָּרִים בְּנֵי־בֶקֶר
 שְׁנָיִם וְאֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שְׁבַעָה תְּמִימִם: וּמִנְחָתָם
 וְנִסְפֵיהֶם כְּמִדְבָר. שְׁלֹשָׁה עֶשְׂרִים לָפָר וּשְׁנַיִ עֶשְׂרִים לְאֵיל
 וְעֶשְׂרוֹן לְכֶבֶשׂ וַיִּזֶן כְּנֹסֶפוֹ וְשַׁעֲרֵי לְכַפֵּר וּשְׁנַיִ תְּמִידִים
 כְּהִלְכָתָם:

KEDUSHAT HAYOM

Thou, Lord, have given to thy people *Rosh Hodesh* days as opportunities for atonement throughout all their generations. When our ancestors brought their sacrificial offerings before thee to atone for their sins, they were reminders of the plight of the whole people, and a plea for the deliverance of their soul from the hand of the hate-filled enemy.

Bring them now an everlasting love, and remember the covenant of the ancestors for the benefit of the descendants. Lead us to Zion, thy city, in jubilation; and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones as prescribed. And the *Musaf* sacrifice of this *Rosh Hodesh* day was performed before thee with love, according to thy command, as written in thy Torah, by the hand of thy disciple, Moses, from thee.

*Some omit this paragraph
which explicitly describes the ancient sacrifices.*

As it is said: And on *Rosh Hodesh* days you shall bring a burnt offering to the Lord of two young bullocks, one ram, and seven lambs, a year old, without blemish. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ חֲדָשׁ עָלֵינוּ אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה
 וּלְבִרְכָה. (אָמֵן) לְשִׁשּׁוֹן וּלְשִׁמְחָה. (אָמֵן) לְיִשׁוּעָה וּלְנַחְמָה. (אָמֵן)
 לְפִרְנֹסָה וּלְכִלְכָּלָה. (אָמֵן) לְחַיִּים וּלְשְׁלוֹם. (אָמֵן) לְמַחִילַת חַטָּא
 וּלְסְלִיחַת עֲוֹן: (אָמֵן) [In a leap year] וּלְכַפֶּרֶת פֶּשַׁע: (אָמֵן) [וְיֵהִי
 הַחֲדָשׁ הַזֶּה סוּף וְקֶץ לְכָל צְרוּתֵינוּ. תְּחִלָּה וְרֵאשׁ לְפִדְיוֹן
 נַפְשֵׁנוּ:] כִּי בְעַמְךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל הָאֲמוֹת וְחָקִי רָאשֵׁי
 חֲדָשִׁים לָהֶם קִבְעַתָּ: בְּרוּךְ אַתָּה יי מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי
 חֲדָשִׁים:

AVODAH

The promise of God's return to Zion

רִצָּה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב אֶת
 הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי-לִב-יִשְׂרָאֵל וּתְפַלְתֶּם בְּאֶהְבָּה
 תִּקְבַּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 וּתְחַזְּנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמְּחַזֵּיר
 שְׂכִינָתוֹ לְצִיּוֹן:

Our God and God of our ancestors, grant that the new month which we usher in today bring goodness and blessing; (Amen) gladness and joy; (Amen) divine help and consolation; (Amen) sustenance and prosperity; (Amen) a peaceful life; (Amen) forgiveness for our sins and pardon for our transgressions. (Amen) [*In a leap year add: and atonement for our wrongdoings. (Amen)*] (May this month bring a final end to all our troubles, a firm beginning for the liberation of our soul.) Thou, O Lord, called thy people Israel to thy service from among the peoples of old, and ordained for their blessing the observance of the *Rosh Hodesh* days. Blessed art thou, Lord who hallows the people Israel, and the *Rosh Hodesh* days.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ: וְתַאֲסוּךְ גְּלוּיֹתֵינוּ
לְחֻצְרוֹת קְדֻשָּׁךְ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נְסִיךְ שְׁבָכָל יוֹם עֲמָנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת עָרֵב וּבֹקֵר וְצַהֲרַיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָא
הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֵּין יוֹחֲנָן כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year. In the days of the Hasmonean, Mattathias, son of the High Priest

כְּשֶׁעָמְדָה מְלֻכּוֹת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
 תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם דִּנְתָּ אֶת דֵּינָם
 נִקְמַתְּ אֶת נִקְמָתָם. מָסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד
 מַעֲטִים וְטַמְאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים
 בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלֶךָ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמֶּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטִהְרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְּעוּ
 שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּפָנָיו תָּמִיד לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל

יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ. סְלָה: בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֶךָ נְאֻה

לְהוֹדוֹת:

Joḥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

*Shaliḥ Tzibbur, during the Amidah Aloud***THE PRIESTLY BLESSING**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי
 אֱהָרֹן וּבָנָיו כֹּהֲנִים עִם קְדוּשָׁתְךָ. כְּאָמֹר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ. אָמֵן. בֵּן יְהִי רְצוֹן:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
 אָמֵן. בֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ: בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
 עַמֶּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

SHALOM

Shaliah Tzibbur, during the Amidah Aloud

THE PRIESTLY BLESSING

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נְצוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הַפֵּר
 עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׂמֶךָ. עֲשֵׂה לִמְעַן יִמְיֶנְךָ.
 עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרַתְךָ: לִמְעַן יִחְלְצוּן יְדֵיךָ
 הַוְשִׁיעָה יִמְיֶנְךָ וְעַנְגֵּי: יְהִי־לְרַצוֹן אִמְרֵי־פִי וְהַגִּיזוֹן לְבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמְהֵרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימִי
 עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

End of Amidah

Continue with Kaddish Shalem on page 748.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

Continue with Kaddish Shalem on page 749.

HATZI KADDISH FOR
A WEEKDAY HOL HAMOED

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֲלָמָא. וְאִמְרוּ אָמֵן:

ḤATZI KADDISH FOR A WEEKDAY ḤOL HAMOED

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed. Higher is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE MUSAF AMIDAH FOR A WEEKDAY H₁OL HAMOED

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְּקָה אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל

חֲסִדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חֲסִדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם

וּפּוֹקֵד שָׂרָה:

THE MUSAF AMIDAH FOR A WEEKDAY *HOL HAMOED*

When I proclaim the name of the Lord, ascribe greatness to our God.
Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלֶךְ מִמִּית וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

וּנְאֻמָּן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliaḥ Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ:

In private devotion, continue with Kedushat HaYom on page 792.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliah Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord, holy God.

In private devotion, continue with Kedushat HaYom on page 793.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זָבָאוֹת.
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתָּם בְּרוּךְ יְאִמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קְדוּשֶׁךָ כְּתוּב לְאִמֹר:

Congregation individually, then Shaliah Tzibbur

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יְהוָה:

Shaliah Tzibbur

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ. וּלְנִצַּח נִצְחִים קְדַשְׁתֶּךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord, holy God.

KEDUSHAT HAYOM*This day is uniquely holy.*

אֶתְּהַ בְּחֵרְתָנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.
 וְרוּמְתָנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי
 לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרֵאתָ:

וּתְתֵן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה. חַגִּים
 וְזִמְנִים לְשִׂשׁוֹן. אֶת יוֹם

Sukkot

חַג הַסֻּכּוֹת הַזֶּה.

זִמְן שִׂמְחָתָנוּ

Pesah

חַג הַמִּצּוֹת הַזֶּה.

זִמְן חֲרוּתָנוּ

מִקְרָא קֹדֶשׁ. זְכַר לִיְצִיאַת מִצְרָיִם:

וּמִפְּנֵי חֲטָאֵינוּ גָּלֵינוּ מֵאֶרְצָנוּ. וּנְתַרְחַקְנוּ מֵעַל אֲדַמְתָּנוּ:
 וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ. בְּבֵית
 הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
 בְּמִקְדָּשְׁךָ:

יְהִי רָצוֹן מִלִּפְנֵיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מִלֶּךְ רַחֲמָן
 שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְפִּים: וְתִבְנֶהוּ
 מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ: אָבִינוּ מִלִּפְנֵי גִלְהָ כְבוֹד מְלִכוּתְךָ עָלֵינוּ

KEDUSHAT HAYOM

Thou, Lord our God, called our ancestors to thy service from among all the peoples of old, and, in thy gracious love, gave the House of Israel a lofty goal through the holiness of thy commandments, bringing us nigh to thy service, and calling us by thy great and holy name, through the name Israel, “Striver for God,” which reminds us ever to strive for higher and holier aims in life, in thy name.

And, therefore, Lord our God, thou, in thy gracious love, have given us Festive Seasons for rejoicing, holiday times for celebration, this day of

<i>Pesah</i> , the Festival	the Festival of <i>Sukkot</i> ,
of <i>Matzot</i> , the	the time of
time of our Freedom;	our Rejoicing;

for holy assembly, in remembrance of the Exodus from Egypt.

But on account of our sins, we were exiled from our land and taken far from our national soil. We are still unable to fulfill our spiritual obligations in thy chosen house, in the great Temple associated with thy name, because of the punishing hand sent forth against thy Sanctuary.

May it by thy will, Lord our God and God of our ancestors, that thou, Merciful Ruler, return and pardon us, and restore thy shrine in thine abundant mercy. May it be rebuilt soon, and its majesty exalted. Our Father, our King, reveal the glory of thy sovereignty over us speedily; appear and rule over us so that all

מְהֵרָה. וְהוֹפֵעַ וְהַנְשֵׂא עֲלֵינוּ לְעֵינֵי כָּל חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין
הַגּוֹזִים. וְנִפְּוֹצוֹתֵינוּ כַּנֶּס מִיִּרְכַּתֵי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ
בְּרָנָה. וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם: שְׁשֵׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵיהֶם. תְּמִידִים כְּסֻדְרָם
וּמוֹסָפִים כְּהִלְכָתָם:

וְאֵת מוֹסֵף יוֹם

Sukkot

חַג הַסּוּכּוֹת הַזֶּה.

Pesah

חַג הַמַּצּוֹת הַזֶּה.

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמַצּוֹת רְצוֹנְךָ כְּמוֹ שִׁפְתְּכָתָב
בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ:

*Some omit these passages which explicitly describe
the ancient sacrifices, based on Numbers 28-29,
and continue with Elohaynu on page 800.*

כְּאָמֹר:

On Hol HaMoed Pesah

וְהִקְרַבְתֶּם אֶשָׁה עֲלֶיהָ לִיהוָה. פָּרִים בְּנֵי-בָקָר שְׁנַיִם
וְאֵיל אֶחָד וְשִׁבְעָה כֹּבָשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:
וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדַּבֵּר. שְׁלֹשָׁה עֶשְׂרִינִים לֶפֶר וּשְׁנַיִ
עֶשְׂרִינִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר
וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

Continue on page 800.

who live may witness it; gather our dispersed from among the nations, and our scattered folk from the ends of the earth. And lead us to Zion, thy city, in jubilation, and to Jerusalem, site of thy Sanctuary, in complete joy. For it was there that our ancestors brought before thee their sacrificial offerings, the daily ones as specified in the Torah, and the additional ones for holidays.

And the *Musaf* sacrifice of this day of

Pesah, the Festival of *Matzot*. the Festival of *Sukkot*.

was performed before thee with love, according to thy command, as written in thy Torah, by the hand of thy disciple, Moses, from thee.

Some omit these passages which explicitly describe the ancient sacrifices, based on Numbers 28-29, and continue with Elohaynu on page 801.

As it is said:

On *Hol HaMoed Pesah*

Bring your burnt offering to the Lord, two bullocks, one ram, and seven lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 801.

On the third day of Sukkot, the first day of Hol Hamoed

וביּוֹם הַשְּׁנִי. פְּרִים בְּנֵי־בָקָר שְׁנַיִם עֶשֶׂר אֵילִם שְׁנַיִם
 כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם
 כַּמְדָּבָר. שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן
 לַכֶּבֶשׂ וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתְּם:
 וּבִיּוֹם הַשְּׁלִישִׁי. פְּרִים עֶשְׂתֵּי־עֶשֶׂר אֵילִם שְׁנַיִם כְּבָשִׂים
 בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
 שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
 וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתְּם:

Continue on page 800.

On the fourth day of Sukkot, the second day of Hol Hamoed

וביּוֹם הַשְּׁלִישִׁי. פְּרִים עֶשְׂתֵּי־עֶשֶׂר אֵילִם שְׁנַיִם כְּבָשִׂים
 בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
 שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
 וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתְּם:
 וּבִיּוֹם הָרְבִיעִי. פְּרִים עֶשְׂרָה אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי־
 שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
 שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לַכֶּבֶשׂ
 וַיֵּין כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתְּם:

Continue on page 800.

On the third day of Sukkot, the first day of Ḥol Hamoed

And on the second day, twelve bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the third day, eleven bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

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On the fourth day of Sukkot, the second day of Ḥol Hamoed

And on the third day, eleven bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the fourth day, ten bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 801.

On the fifth day of Sukkot, the third day of Hol Hamoed

וביום הרביעי. פרים עֲשֶׂה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׁ
וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

וביום החמישי. פרים תִּשְׁעָה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׁ
וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

Continue on page 800.

On the sixth day of Sukkot, the fourth day of Hol Hamoed

וביום החמישי. פרים תִּשְׁעָה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׁ
וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

וביום הששי. פרים שְׁמֹנֶה אֵילִם שְׁנַיִם כְּבָשִׁים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדָּבָר.
שְׁלֹשָׁה עֶשְׂרִים לֶפָר וּשְׁנַיִ עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לִכְבֵּשׁ
וַיֵּין כְּנִסְכּוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם:

Continue on page 800.

On the fifth day of Sukkot, the third day of Hol Hamoed

And on the fourth day, ten bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the fifth day, nine bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

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On the sixth day of Sukkot, the fourth day of Hol Hamoed

And on the fifth day, nine bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

And on the sixth day, eight bullocks, two rams, and fourteen lambs, a year old, unblemished. And the meal-offerings and libations as indicated: three tenth-parts for the bullock, two tenth-parts for the ram, and one tenth-part for each lamb, and wine for the libation; and a male goat for atonement; and two daily offerings as required.

Continue on page 801.

Elohaynu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמַן רַחֵם עָלֵינוּ. טוֹב וּמְטִיב
 הַדָּרֵשׁ לָנוּ: שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אָבוֹת שְׁעָשׂוּ
 רְצוֹנְךָ: בְּנֵה בֵיתְךָ כְּבִתְחִלָּה וְכוּנֵן מִקְדָּשְׁךָ עַל מְכוּנֵנוּ: וְהִרְאֵנוּ
 בְּבִנְיָנוּ וּשְׂמִחָנוּ בְּתַקּוּנוֹ: וְהַשֵּׁב כְּהַנִּים לְעַבּוּדְתָם וּלְוִיִּם לְשִׁירָם
 וּלְזִמְרָם: וְהַשֵּׁב יִשְׂרָאֵל לְנֻיָּהֶם: וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה
 לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ. כְּפָתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים
 בְּשָׁנָה יִרְאֶה כָּל־זְכוּרָךְ אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר
 יִבְחַר. בַּחַג הַמִּצּוֹת. וּבַחַג הַשְּׁבָעוֹת. וּבַחַג הַסֻּפּוֹת. וְלֹא יִרְאֶה
 אֶת־פָּנָי יְהוָה רִיקָם: אִישׁ כְּמַתְנֵת יָדוֹ. כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ
 אֲשֶׁר נָתַן־לְךָ:

וְהַשִּׁיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרִכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
 לְשִׂמְחָה וּלְשִׁשׁוֹן פֶּאֶשֶׁר רְצִיתָ וְאִמְרַתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מִטּוֹבְךָ
 וּשְׂמַחְנוּ בִּישׁוּעַתְךָ. וְטַהַר לְבָנוּ לְעַבְדְּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ
 אֱלֹהֵינוּ בְּשִׂמְחָה וּבְשִׁשׁוֹן מוֹעֲדֵי קְדְשְׁךָ. וַיִּשְׂמְחוּ כֵךְ יִשְׂרָאֵל
 מִקְדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מִקְדָּשׁ יִשְׂרָאֵל וְהַזְמִינִים:

Elohaynu

Lord our God and God of our ancestors, Merciful Ruler, have compassion upon us; Source of all Good, who brings great goodness into our lives, be revealed to us. Return towards us in thy great mercy, for the sake of our ancestors who did thy will. Rebuild thy House as in the beginning, and reestablish thy Sanctuary securely upon its foundation. Cause us to see its rebuilding, and gladden us with its restoration. Return the *Kohanim* to their service, and the *Levi-im* to their songs and psalms. Return Israel to their land. And then we will go up and be present, and bow down there, before thee, on the three pilgrimage festivals in accordance with thy Torah word: Three times every year shall each of you appear before the Lord your God, in the chosen place, on the Festival of *Matzot*, on the Festival of *Shavuot*, and on the Festival of *Sukkot*; and no one shall appear before the Lord without an offering; each with a gift in hand, according to the blessing which the Lord your God has given you.

Lord our God, cause the blessing of thy festivals to rest upon us. May they bring us life and peace, joy and gladness, in accordance with thy promise. Our God and God of our ancestors, teach us the way of holiness through thy commandments and grant that our portion in life be of thy Torah. Satisfy us through thy blessing and gladden us through thy divine help. Keep our hearts pure that we may worship and serve thee in truth. Lord our God, may we inherit thy holy Festivals in joy and gladness; and may Israel, hallowing thy name, rejoice in thee. Blessed art thou, Lord who hallows the people Israel and the Festivals.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהֵשֵׁב אֶת
הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁחִיחַתְנוּ וְקִימַתְנוּ: כֵּן תַּחֲזִינּוּ
וּתְקִימֵנוּ: וְתֹאסּוּף גְּלִיּוֹתֵינוּ
לְחַצְרוֹת קְדְשֶׁךָ. לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ בְּלִבְבִי
שְׁלָם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עַת עָרַב וּבִקְרָ וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִינֵנוּ לָךְ:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee. May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֶינוּ תָּמִיד לְעוֹלָם וָעֶד:
 וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל
 יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ. סְלָה: בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וּלְךָ נִאֲהָה
 לְהוֹדוֹת:

SHALOM

Peace!

Shaliah Tzibbur, during the Amidah Aloud

THE PRIESTLY BENEDICTION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי
 אֶהְרֹן וּבְנָיו כֹּהֲנִים עִם קְדוֹשֶׁךָ. כְּאֲמוֹר:

(Numbers 6:24-26)

יְבָרְכֶךָ יְהוָה וַיִּשְׂמְרֶךָ.
 אָמֵן. כֵּן יְהִי רְצוֹן:
 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְנֶךָ.
 אָמֵן. כֵּן יְהִי רְצוֹן:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
 אָמֵן. כֵּן יְהִי רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ.

For all these blessings, thy name is continually and evermore praised and exalted.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Shaliah Tzibbur, during the Amidah Aloud

THE PRIESTLY BENEDICTION

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the

כִּי בְּאוֹר פְּנֵיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
 עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּיבַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מְרָמָה. וְלִמְקַלְלֵי
 נַפְשֵׁי תֵדָם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תְּרַדּוּךָ נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפְר
 עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
 עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
 הוֹשִׁיעָה יִמְיָנְךָ וְעַנְיֵי: יְהִי-לְרַצוֹן אִמְרֵי-פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וּגְאֹלֵי: עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּיבַל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמְהֵרָה בְיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי
 עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת:

End of Amidah

On Pesah, continue with Kaddish Shalem, page 748.

On Sukkot, continue with Hoshanot, page 465.

light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee. Blessed art thou, Lord, ever-present source of peace in the life of Israel.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

On Pesah, continue with Kaddish Shalem, page 749.

On Sukkot, continue with Hoshanot, page 465.

מנחה לחול

MINḤAH LIḤOL

Afternoon Service for Weekdays

ASHRAY

Psalm 84:5

אֲשָׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ. סֵלָה:

Psalm 144:15

אֲשָׁרֵי הָעַם שָׁפְכָה לוֹ. אֲשָׁרֵי הָעַם שִׁיְהוּה אֱלֹהֵיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרַתְּךָ יִגְדִּידוּ:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלְתְּךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקַתְּךָ יִרְנְנוּ:

חֲנוּן וְרַחֲמוֹם יְהוָה. אָרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֶּיךָ יִבְרַכְכֶּנָּה:

ASHRAY

Psalm 84:5

Happy are those who dwell in thy house,
Forevermore shall they praise thee.

Psalm 144:15

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, the King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
God's greatness cannot be fathomed.

One generation praises thy works to another,
And they proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
God is forbearing and abounding in kindness.

The Lord is good to all,
And merciful to all creation.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְךָ. וּכְבוֹד הַדָּר מַלְכוּתְךָ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָוָר:

סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

עֵינַיִךְ כָּל יֵאֱלֹיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֶךָ. וּמְשַׁבֵּיעַ לְכָל־חַי רְצוֹן:

צַדִּיק יְהוָה בְּכָל־דִּרְכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יְהוָה לְכָל־קֹרְאָיו. לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו. וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְהוָה יִדְבַּר־פִּי. וּיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Psalm 115:18

וְאֲנַחְנוּ נְבָרְךָ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּ־יְהוָה:

On Fast Days, the Torah is read following the Hatzki Kaddish on page 734.

They shall tell of thy glorious kingdom,
And discourse upon thy might;

Making known thy mighty deeds to all,
And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

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

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

Thine open hand fully satisfies
The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

The Lord is nigh to all who call,
To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

All those who love the Lord are protected,
While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

On Fast Days, the Torah is read following the Hatzki Kaddish on page 735.

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וַיְמַלִּיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
 וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
 וְאָמְרוּ אָמֵן:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE WEEKDAY AFTERNOON AMIDAH

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

Add words with a shaded background for the Matriarchs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּלַח וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם

וּפּוֹקֵד שָׂרָה:

THE WEEKDAY AFTERNOON AMIDAH

When I proclaim the name of the Lord, ascribe greatness to our God.
 Lord, open my lips and my mouth shall speak thy praise.

AVOT

Add words with a shaded background for the Matriarchs.

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
 and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלַךְ מַמְיֵת וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִצָּאֵן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Binah on page 822.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliaḥ Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Binah on page 823.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה יְהוָה צְבָאוֹת.
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

Congregation individually, then Shaliah Tzibbur

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יָהּ:

Shaliah Tzibbur

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ. וּלְנִצַּח נִצְחִים קִדְשְׁתֶּךָ נְקִדִּישׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלֶךְ הַקְּדוֹשׁ:

During the year

הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliaḥ Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliaḥ Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliaḥ Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliaḥ Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliaḥ Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<i>Between Rosh HaShanah and Yom Kippur</i> holy King.

BINAH – Awareness

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנִי מֵאִתְּךָ
דַּעַה בִּינָה וְהִשְׁכֵּל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

TESHUVAH – Repentance

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ. וְהִחְזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתַשׁוּבָה:

SELIḤAH – Forgiveness

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מְחַל לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלַּח:

GEULAH – Liberation

רְאֵה נָא בְּעֵינֵינוּ וּרְיִבָּה רִיבָנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֹךְ.
כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliah Tzibbur adds the following.*

עֲנֵנוּ יי עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ כִּי בְצָרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תִּפְּן אֶל רִשְׁעֵנוּ וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ וְאֵל
תִּתְעַלֵּם מִתְחַנְּתָנוּ. הֲיִיה נָא קְרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא
חֶסֶדְךָ לְנַחֲמָנוּ. טָרָם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדָּבָר שֶׁנֶּאֱמַר.
וְהָיָה טָרָם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי
אֲשַׁמְעֶ: כִּי אַתָּה יי הָעוֹנֶה בְּעֵת צָרָה פּוֹדֶה וּמַצִּיל בְּכָל
עֵת צָרָה וְצוֹקָה: בְּרוּךְ אַתָּה יי הָעוֹנֶה בְּעֵת צָרָה:

BINAH

Thou, Lord our God, endow humankind with knowledge and teach mortals understanding. In thy grace, grant us knowledge, understanding and discernment. Blessed art thou, Lord who graciously bestows knowledge.

TESHUVAH

Bring us back, our Father, to thy Torah; bring us nigh, our King, to thy service. Restore us to thy presence through complete repentance. Blessed art thou, Lord who desires that we return to the right path.

SELIḤAH

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for pardon and forgiveness are thine. Blessed art thou, Lord who abundantly forgives.

GEULAH

Regard our suffering and plead our cause. Set us free from distress, soon, for thy name's sake, thou, our mighty Liberator. Blessed art thou, Lord, Liberator of the people Israel.

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliaḥ Tzibbur adds the following.*

Answer us, Lord, answer us on this day of our fast, for we are in great distress. Do not focus on our wickedness; do not hide thy face from us; do not ignore our fervent plea. Be thou near to us in our cry. Comfort us, we pray, out of thy love for us. Before we even cry out, answer us, as it is written: And it shall be, even before they cry out I will answer; they will still be speaking and I will have heard. For thou, Lord, are the One who answers in time of distress, who redeems and saves in time of distress and affliction. Blessed art thou, who answers in time of distress.

REFUAH – Healing

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה כִּי תִהְלָתְנוּ אִתָּהּ.
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה (לְכָל תַּחֲלוּאֵינוּ וְלְכָל מַכְאוּבֵינוּ ו) לְכָל
מִכּוּתֵינוּ.

A prayer for a person who is ill may be inserted here.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי יְוָאֵלֵי אֲבוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם. רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף

For a male

לְחוּלָה _____ בֶּן _____ בְּתוּךְ שְׁאֵר חוּלִים.

For a female

לְחוּלָה _____ בַּת _____ בְּתוּךְ שְׁאֵר חוּלִים.

כִּי אֵל מְלֶךְ רּוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ: בְּרוּךְ אַתָּה יי רּוּפָא
חוּלִים [Traditional Nusah] רּוּפָא חוּלֵי עַמּוֹ יִשְׂרָאֵל]:

HASHANIM – A Year of Abundance

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה.

*From December 5**

*From the first day of
Hol HaMoed Pesah*

וְתֵן טַל וּמָטָר לְבָרָכָה

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטּוֹבֶךָ. וּבְרַךְ שְׁנַתְנוּ כִּשְׁנֵים הַטּוֹבוֹת:
בְּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים:

* In a year preceding a secular leap year, December 6.
See note on page 974 for a full explanation of the rules.

REFUAH

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thy love is our praise. Grant complete healing (for all our ailments, for all our pains and) for all our afflictions.

A prayer for a person who is ill may be inserted here.

May it be thy will, my God and God of my ancestors,
to speedily send a complete, divine healing, healing of the spirit,
and healing of the body, to

among all those in need of healing.

Indeed, thou, God, are the Supreme, faithful and merciful healer. Blessed art thou, Lord who heals the sick [*Traditional Nusah*: who heals the sick of the people Israel].

HASHANIM

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all.

*From the first day of
Hol HaMoed Pesah*

*From December 5**

Send blessing

Send dew and rain for blessing

to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years of the past. Blessed art thou, Lord who blesses the years.

* *In a year preceding a secular leap year, December 6.
See note on page 974 for a full explanation of the rules.*

KIBBUTZ GALUYOT – Gather the dispersed of our people.

תַּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל:

DIN – Justice

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה. וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאֲנָחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ בְּחֹסֶד
וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַמְּשַׁפֵּט:

During the year

מֶלֶךְ אוֹהֵב צְדָקָה
וּמְשַׁפֵּט:

Nusah Seder Avodah

HAMINUT – Uproot Enmity

וְלַמְלֹשִׁינֹת אֵל תְּהִי
תְּקוּהָ. וְכָל הַרְשָׁעָה כְּרָגַע
תְּאָבֵד. וְכָל הָאִיבָה מְהֵרָה
תִּכְרַת. וּמְלָכוֹת זְרוֹן מְהֵרָה
תַּעֲקֹר וּתִשְׁבֵּר וּתְמַגֵּר
וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:

Traditional Nusah

*HAMINIM – Uproot the
Enemies of thy People*

וְלַמְלֹשִׁינִים אֵל תְּהִי תְּקוּהָ.
וְכָל הַרְשָׁעָה כְּרָגַע תְּאָבֵד. וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמְלָכוֹת
זְרוֹן מְהֵרָה תַּעֲקֹר וּתִשְׁבֵּר
וּתְמַגֵּר וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים
וּמְכַנְיַע זְדִים:

KIBBUTZ GALUYOT

Sound the great *Shofar* announcing our liberation and raise the banner for the ingathering of our dispersed. Gather us together in Zion from the four corners of the earth. Blessed art thou, Lord who ingathers the dispersed of thy people Israel.

DIN

Restore our judges as of old, and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when we are judged. Blessed art thou, Lord,

During the year
King who loves
righteousness and justice.

Between Rosh HaShanah and Yom Kippur

King of Justice.

Traditional Nusah

HAMINIM

Unto slanderers give no hope; may all wickedness vanish in an instant and all thine enemies speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who breaks the hold of enemies and humbles the arrogant.

Nusah Seder Avodah

HAMINUT

Unto slander give no hope; may all wickedness vanish in an instant and all enmity speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who humbles the arrogant.

TZADIKIM – Protect the Righteous

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל.
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ. יְהִמוּ נָא רַחֲמֶיךָ
 יי אֱלֹהֵינוּ: וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת. וְשִׁים
 חֶלְקֵנוּ עִמָּהֶם. וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי בְךָ בִטְחָנוּ (וְעַל חֲסִדֶיךָ
 הַגָּדוֹל בְּאֵמֶת נִשְׁעַנְנוּ): בְּרוּךְ אַתָּה יי מִשְׁעַן וּמִבְטָח לַצְּדִיקִים:

On Tisha BiAv, the following brachah replaces

BINYAN YERUSHALAYIM

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב: וְתִשְׁפּוֹן בְּתוֹכָהּ
 כְּאֲשֶׁר דִּבַּרְתָּ. וּבִנְהוּ אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנֵין עוֹלָם:
 וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן: נַחֵם יי אֱלֹהֵינוּ אֶת אַבְלֵי
 צִיּוֹן וְאֶת אַבְלֵי יְרוּשָׁלַיִם. וְאֶת הָעִיר שְׁחָרְבָה הֵיטָה
 וְאַבְלָה מִבְּלֵי בְנֵיהָ. עַל עַמֶּךָ יִשְׂרָאֵל שֶׁהוּטַל לְחָרֵב. וְעַל
 בְּנֵיהָ אֲשֶׁר מָסְרוּ נַפְשָׁם עֲלֶיהָ: צִיּוֹן בְּמַר תִּבְכֶּה
 וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ: לְבִי לְבִי עַל חֲלָלֶיהֶם. מְעִי מְעִי
 עַל חֲלָלֶיהֶם: רַחֵם יי אֱלֹהֵינוּ בְּרַחֲמֶיךָ הָרַבִּים עַלֵּינוּ וְעַל
 יְרוּשָׁלַיִם עִירְךָ הַנִּבְנִית מִחֲרַבְנָה וְהַמֵּישָׁבֶת מִשׁוּמְמוֹתָהּ:
 יְהִי רְצוֹן מִלְּפָנֶיךָ מִשְׁמַח צִיּוֹן בְּבִנְיָה שִׁישְׁמָחוּ אֶת
 יְרוּשָׁלַיִם כָּל אוֹהֲבֶיהָ וְיִשְׁיִשׁוּ אֶתָּה כָּל הַמֵּתְאֲבָלִים
 עֲלֶיהָ: וְיִשְׁמְעוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם קוֹל
 שְׁשׁוֹן וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל כְּלָה: תֵּן שְׁלוֹם
 לְעִירְךָ אֲשֶׁר פָּדִיתָ וְהִגַּן עֲלֶיהָ פֶּאֶמֹר. וְאַנִּי אֶהֱיֶה-לָּהּ
 נְאֻם-יְהוָה חֲוִמַת אֵשׁ סָבִיב. וְלִכְבוֹד אֶהֱיֶה בְּתוֹכָהּ:
 בְּרוּךְ אַתָּה יי מְנַחֵם צִיּוֹן וּבִנְיָה יְרוּשָׁלַיִם:

Continue with MALCHUT BAYT DAVID

TZADIKIM

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, upon all sincere Jews whether by choice or by birth. Bestow thy blessing on all who truly trust in thee. May our portion be with them, and may we who trust in thee never come to shame (for upon thy great love we rely). Blessed art thou, Lord, upon whom the righteous rely and in whom they put their trust.

On Tisha BiAv, the following brachah replaces

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Comfort, Lord our God, the mourners of Zion and Jerusalem, the city that had been razed and was in mourning for her children, for thy people Israel who fell to the sword, her children who gave over their lives for her. Zion wept bitterly, and Jerusalem lifted her voice. My heart, my heart aches for the slain; my very insides quake for the slaughtered. Have mercy, Lord our God, abundant mercy for us and for Jerusalem, thy city, which has now been rebuilt from its ruins and which is repopulated from its barrenness. May it be thy will, thou who causes Zion to rejoice in her children, that all who love Jerusalem will cause her to rejoice, and all who mourned for her will be jubilant. And may the sound of mirth and happiness, the voice of the groom and the voice of the bride, resound throughout the cities of Judah and the broad expanses of Jerusalem. Grant peace to thy city which has been redeemed, and protect her as it is said: The word of God — and I will be for her a wall of fire round about, and a glorious presence within. Blessed art thou, Lord who comforts Zion and rebuilds Jerusalem.

Continue with MALCHUT BAYT DAVID

BINYAN YERUSHALAYIM – Restore Jerusalem

וְלִירוּשָׁלַיִם עֵיֶרֶךְ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכַּח בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ. וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה
לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

MALCHUT BAYT DAVID – The Messianic Hope

אֵת צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַיֵחַ. וְקִרְנֵנוּ תִרוֹם בִּישׁוּעַתְךָ.
כִּי לִישׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יי מְצַמֵּחַ קֶרֶן
יְשׁוּעָה:

KABBALAT TEFILAH – Accept our Prayer

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמְלַפְנֶיךָ מְלַפְנֵנוּ רִיקָם אֵל תִּשְׁיִבֵנוּ.

On a Fast Day, individuals add in private devotion

עֲנֵנוּ יי עֲנֵנוּ בַיּוֹם צוֹם תַּעֲנִיתֵנוּ כִּי בְצָרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תִּפְּן אֶל רִשְׁעֵנוּ וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ וְאֵל
תִּתְעַלֵּם מִתְחַנְּתֵנוּ. הִיָּה נָא קְרוֹב לְשׁוּעַתֵנוּ. יְהִי נָא
חֲסִדְךָ לְנַחֲמֵנוּ. טָרָם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדְּבַר שְׁנֵאמַר.
וְהִיָּה טָרָם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי
אֶשְׁמַע: כִּי אַתָּה יי הָעוֹנֶה בְּעֵת צָרָה פּוֹדֶה וּמַצִּיל בְּכָל
עֵת צָרָה וְצוֹקָה:

כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
שׁוֹמֵעַ תְּפִלָּה:

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Blessed art thou, Lord who rebuilds Jerusalem.

MALCHUT BAYT DAVID

Grant that the Messianic descendant of thy servant David spring forth soon, and may the spiritual strength of the House of Israel be exalted through the establishment of thy rule of universal justice and peace on earth; for we wait each day for the coming of thy deliverance. Blessed art thou, Lord, by whose will deliverance will spring forth.

KABBALAT TEFILAH

Hear our supplication, Lord our God; have pity and compassion upon us. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence.

On a Fast Day, individuals add in private devotion

Answer us, Lord, answer us on this day of our fast, for we are in great distress. Do not focus on our wickedness; do not hide thy face from us; do not ignore our fervent plea. Be thou near to us in our cry. Comfort us, we pray, out of thy love for us. Before we even cry out, answer us, as it is written: And it shall be, even before they cry out I will answer; they will still be speaking and I will have heard. For thou, Lord, are the One who answers in time of distress, who redeems and saves in time of distress and affliction.

Thou, O Lord, hear with love the prayers of thy people Israel. Blessed art thou, Lord who hears prayer.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשֵׁב אֶת
הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. וְאֲשִׁי-לִב-יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh, and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּ וַיִּפְקְדוּנוּ וַיִּזְכְּרוּ אֲבוֹתֵינוּ.
וַיִּזְכְּרוּ מִשִּׁיחַ בֶּן דָּוִד עֲבַדְךָ. וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר
קְדוֹשָׁךְ. וַיִּזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
לְטוֹבָה לַחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וְלִשְׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקַדְנוּ בּוֹ
לְבִרְכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

HODA-AH

Thanksgiving

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקִּימָנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבַכְל יוֹם עַמָּנוּ וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל
עַת עָרַב וּבִקְר וְצָהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה:

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

בִּימֵי מַתְתִּיהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנֵיו.
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
 תּוֹרְתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם הִנַּת אֶת דֵּינָם
 נִקְמַת אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
 מְעַטִּים וּטְמֵאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזוּדִים
 בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלִךָ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמֶּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וּטְהַרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בַּחֲצֹרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֵת
 יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:

On Purim

בִּימֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה. כְּשֶׁעָמַד עֲלֵיהֶם
 הָמֵן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֵּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
 מִנְּעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשָׁלוֹשָׁה עָשָׂר
 לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אֲדָר וּשְׁלָלָם לְכוּז. וְאַתָּה

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joḥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֵיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah *Traditional Nusah*

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.

בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לַיהוּדִים הַיְתֵה אוֹרֵה וְשִׁמְחָה וְשִׁשְׁן

וְאֵת בְּנָיו עַל הָעֵץ: וַיִּקְרַ. עַל כֵּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ

הַגְּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בַּיָּמִי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרְצוֹ

כַּיָּמִי קָדָם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנֵי אַחֲנֵנוּ פְּלִיטֵי

חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְמִים בְּעַלְי בְּרִיתָם קָמוּ

לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֵיךָ הַרְבִּים עֲמַדְתָּ לָהֶם

בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דִּנְתָּ אֶת דִּינָם. חֲזַקְתָּ אֶת לְבָם

לְעִמּוּד בְּשַׁעַר וּלְפֶתַח שַׁעֲרִים לְנֹדֵד־פִּים וּלְגֹרֶשׁ אֶת צְבָאוֹת

הָאוֹיֵב מִן הָאֶרֶץ. מְסַרְתָּ רַבִּים בְּיַד מְעַטִּים וְרַשָּׁעִים בְּיַד

צַדִּיקִים. וְלֶךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ

יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וְכַתּוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְּרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל

יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה

לְהוֹדוֹת:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to make a stand at the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

*SHALOM
Peace!*

On a Fast Day, when the Amidah is chanted aloud

THE PRIESTLY BENEEDICTION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי
אֱהֲרֹן וּבְנָיו כַּהֲנִים עִם קְדוּשָׁתְךָ. כְּאָמֹר:

(Numbers 6:24-26)

בְּבִרְכָךָ יְהוָה וַיִּשְׁמְרֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּנֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
אָמֵן. כִּן יְהִי רְצוֹן:

*On a Fast Day, omit Shalom Rav and continue with
the Sim Shalom paragraph that follows.*

Shalom Rav

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּהַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ:

Between Rosh HaShanah and Yom Kippur

בְּסִפּוּר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה
טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יי עֹשֶׂה הַשְּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם:

SHALOM

On a Fast Day, when the Amidah is chanted aloud

THE PRIESTLY BENEDICTION

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

On a Fast Day, omit Shalom Rav and continue with the Sim Shalom paragraph that follows.

Shalom Rav

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

*On a Fast Day**Sim Shalom*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב
 בְּעֵינֶיךָ לְבַרְךָ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּבֵל בְּכָל עֵת
 וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ:

*On Tzom Gedaliah**During the year*

בְּרוּךְ אַתָּה יְיָ בְּסֹפֵר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה
 הַמְּבַרְךָ אֶת עַמּוֹ טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
 יִשְׂרָאֵל בְּשְׁלוֹם: עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
 וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יְיָ עֲשֵׂה הַשְׁלוֹם:

*Elohai Nitzor**A personal prayer for inner peace and security*

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מְדַבֵּר מְרָמָה. וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּן נַפְשִׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפְר

*On a Fast Day**Sim Shalom*

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

During the year

Blessed art thou, Lord, ever-present source of peace in the life of Israel.

On Tzom Gedaliah

In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs

עֲצַתֶּם וְקִלְקַל מַחְשַׁבְתֶּם: עֲשֵׂה לְמַעַן שְׂמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
 עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרַתֶךָ: לְמַעַן יִחְלְצוּן יְדֵיֶיךָ
 הוֹשִׁיעָה יִמְיָנְךָ וְעַנְנֵי: יִהְיוּ-לְרִצּוֹן אִמְרֵי-פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ: וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי
 עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

End of Amidah

*On Fast Days (except for Tisha BiAv) and between Rosh HaShanah
 and Yom Kippur continue with Avinu Malkenu, page 728.
 It is omitted on Friday afternoon.*

and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

*On Fast Days (except for Tisha BiAv) and between Rosh HaShanah
and Yom Kippur continue with Avinu Malkenu, page 729.
It is omitted on Friday afternoon.*

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכָל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אַמֵּן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאִמְרוּ אַמֵּן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אַמֵּן:

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא
 עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם
 חָלְקָנוּ פָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם. וְאַנְחָנוּ כְּזֹרְעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
 וְשָׁכֵינָת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
 מִלְּפָנֵינוּ אָפֶס זִוְלָתוֹ כְּפָתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־
 לְבַבְךָ פִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
 מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֻךְ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע
 כָּל בָּרָךְ תִּשְׁבַּע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָּל־אֶת עַל מַלְכוּתְךָ וְתִמְלֶךָ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד
 תִּמְלוֹךְ בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתְךָ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:
 וַנֵּאמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה
 יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the Supreme, Ruler of rulers, the Holy One, the Blessed.

God created the heavens and founded the earth; God's throne of glory is in the heavens above and the divine, majestic presence is in the loftiest heights. This is our God. There is none else. Truly, God is our Ruler and none else, as it is written in the Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 761.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלַכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a transliteration of the Mourner's Kaddish, see page 761.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

תפלות וברכות ליחיד

Personal Prayers and Blessings for Various Occasions

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Blessings	p. 855
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PRAYER ON AFFIXING A MEZUZAH

A mezuzah is placed on each outside door of a home. It may also be placed on inside doors, leading from room to room. It is positioned on the top third of the right doorpost as one enters, in an inclined position, tilted into the room. Before securing the mezuzah, the brachot below are recited. If affixing several mezuzot at one time, the brachot are recited only before placing the first one.

וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And you shall write them upon the doorposts of your house and upon your gates.

(Deuteronomy 6:9)

Our God and God of our ancestors, as we affix the *mezuzah* to the doorpost in accordance with Torah teaching, we pray that thy presence may always dwell in this house. May our home be a shelter of love and devotion for all the members of our family. May it be a place where guests are welcome. May the teachings of our ancestors, symbolized by the Torah passages within the *mezuzah*, find loving expression in our home life. May we be grateful each day for thy blessings and always strive to be worthy of them.

Before affixing the mezuzah on the doorpost

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we affix the *mezuzah* to the doorpost of our home.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שְׁחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us, and enabled us to reach this sacred moment.

BLESSINGS

Upon awakening

מוֹדָה (For a woman) / מוֹדָה (For a man)

אֲנִי לְפָנֶיךָ מִלֶּךְ חַי וְקַיִם. שֶׁחָזַרְתָּ בִּי נִשְׁמָתִי בַחֲמֵלָה. רַבָּה
אֲמוֹנָתְךָ:

I offer thanks before thee, living and eternal Ruler of the universe, for graciously returning my soul to me after a night of sleep. How wondrous is thy faithfulness!

Upon first washing hands in the morning

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יְדַיִם:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, and instructed us concerning the washing of the hands.

Upon leaving the wash-room

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחִכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ
לְפָנֶיךָ כִּסָּא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ: בְּרוּךְ אַתָּה יְיָ רוֹפֵא כָּל
בָּשָׂר וּמִפְּלִיא לַעֲשׂוֹת:

Blessed art thou, Lord our God, Ruler of the universe, who fashioned human beings so intricately, creating bodily organs and systems that make life possible. It is abundantly apparent to me, and I acknowledge it before thee, that if any of these bodily systems becomes impaired and ceases to function, it would be impossible to survive. Blessed art thou, Lord who heals all flesh and performs wondrous deeds.

Before eating fruit

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the tree.

Before eating vegetables

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

Blessed art thou, Lord our God, Ruler of the universe, Creator of produce from the earth.

Before eating cakes

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי מְזוֹנוֹת:

Blessed art thou, Lord our God, Ruler of the universe, Creator of various kinds of baked goods.

Before partaking of liquids other than wine

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָ בְּדְבָרוֹ:

Blessed art thou, Lord our God, Ruler of the universe, at whose word everything comes into being.

Upon wearing a new garment for the first time

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:

Blessed art thou, Lord our God, Ruler of the universe, who clothes the naked.

Upon constructing a guard to protect life

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ לַעֲשׂוֹת מַעֲקָה:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments in accordance with which we construct protective barriers to preserve life.

Upon seeing lightning

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית:

Blessed art thou, Lord our God, Ruler of the universe, Author of creation.

Upon hearing thunder

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָחוּ וּגְבוּרָתוֹ מִלֵּא
עוֹלָם:

Blessed art thou, Lord our God, Ruler of the universe, whose power and might fill the universe.

Upon seeing a rainbow

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹכֵר הַבְּרִית וְנֹאמָן
בְּבְרִיתוֹ וְקִים בְּמֵאֲמָרוֹ:

Blessed art thou, Lord our God, Ruler of the universe, who remembers the Covenant, who is faithful to fulfill every promise, and whose word is an immutable assurance.

Upon seeing an ocean or great sea

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה אֶת הַיָּם הַגְּדוֹל:

Blessed art thou, Lord our God, Ruler of the universe, who created the great bodies of water.

Upon seeing trees in bloom for the first time in a season

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא חָסַר בְּעוֹלָמוֹ דָּבָר
וּבָרָא בוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם:

Blessed art thou, Lord our God, Ruler of the universe, who omitted nothing in fashioning the world, creating goodly creatures and fine trees to bring wondrous joy to human beings.

Upon appreciating the diversity of nature

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָכָה לוֹ בְּעוֹלָמוֹ:

Blessed art thou, Lord our God, Ruler of the universe, whose creation is complex and diverse!

Upon appreciating the diversity of humankind

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְשַׁנֶּה הַבְּרִיּוֹת:

Blessed art thou, Lord our God, Ruler of the universe, for the remarkable diversity of humanity.

In the presence of a sage distinguished for Torah learning

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂחַלַּק מַחְכְּמָתוֹ לִירְאָיו:

Blessed art thou, Lord our God, Ruler of the universe, who has apportioned a share of thy wisdom to those who revere thee.

In the presence of a sage distinguished for secular knowledge

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁנַתַּן מַחְכְּמָתוֹ לְבָשָׂר וְדָם:

Blessed art thou, Lord our God, Ruler of the universe, who has given of thy wisdom to mortals.

In the presence of a distinguished secular political leader

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁנַתַּן מְכָבוֹדוֹ לְבָשָׂר וְדָם:

Blessed art thou, Lord our God, Ruler of the universe, who has given of thy glory to mortals.

In the presence of a large gathering

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַחֵם הָרִזִים:

Blessed art thou, Lord our God, Ruler of the universe, who discerns the mystery of individualities.

Upon experiencing the rebuilding of Eretz Yisrael

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַצִּיב גְּבוּל אֶלְמָנָה:

Blessed art thou, Lord our God, Ruler of the universe, who has fulfilled the promise to reestablish the border of the widow.

Upon arriving at a place where a miracle occurred for our ancestors

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בַּמָּקוֹם הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who performed miracles for our ancestors at this place.

Upon arriving at a place where a miracle occurred for us

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי נִס בַּמָּקוֹם הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who performed a miracle for me at this place.

Upon hearing good news

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַטּוֹב וְהַמְּטִיב:

Blessed art thou, Lord our God, Ruler of the universe, Source of all Good, who brings great goodness into our lives.

Upon hearing of a death, and when cutting k'riah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם דִּין הָאֵמֶת:

Blessed art thou, Lord our God, Ruler of the universe, Ultimate Judge in life and death.

TEFILAT HADERECH

A Traveler's Prayer

יהי רצון מלפניך. יי אלהינו ואלהי אבותינו. שתוליקנו
 לשלום ותציעינו לשלום ותדריכנו לשלום ותגיענו למחוז
 חפצנו לחיים ולשמחה ולשלום. ותחזירנו לביתנו לשלום:
 ותצילנו מפף כל אויב ואורב בדרך. ומכל מיני פּרעניות
 המתרגשות לבוא לעולם: ותשלח ברכה בכל מעשה ידינו:
 ותתנו לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו:
 ותשמע קול תחנונינו. כי אל שומע תפלה ותחנון אתה: ברוך
 אתה יי שומע תפלה:

May it be thy will, Lord our God and God of our ancestors, to direct us on our journey safely, guide our steps securely, and lead us confidently so that we arrive at our destination in good health, joy, and peace, and return home safely again. Protect us from any enemy or mishap along the way and from all calamities that embroil our world. Send blessing to the work of our hands. May we find grace, love and mercy in thy sight, and in the sight of all who encounter us. Hear our supplication, Lord, for thou, O God, are attentive to sincere and passionate prayer. Blessed art thou, Lord, who hears our prayer.

BEDTIME PRAYERS

For physical protection and spiritual serenity

רְבוּנוּ שֶׁל עוֹלָם. הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט
 אוֹתִי אוֹ שִׁחַטָּא כְּנֻגְדִי. בֵּין בְּגוּפִי בֵּין בְּמַמּוֹנִי. בֵּין בְּכְבוֹדִי בֵּין
 בְּכָל אֲשֶׁר לִי. בֵּין בְּאָנָס בֵּין בְּרָצוֹן. בֵּין בְּשׂוֹגֵג בֵּין בְּמִזִּיד. בֵּין
 בְּדָבוּר בֵּין בְּמַעֲשֵׂה: וְלֹא יַעֲנֹשׂ שׁוֹם אָדָם בְּסִבְתִּי: יְהִי רָצוֹן
 מִלְּפָנֶיךָ. יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שְׁלֵא אֶחַטָּא עוֹד: וּמָה
 שִׁחַטָּאתִי לְפָנֶיךָ מְחוּק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל יְדֵי
 יְסוּרִים וְחֻלָּיִים רָעִים: יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
 יְהוָה צוּרִי וְגֹאֲלִי:

Master of the Universe, with this meditation, I hereby forgive anyone who has angered me, wronged me or sinned against me, whether against my body or my wealth, my honor or my possessions; whether by accident or intentionally, by word or deed. I do not want anyone to be punished on my account. May it be thy will, my God and God of my ancestors, that I sin no longer. And as for my past sins, erase them in thine abundant mercy; but not through torturous hardship or dread illness. May the words of my mouth, and the meditation of my heart, be acceptable in thy sight, Lord, my Strength and my Redeemer.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְפִיל חֶבְלֵי שָׁנָה עַל
עֵינַי וְתַנּוּמָה עַל עַפְעָפִי:

Blessed art thou, Lord our God, Ruler of the universe, who casts a net of sleep over my eyes and brings slumber to my eyelids.

Faith in God

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין
עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

A night of peace

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
 וּפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב דְּבָר
 וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ
 תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה. כִּי אֵל מְלֶךְ חַנוּן
 וְרַחוּם אַתָּה. וּשְׁמוֹר צְאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
 וְעַד־עוֹלָם: בְּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Lord our God, we pray thee that we may lie down this night in peace and awake in the morning to refreshed existence. Spread over us the shelter of thy divine peace, and guide us with thy good counsel. Help us for thy name's sake. Be thou, at all times, our shield and our protector from harm, our guardian against danger, our savior from all manner of trouble and distress. Keep far from us anxiety and sorrow, and shelter us under the shadow of thy wings. For it is in thee alone, O God, ever-gracious and compassionate, that we put our trust. Guard thou our going out and our coming in, that we may lead a life of peace now and evermore. Blessed art thou, Lord who, we pray, will guard thy people Israel forever.

Divine protection all around

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל.
 מִיְמִינִי מִיְכָאֵל. וּמִשְׁמָאֵלִי גַבְרִיאֵל.
 וּמִלְפָּנַי אֹרִיאֵל. וּמֵאַחֲרַי רְפָאֵל.
 וְעַל רֹאשִׁי שְׁכִינַת אֵל:

In the name of the Lord, God of Israel:

At my right is the angel Michael (*Who is like God?*),

And to my left is Gavriel (*God is my strength*);

Before me is Uriel (*God is my light*),

And behind me is Rifael (*God is my healer*);

And upon my head is the *Shehīnah*-Presence of God.

Secure in God's hand, body and soul

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישׁוֹן וְאַעֲרֶה:
 וְעַם רוּחִי גְוִיָּתִי. יְיָ לִי וְלֹא אִירָא:

Into God's caring hand, my soul I bid God take,

Alike in hours of sleep and when again I wake;

And with my soul, to God my body I gladly give,

The Lord with me abiding, free from fear I live.

SUGGESTED PERSONAL PRAYERS FOR LIFE AFFIRMING MOMENTS

The following prayers are not meant to be rigid formulas. They are suggestive of the occasions on which an individual might be moved to offer a private prayer, and of some of the themes that might make such prayer meaningful. At these intensely personal moments, one should allow the heart to speak to God with passion, recalling the wisdom of the Psalms, that God does not shun the expression of a broken and anguished heart, and welcomes the appreciation of a joyous soul.

A Prayer for Daily Acceptance of Responsibility

My God and Teacher, I pray that I may be open to the call of duty this day. May I always be aware that my blessings are given to me in trust to use for the welfare of others. May service to all causes on behalf of the Jewish people, my country, and humanity be in my consciousness each day. Grant that each day I answer the call of those in need and fulfill faithfully my responsibilities to humanity and to thee. Amen.

A Prayer of Spouses for Each Other

Loving God, I thank thee for the loving presence in my life of my dear _____. Our love for each other makes us whole. Fill our hearts with the desire to bring each other happiness and fulfillment, and to shelter each other in times of trial and distress. Bless me with the wisdom and ability to be grateful each day for this gift of love and devotion. Strengthen my heart's desire to be ever worthy of affection and trust. Grant us years of health and contentment. May our love and loyalty be sacred blessings to each other, to thee, to the people Israel, and all humanity. Amen.

A Prayer of Spouses in Moments of Misunderstanding

My God, Source of Forgiveness and Reconciliation, teach me patience and understanding in my love for my beloved companion. May we be able to see each other through the lens of our love, and may our vision not be clouded by the squabbles of the moment. Teach our hearts that our love for each other has more to give us than the heartache and loneliness of drifting apart. Give us the strength to heal our hurts and be brought ever closer to one another. Illumine our path with thy light, and guide us toward forgiveness and reconciliation. Blessed art thou, Lord who teaches us how to forgive each other, and return to each other again, in love. Amen.

A Prayer for Shelter Against Loneliness

My God, my Everpresent Companion, I seek thy presence and pray that I may know that I am never alone, for thou art with me. Whatever happens in my life, grant that, because of my faith in thee, I shall never feel abandoned. Bless me with the nearness of loved ones and loyal friends, and teach me to appreciate these blessings. If, however, I am away from them, or they are far away from me, in life or through death, may thy presence lift the ache of my longing heart. Bless me with an awareness of thy presence, so that I may never suffer the loneliness of being alone. Amen.

A Prayer in Time of Trouble

My God, My Helper and True Friend, I am so overwhelmed by trouble. Help me to see a ray of hope piercing the cloud that hangs so heavily over me. Give me strength to find my way. O Lord who knows the hearts of all, and knows the anguish of my heart, lead me to a haven of security and peace. Amen.

A Prayer for Peace in Personal Relationships

Loving God, I pray for peace in my relationships with my family and friends. May I be patient and understanding with others, as I would want them to be patient and understanding with me. Each day, may my actions contribute to the happiness and strengthening of those around me. May thou, the Source of Peace, impart in our hearts a desire to achieve peace with each other that will ripple for good throughout the world. Amen.

A Prayer of a Mother Before the Birth of a Child

My God, Source of all Life, at this time of childbirth, I pray for my own health, and that of my child. May my child be born sound of mind and body, with a pleasant and confident disposition. Grant that my beloved and I may be privileged to raise our child in health and happiness, with reverence for thee, and loyalty to the people Israel and all humanity. As I am about to give birth, may my loved ones and I be ever mindful of thy great blessings, and ever worthy of them. Amen.

A Prayer of a Father Before the Birth of a Child

My God, Source of all Life, I thank thee for the love and devotion of my life's companion. Bless her with health and strength as the birth of our child nears. Protect her and our child during this time of birthing, and grant us the joy of parenting our child together. Grant that my beloved and I may be privileged to raise our child in health and happiness, with reverence for thee, and loyalty to the people Israel and all humanity. Amen.

A Prayer of Parents After the Birth of a Child

O God, Creator of all Life, in the midst of our joy, we thank thee for the wonderful blessing of our *son/daughter*. Accept our thankfulness for thy love and grace. Grant us the strength, the means, and the insight to raise our child to be loving and kind to all, and ever loyal to thee, the people Israel and all humanity. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַטוֹב וְהַמְּטִיב:

Blessed art thou, Lord our God, Ruler of the universe,
Source of all Good, who brings great goodness into our lives.

A Prayer of Parents on the Day of their Child's Bar or Bat Mitzvah

Our God, God of our ancestors, we thank thee for the joy and privilege of the *Bar/Bat Mitzvah* of our *son/daughter*. Bless *him/her* with health and goodness of character. May this day inspire *him/her* to increased devotion to Torah and loyalty to home, synagogue, the people Israel and all humanity. Amen.

A Prayer of Parents on the Day of the Marriage of their Son or Daughter

Our God, Source of all Joy, accept our thankfulness on this day of our *son's/daughter's* wedding. Bless *him/her* with health and happiness in the companionship of *his/her* beloved. Bless their home as a place of love and shelter, a center of joyous partnership based on trust in each other, reverence for thee, and loyalty to the home traditions of our heritage. Crown their lives with appreciation for the gift of their love. Shield and shelter their wedded life with peace. Grant that their marriage bring the fulfillment of their hearts' noblest desires. Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׂהַחֲיֵנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe,
who has blessed us with life, sustained us, and enabled
us to reach this day of our beloved child's marriage.

A Prayer of a Couple Before Marriage

My God, Source of all Joy, I am so thankful on this day for the miraculous gift of loving and being loved. May the home which my beloved and I are about to establish be a place of peace where we savor the joys of life, and through our loving companionship, experience ever greater fulfillment as human beings. May our home be a shelter and haven from the storms of life, a place of trust in each other, and secure friendship. May our gratitude for the gift

of love lead us to reverence for thee and loyalty to the home traditions of our heritage. Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe,
who has blessed us with life, sustained us, and enabled
us to reach our wedding day.

A Prayer of Parents for a Son or Daughter in the Armed Forces

Our God, Source of Protection, in thy love, protect our *son/daughter* who is serving in the armed forces. May *he/she* return in life and health, peace and well-being. Keep *him/her* strong in body and spirit; protect *him/her* in times of trial and danger. May *he/she* remember the love of *his/her* father and mother whose prayers for *his/her* safety accompany *him/her* every step of the way. May *he/she* retain firm faith in thee. Guide *him/her*, and all *his/her* companions in the service, with thy light. May they be fortified by the hope that they are helping to build a better world and preserving our cherished freedoms. Speed the day when war will be no more. Speed the day when tears of sorrow will have been wiped from all faces.

בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

Blessed art thou, Lord who hears our fervent prayer. Amen.

PRAYERS IN TIME OF ILLNESS

A Prayer for Healing

רְפָאֵנִי יְהוָה וְאֲרַפָּא.
הוֹשִׁיעֵנִי וְאֹשַׁעֵה. כִּי תִהְלֶתִי אִתָּה:

Heal me, Lord, and I shall be healed.

Help me, and I shall be helped. For thy love is my glory.

(Jeremiah, 17:14)

My God, Healer of Israel, I turn to thee in this time of illness and pray for strength and healing. Healer of the sick, the One who hears prayer, hear my prayer and supplication. Give me courage to bear my pain, faith to rely on thy love, and the power of hope that I shall recover. Bless the efforts of all my care-givers; give them the wisdom and skill to heal. Bless the love of all whose hearts yearn for my return to good health. Help me for the sake of my loved ones, and speed the day when I shall be able to give thanks for thy restorative healing. Amen.

A Prayer of Thanksgiving on Recovery from Illness

My God, Healer of Israel, my heart is full of thanksgiving to thee for hearing my prayer. Thy presence in my time of anguish brought me courage; thy grace restored me to health and happiness. Give me now the moral strength to fulfill the resolutions for good that were in my heart when I was ill. May I be mindful of the love of those whose hearts were burdened with anxiety for me during my illness. In gratitude, may I serve thee through deeds of concern and compassion for all humanity. Blessed art thou, Lord our God, Ruler of the universe, for blessing me with life and restoring me to health and well-being. Amen.

בְּרוּךְ אַתָּה יְיָ רֹפֵא חוֹלִים:

Blessed art thou, Lord who heals the sick.

**PRAYERS FOR THOSE WHO ARE DYING
AND
FOR REMEMBERING THOSE WHO HAVE DIED**

Vidui: Confession Said by the Dying

My God and God of my ancestors, I acknowledge that my life and my death are in thy hands. May it be thy will to send me healing. Yet, if it be thy will that I shall leave this world as have loved ones before me, I will accept thy judgment with love and resignation. Forgive, I pray thee, my sins and transgressions. Bestow upon me the peace which is treasured up for the righteous, and make known to me the path of eternity.

Protector of the widowed and the orphaned, shelter my loved ones whose souls are bound up with my own.

Unto thee I commit my soul; thou, my Deliverer, Lord, and God of truth. Amen.

יְהוָה מְלִךְ: יְהוָה מְלִךְ: יְהוָה יְמִלְךָ לְעֹלָם וָעֶד:

The Lord Reigns. The Lord Has Reigned.

The Lord Will Reign, Forever and Ever.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Blessed is God's Glorious Sovereign Name Forever.

יְהוָה הוּא הָאֱלֹהִים:

The Lord Alone Is God.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Hear O Israel! The Lord Is Our God, the Lord Is One.

***Vidui: Confession for the Dying to be Said
by Loved Ones and Friends***

Our God and God of our ancestors, if it is thy will that our dear _____ shall pass from this earthly existence, we pray thee to shelter *him/her* under thy loving care. May *his/her* going be in peace. May *his/her* soul be united with loved ones who have gone before, and grant that *his/her* good deeds may go before *him/her* and bear witness on *his/her* behalf. Amen.

As the end approaches those standing near should say:

יְהוָה מְלִךְ: יְהוָה מְלִךְ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

The Lord Reigns. The Lord Has Reigned.

The Lord Will Reign, Forever and Ever.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Blessed is God's Glorious Sovereign Name Forever.

יְהוָה הוּא הָאֱלֹהִים:

The Lord Alone Is God.

שִׁמְעַיִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Hear O Israel! The Lord Is Our God, the Lord Is One.

A Prayer on Behalf of One Who Has Just Died

To be said immediately after life is ended:

יְהוָה נָתַן וַיְהוּה לָקַח. יְהִי שֵׁם יְהוָה מְבָרָךְ:

The Lord hath given, and the Lord hath taken away;
praised be the name of the Lord. (*Job 1:21*)

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישׁן וְאֶעֱרָה:
וְעַם רוּחִי גְוִיָּתִי. יִי לִי וְלֹא אִירָא:

Into God's caring hand, my soul I bid God take,
Alike in hours of sleep and when again I wake;
And with my soul, to God my body I gladly give,
The Lord with me abiding, free from fear I live.

A Prayer for Kindling the Ner Neshamah (Soul-Flame Light) During Shiva

נֵר יְהוּה נְשַׁמַּת אָדָם:

The human soul is the Lord's light. (*Proverbs 20:27*)

Almighty God, I kindle this soul-flame light in loving memory of my dear _____ who has now gone to *his/her* eternity. I pray thee, may *his/her* soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all our loved ones who have gone before. May *his/her* rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

A Prayer Upon Completing Shiva

כִּי יְהוָה יְהִי־לָךְ לְאֹר עוֹלָם. וְשָׁלְמוּ יְמֵי אֲבִלְךָ:

For the Lord will be with you as an everlasting light.

And the days of your mourning shall come to an end.

(Isaiah 60:20)

O God, Comforter of Mourners, as the Shiva days of mourning for my dear _____ come to an end, I am grateful for the strength which thy love has given me, and for the support of family and friends without whom the loneliness and grief would have been unbearable. This period of retreat from my everyday routine has helped me focus on the lasting blessings that are mine because of my love for _____. In the time ahead, be with me, a rock for me to lean on when I falter. Help me find comfort in thy gift of memory through which our loved ones live on in our lives. Through the blessing of love, which links this world with that of the next, I know that _____ lives with me and my family in a sacred relationship, unbroken.

צְדִיקִים בְּמִיתָתָן נִקְרְאוּ חַיִּים:

Good people, even in death, are called alive.

(Talmud Bavli, Brahot 18a)

בְּלַע הַמּוֹת לְנֶצַח.

וּמַחָה אֲדֹנָי יְהוָה דְּמַעָה מֵעַל כָּל־פְּנִים:

God will swallow death eternally.

The Lord God will wipe tears from all faces.

(Isaiah 25:8)

*A Prayer for Kindling the Ner Neshamah
(Soul-flame Light) on the Yahrzeit Anniversary*

Almighty God, with feelings of reverence and love I recall the memory of my dear _____ on this anniversary of *his/her* death. Time and faith bring healing, but memory builds its home everlastingly in our hearts. It is through memory, divine gift to mortals, that I retain within me the inspiration of _____'s life.

May _____'s memory illumine my soul with blessing, and may it ever be a source of encouragement and inspiration within me on the road of life. Amen.

זְכוֹר צְדִיק לְבְרָכָה:

The memory of good people brings blessing.

(Proverbs 10:7)

הוספות

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ADDITIONAL MORNING BLESSINGS AND PASSAGES OF TORAH STUDY

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו.
וצננו לעסוק בדברי תורה:

והערבנא יי אלהינו את דברי תורתך בפנינו ובפי עמך
בית ישראל: ונהיה אנחנו וצאצאינו וצאצאי עמך בית
ישראל. כלנו יודעי שמך. ולומדי תורתך לשמה: ברוך אתה
יי המלמד תורה לעמו ישראל:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו מכל
העמים ונתן לנו את תורתו: ברוך אתה יי נותן התורה:

From the Torah, Numbers 6:24-26

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ:
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

From the Mishnah, Peah 1:1

אלו דברים שאין להם שעור. הפאה והבפורים והראיון
וגמילות חסדים ותלמוד תורה:

ADDITIONAL MORNING BLESSINGS AND PASSAGES OF TORAH STUDY

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we engage in the study of Torah.

Lord our God, may the words of thy Torah be sweet to us and the whole people Israel. May we and our children, and all the children of the people Israel, know thy name, and study thy Torah for its own sake. Blessed art thou, Lord who teaches Torah to the people Israel.

Blessed art thou, Lord our God, Ruler of the universe, who has called us to thy service from among all the peoples by giving us thy Torah. Blessed art thou, Lord, Giver of the Torah.

From the Torah, Numbers 6:24-26

May the Lord bless you and protect you.
 May the Lord's face shine upon you,
 And May God be gracious unto you.
 May the Lord's countenance be lifted toward you,
 And May God grant you peace.

From the Mishnah, Peah 1:1

These are the commandments for which there is no prescribed minimum or maximum: leaving the corners of the field unharvested, the gift of the first fruits, pilgrimage to *Eretz Yisrael*, deeds of loving-kindness, and the study of Torah.

From the Talmud, Shabbat 127a

אָלוּ דְּבָרִים שְׁאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהִקְרָן
 קִיּוּמָת לֹו לְעוֹלָם הַבָּא. וְאָלוּ הֵן. כְּבוֹד אָב וְאָם. וּגְמִילוּת
 חֲסָדִים. וְהַשְׁפָּמַת בֵּית הַמְדָרֶשׁ שְׁחָרִית וְעֶרְבִית. וְהַכְנָסַת
 אוֹרְחִים. וּבִקּוּר חוֹלִים. וְהַכְנָסַת כְּלֵה. וְהַלְוִית הַמֵּת. וְעִיוֹן
 תְּפִלָּה. וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֻבְרוֹ. וְתִלְמוּד תּוֹרָה
 כְּנֶגֶד כָּלֵם.

Talmud, Nida 83a

תָּנָא דְּבֵי אֱלִיהוֹ. כָּל הַשּׁוֹנָה הֶלְכוֹת בְּכָל יוֹם מִבְּטָח לֹו
 שֶׁהוּא בֶן עוֹלָם הַבָּא. שְׁנֵאמַר. הֶלִיכוֹת עוֹלָם לֹו: אֵל תִּקְרִי
 הֶלִיכוֹת אֵלָא הֶלְכוֹת:

Talmud, Berachot 64a

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תִּלְמִידֵי חֲכָמִים מְרַבִּים
 שְׁלוֹם בְּעוֹלָם. שְׁנֵאמַר. וְכָל-בְּנֵיךָ לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם
 בְּנֵיךָ: אֵל תִּקְרִי בְּנֵיךָ אֵלָא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ
 וְאִין-לָמוּ מְכֻשׁוֹל: יְהִי-שְׁלוֹם בְּחִילְךָ. שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:
 לְמַעַן אַחֵי וְרַעֲי אֲדַבְרָה-נָא שְׁלוֹם בְּךָ: לְמַעַן בֵּית-יְהוָה
 אֶלְהֵינוּ אֲבִקְשָׁה טוֹב לָךְ: יְהוָה עֵז לְעַמּוֹ יִתֵּן. יְהוָה יְבַרְךָ
 אֶת-עַמּוֹ בְּשְׁלוֹם:

From the Talmud, Shabbat 127a

For these deeds a person receives their fruit as a reward in this world, while the principal reward remains untouched for the world to come: honoring father and mother; deeds of loving-kindness; coming to the *Beit Midrash* early, morning and evening; welcoming guests; visiting the sick; helping newlyweds; accompanying the dead; devotion in prayer; and making peace. And the study of Torah leads to them all.

Talmud, Nida 83a

It was taught in the Academy of *Eliyahu*: Everyone who studies *halachah*-laws each day is guaranteed life in the world to come, as it is said: “The walking-paths of the world are his.” Do not read *halichot*, “walking-paths,” rather *halachot*, “laws.” [By virtue of studying] *halachot*, the world [to come] is his.

Talmud, Berachot 64a

Rabbi Elazar said in the name of Rabbi *Haninah*: Disciples of the sages increase peace in the world, as it is said, “All your children shall be knowledgeable in the Lord’s teachings, and your children shall bring abundant peace.” Do not read *banayich*, “your children”; rather *bonayich*, “those who understand thee”. [The verse then is read: “All your children shall be knowledgeable in the Lord’s teachings, and those who understand thee shall bring abundant peace (by virtue of their teaching).”] May there be abundant peace to those who love thy Torah, and may there be no impediment before them. May peace be within your walls, tranquility in your palaces. For the sake of my companions and friends, I ever will say: Peace be within you. For the sake of the House of the Lord our God, I yearn only for your well-being. The Lord gives strength to God’s own people; the Lord blesses this people with peace.

KADDISH DIRABANAN

After the study of Torah

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלַמְיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אַמֵּן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן. וְעַל כָּל מְאֵן דְּעַסְקִין בְּאוּרֵיתָא. דִּי־בְאַתְרָא הָדִין
וְדִי־בְכָל אַתְר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא. חֲנָא
וְחֶסְדָּא וְרַחֲמִין. וְחַיִּין אַרְיִכִין. וּמְזוּנֵי רִויַחֵי. וּפְרָקְנָא מִן קַדָּם
אֲבוּהוֹן דִּי־בְשִׁמְיָא וְאַרְעָא. וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

KADDISH DIRABANAN

After the study of Torah

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

For thy people Israel and our Rabbis, their students, and the students of their students, and for all who engage in the study of Torah, whether in this community or anywhere else in the world, grant abundant peace from heaven, grace, kindness, and mercy, long life, ample sustenance, and salvation from our Father in heaven and on earth; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

**FOR MUSAF ON YOM TOV
WHEN THE KOHANIM BLESS THE
CONGREGATION**

Hazzan

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons.

Kohanim!

Congregation

Thy consecrated servants

Kohanim

Blessed art thou, God Eternal, Ruler of the universe, who has sanctified us with the holiness granted to Aaron, and commanded us to lovingly bless thy people Israel.

*The Hazzan leads the Kohanim word by word,
and the congregation responds Amen.*

May the Lord bless you and protect you. Amen.

May the Lord cause his face
to shine upon you and be gracious unto you. Amen.

May the Lord lift his countenance
toward you and grant you peace. Amen.

TRADITIONAL KIHOŠHATA TEXTS FOR SUKKOT

For all days except Shabbat

אָנִי וְהוּ הוֹשִׁיעָה נָא:

כְּהוֹשֶׁעַת אֱלִים בְּלוֹד עַמֶּךָ.

בְּצִאתְךָ לַיָּשַׁע עַמֶּךָ. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשֶׁעַת גּוֹי וְאֱלֹהִים.

דְּרוֹשִׁים לַיָּשַׁע אֱלֹהִים. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשֶׁעַת הַמּוֹן צְבָאוֹת.

וְעַמֶּם מִלְּאֲכֵי צְבָאוֹת. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשֶׁעַת זִכְרִים מִבֵּית עֲבָדִים.

חֲנוּן בִּידֵם מִעֲבָדִים. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשֶׁעַת טְבוּעִים בְּצוֹל גְּזָרִים.

יִקְרָךְ עַמֶּם מִעֲבָרִים. כֵּן הוֹשִׁיעַ נָא:

TRADITIONAL KIHOShATA TEXTS FOR SUKKOT

For all days except Shabbat

Lord, we pray, help us now.

As thou, Lord our God, helped Israel in Egypt with thee,
When thou went out to rescue thy people;

So, we pray thee, help us now.

As thou, Lord our God, helped a people and its God,
Who were in need of divine intervention;

So, we pray thee, help us thou.

As thou, Lord our God, helped the multitude of thy people,
And with them the hosts of the angels;

So, we pray thee, help us now.

As thou, Lord our God, helped the innocent escape
the house of bondage,

Gracious One, who rescued them from the hand of subjugation;

So, we pray thee, help us thou.

As thou, Lord our God, helped those in the shadow of the divided
portions of the Sea, and saved them from drowning,
When thy splendor also passed through with them;

So, we pray thee, help us now.

כְּהוֹשֵׁעַתָּ כַּנָּה מְשׁוֹרְרֵת וַיֹּשֶׁעַ.

לְגוֹחָה מְצִינֵת וַיֹּשֶׁעַ. כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ מֵאֵמֶר וְהוֹצֵאתִי אֶתְכֶם.

נְקוּב וְהוֹצֵאתִי אֶתְכֶם. כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ סוֹבְבֵי מִזְבַּחַ.

עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבַּחַ. כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ פְּלֵאֵי אַרְוֹן כְּהַפְּשֵׁעַ.

צִעֵר פְּלִשְׁתַּיִם בַּחֲרוֹן אַף וְנוֹשֵׁעַ. כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ קְהֵלוֹת בְּבִלְהַ שְׁלַחַתָּ.

רְחוּם לְמַעַנִּים שְׁלַחַתָּ. כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ שְׁבוֹת שְׁבִיטֵי יַעֲקֹב.

תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֱהֲלֵי יַעֲקֹב. וְהוֹשִׁיעָה נָא:

כְּהוֹשֵׁעַתָּ שׁוֹמְרֵי מִצְוֹת. וְחוֹכֵי יִשׁוּעוֹת.

אֵל לְמוֹשְׁעוֹת. וְהוֹשִׁיעָה נָא:

As thou, Lord our God, helped thy precious ones at the Sea
 who sang “God rescued,”

Which could be read “God was rescued;”

So, we pray thee, help us thou.

As thou, Lord our God, helped, saying “And I took them out,”

Which could be read “I was taken out with them;”

So, we pray thee, help us now.

As thou, Lord our God, helped those who circled the altar,
 Carrying the willow as they surrounded the altar;

So, we pray thee, help us thou.

As thou, Lord our God, helped when the glorious Ark
 was captured because of sin,

Punishing the Philistines in thy flaming wrath until it was retaken;

So, we pray thee, help us now.

As thou, Lord our God, helped the communities sent to Babylonia,
 Merciful One, for their sake, thou wast with them;

So, we pray thee, help us thou.

As thou, Lord our God, helped the captured tribes of Jacob,
 Return thou and restore now all the beleaguered tents of Jacob;

And help us now.

As thou, Lord our God, helped those who observed thy *mitzvot*,
 those who patiently awaited thy deliverance,

Deliver us, we pray, God of deliverances;

And help us thou.

אָנִי וְהוּ הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת-עַמְּךָ וּבְרַךְ אֶת-נַחֲלֹתֶךָ. וּרְעַם וְנִשְׂאִים עַד-
הָעוֹלָם: וַיְהִי דְבַר־יְהוָה אֵלֶיךָ אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרֹבִים
אֶל-יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט
עַמּוֹ יִשְׂרָאֵל דְּבַר-יּוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ כִּי
יְהוָה הוּא הָאֱלֹהִים. אֵין עוֹד:

For Shabbat

אָנִי וְהוּ הוֹשִׁיעָה נָא:

כְּהוֹשִׁעַתָּ אָדָם יִצִּיר כַּפֶּיךָ לְגוֹנְנָה.
בְּשַׁבַּת קָדֶשׁ הַמִּצְוָתוֹ כָּפֹר וַחֲנִינָה.
כֵּן הוֹשִׁעַ נָא:

כְּהוֹשִׁעַתָּ גּוֹי מִצִּיָּן מְקוּיִם חֹפֶשׁ.
דַּעַה כְּוֹנוֹ לְכוֹר שְׁבִיעֵי לְנֶפֶשׁ.
כֵּן הוֹשִׁעַ נָא:

כְּהוֹשִׁעַתָּ הָעָם נִהְגָת כְּצֹאן לְהִנְחוֹת.
וְחָק שְׁמֹתָ בְמִרְהָ עַל מֵי מִנְחוֹת.
כֵּן הוֹשִׁעַ נָא:

כְּהוֹשִׁעַתָּ זְבוּדֶיךָ בְּמִדְבַר סִין בְּמַחְנֶה.
חֲכָמוֹ וְלִקְטוֹ בִּשְׂשֵׁי לֶחֶם מִשְׁנָה.
כֵּן הוֹשִׁעַ נָא:

כְּהוֹשֵׁעַתָּ טְפוּלֶיךָ הוֹרוּ הֶכְנָה בְּמַדְעָם.

יִשְׂר כָּחֶם וְהוֹדָה לָמוּ רוּעָם.
כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ כְּלָכְלוּ בְּעַנְג מִן הַמְשָׁמֵר.

לֹא הָפֵךְ עֵינָיו וְרִיחוֹ לֹא נָמַר.
כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ מִשְׁפָּטֵי מִשְׁאוֹת שַׁבַּת גָּמְרוּ.

נָחוּ וְשָׁבְתוּ רְשִׁיּוֹת וּתְחוּמֵי שָׁמְרוּ.
כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ סִינֵי הַשְּׁמָעוּ בְּדַבּוֹר רְבִיעֵי.

עֲנִין זְכוֹר וְשָׁמֹר לְקַדֵּשׁ שְׁבִיעֵי.
כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ פְקֻדוֹ יְרִיחוֹ שִׁבְעֵ לְהֶקֶף.

צָרוּ עַד רְדָתָהּ בַּשַּׁבָּת לְתַקְּףָהּ.
כֵּן הוֹשֵׁעַ נָא:

כְּהוֹשֵׁעַתָּ קַהֲלֹת וְעַמּוֹ בְּבַיִת עוֹלָמִים.

רְצוּף בְּחֻגָּם שְׁבַעַה וְשְׁבַעַה יָמִים.
כֵּן הוֹשֵׁעַ נָא:

As thou, Lord our God, helped those who taught
the laws of preparation for Shabbat,
They were strong and resolute and pleased their Shepherd;
So, we pray thee, help us now.

As thou, Lord our God, helped those who were sustained
and sated by the manna,
Which did not discolor the eye or become foul of odor;
So, we pray thee, help us thou.

As thou, Lord our God, helped those who studied
the laws of carrying on Shabbat,
They rested and limited themselves to guard
its domains and boundaries;
So, we pray thee, help us now.

As thou, Lord our God, helped those to whom
the fourth commandment was proclaimed at Sinai,
“Remember” and “Observe” to make the seventh day holy;
So, we pray thee, help us thou.

As thou, Lord our God, helped those designated
to circle Jericho seven times,
Who laid siege until it fell on Shabbat;
So, we pray thee, help us now.

As thou, Lord our God, helped *Kohelet* [Solomon] and his people
in the eternal Temple,
Who celebrated seven days following seven;
So, we pray thee, help us thou.

כְּהוֹשֵׁעַתָּ שָׁבִים עוֹלֵי גוֹלָה לְפָדְיוֹם.

תוֹרַתְךָ בְּקִרְאָם בְּחָג יוֹם יוֹם.
כֵּן הוֹשַׁע נָא:

כְּהוֹשֵׁעַתָּ מִשְׁמַחֲיֶךָ בְּבִנְיָן שְׁנֵי הַמְּחֻדָּשׁ.

נוֹטְלִין לוֹלֵב כָּל שְׁבַעָה בַּמְּקֻדָּשׁ.
כֵּן הוֹשַׁע נָא:

כְּהוֹשֵׁעַתָּ חֲבוּט עֲרֵבָה שַׁבַּת מְדַחִים.

מְרַבִּיּוֹת מוֹצֵא לִיסוּד מְזַבְּחַ מִנִּיחִים.
כֵּן הוֹשַׁע נָא:

כְּהוֹשֵׁעַתָּ בְּרִכּוֹת וְאֲרוּכּוֹת וּגְבוּהוֹת מְעַלְסִים.

בְּפִטְרָתְךָ לְפִי לְךָ מְזַבְּחַ מְקַלְסִים.
כֵּן הוֹשַׁע נָא:

כְּהוֹשֵׁעַתָּ מוֹדִים וּמִיחֲלִים וְלֹא מְשֻׁנִּים.

כְּלָנוּ אָנוּ לְיָהּ וְעֵינֵינוּ לְיָהּ שׁוֹנִים.
כֵּן הוֹשַׁע נָא:

כְּהוֹשֵׁעַתָּ יִקָּב מִחֲצַבְיֶיךָ סוֹכְבִים בְּרַעְנָה.

רוֹנְנִים אָנִי וְהוּ הוֹשִׁיעָה נָא.
כֵּן הוֹשַׁע נָא:

As thou, Lord our God, helped those who returned,
going up from exile to liberation,
Who read from thy Torah on each festival day;
So, we pray thee, help us now.

As thou, Lord our God, helped those who brought thee joy
with the building of the second Temple, the restored,
Who carried the *Lulav* each of the seven days in the Sanctuary;
So, we pray thee, help us thou.

As thou, Lord our God, helped those who beat the willows,
even on Shabbat,
Branches from *Motza* they placed at the base of the altar;
So, we pray thee, help us now.

As thou, Lord our God, helped those who praised thee
with tall and slender branches,
In departing they sang "Beauty to you, O altar;"
So, we pray thee, help us thou.

As thou, Lord our God, helped those who awaited,
confidently and unwavering,
So do we affirm as one, "We are God's,
and our eyes are lifted to God alone;"
So, we pray thee, help us now.

As thou, Lord our God, helped those who circled
the wine-press of thy hewing with joyous song,
Shouting confidently "Lord, we pray, help us now;"
So, we pray thee, help us thou.

כְּהוֹשַׁעַתְּ חַיִּל זְרִיזִים מְשֻׁרְתִּים בְּמִנוּחָהּ.

קָרַבְּנָן שַׁבַּת כְּפוּל עוֹלָה וּמִנְחָהּ. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשַׁעַתְּ לְוַיִּידְךָ עַל דּוּכָנָם לְהַרְבֵּת.

אוֹמְרִים מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבַּת. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשַׁעַתְּ נַחֲוֹמִידְךָ בְּמִצּוֹתֶיךָ תָּמִיד יִשְׁתַּעֲשְׂעוּן.

וּרְצֵם וְהַחֲלִיצֵם בְּשׂוֹבָה וְנַחַת יִשְׁעוּן. כֵּן הוֹשִׁיעַ נָא:

כְּהוֹשַׁעַתְּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב.

תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֱהֲלֵי יַעֲקֹב. וְהוֹשִׁיעָה נָא:

כְּהוֹשַׁעַתְּ שׁוֹמְרֵי מִצְוֹת. וְחֹכֵי יִשׁוּעוֹת.

אֵל לְמוֹשְׁעוֹת. וְהוֹשִׁיעָה נָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת-עַמֶּךָ וּבְרַךְ אֶת-נַחֲלָתְךָ. וּרְעֵם וְנִשְׂאֵם עַד-

הָעוֹלָם: וַיְהִי דְבַר־יְיָ אֵלֶּהָ אֲשֶׁר הִתְחַנַּנְתִּי לְפָנָי יְהוָה קָרְבִּים

אֶל-יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט

עַמּוֹ יִשְׂרָאֵל דְּבַר-יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ כִּי

יְהוָה הוּא הָאֱלֹהִים. אֵין עוֹד:

As thou, Lord our God, helped the host of thy diligent ones,
 who offered on the day of rest
 The dual sacrifice of Shabbat, the burnt offering and meal offering;
 So, we pray thee, help us now.

As thou, Lord our God, helped the Levites
 who crowded up on their stage,
 And sang "A Psalm. A Song of the Sabbath Day;"
 So, we pray thee, help us thou.

As thou, Lord our God, helped those who found thy comforting
 presence in thy *mitzvot*, their ever-present delight,
 Find them worthy, and grant them relief;
 in tranquil return may they be saved;
 So, we pray thee, help us now.

As thou, Lord our God, helped the captured tribes of Jacob,
 Return thou and restore now all the beleaguered tents of Jacob;
 And help us thou.

As thou, Lord our God, helped those who observed thy *mitzvot*,
 those who patiently awaited thy deliverance,
 Deliver us, we pray, God of deliverances;
 And help us now.

Lord, we pray, help us thou.

Help thy people and bless thine inheritance; shepherd and sustain them forevermore. And may these, my words of supplication to thee, Lord, be nigh unto thee, Lord our God, day and night; and maintain thou the cause of thy servant and the cause of thy people Israel in their daily requirements; and may all the peoples of the earth know that the Lord alone is God. There is none other!

BARUCH ADONAI

For weekday Maariv, after Hashkivenu

Full Text

Celebrating God's Faithfulness

בָּרוּךְ יְהוָה לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְהוָה מִצִּיּוֹן. שֶׁכֶן
 יְרוּשָׁלַיִם. הִלְלוּ-יָהּ: בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל. עֲשֵׂה
 נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל
 הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יְהוָה לְעוֹלָם. יִשְׂמַח יְהוָה
 בְּמַעֲשָׂיו: יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם: כִּי לֹא-יִטַּשׁ
 יְהוָה אֶת-עַמּוֹ בְּעָבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּאֵיל יְהוָה לַעֲשׂוֹת
 אֲתַכֶּם לוֹ לְעַם: וַיִּרְא כָּל-הָעַם וַיִּפְּלוּ עַל-פְּנֵיהֶם. וַיֹּאמְרוּ
 יְהוָה הוּא הָאֱלֹהִים. יְהוָה הוּא הָאֱלֹהִים: וְהָיָה יְהוָה לְמִלְךָ
 עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד: יְהִי-
 חֲסִדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ
 וּקְבִצְנוּ מִן-הַגּוֹיִם. לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבַּח בְּתֵהֱלֹתְךָ:

BARUCH ADONAI

For weekday Maariv, after Hashkivenu

Full Text

Blessed be the Lord forever. Amen and Amen. Blessed be the Lord out of Zion, whose presence fills Jerusalem. Hallelujah. Blessed be the Lord God, the God of Israel, who alone does wondrous things. And blessed be God's glorious name for ever; let the whole earth be filled with divine glory. Amen and Amen! May the glory of the Lord be acknowledged forever; may the Lord rejoice in creation. Praised be the name of the Lord, henceforth and evermore. For the Lord will not abandon Israel, for the sake of God's great name, because the Lord has promised to make you God's own people. And the entire people witnessed it and fell face to the ground, saying as one: The Lord alone is God, the Lord alone is God. And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all. Lord, let thy kindness rest upon us, even as we rest our hope in thee. Deliver us, Lord our God, and gather us from among the other nations, that we may give thanks unto thy holy name and sing thy praises.

כַּל־גוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ
 לְשִׁמְךָ: כִּי־גָדוֹל אַתָּה וְעָשִׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ:
 וְאַנְחֵנוּ עִמָּךְ וְצֵאן מִרְעִיתֶךָ. נוֹדֶה לָּךְ לְעוֹלָם. לְדֹר וָדֹר
 נִסְפֵר תְּהִלָּתֶךָ:

בְּרוּךְ יי בַּיּוֹם. בְּרוּךְ יי בְּלֵילָהּ. בְּרוּךְ יי בְּשַׁכְּבָנוּ. בְּרוּךְ
 יי בְּקוּמָנוּ. כִּי בִידְךָ נִפְשׁוֹת הַחַיִּים וְהַמְּתִים: אֲשֶׁר בִּידְךָ נִפְשׁ
 כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בִּידְךָ אֶפְקִיד רוּחִי. פְּדִיתָהּ אוֹתִי
 יְהוָה אֵל אֱמֶת: אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שְׁמֶךָ וְקִים מְלִכוּתֶךָ
 תָּמִיד וּמְלוּךְ עֲלֵינוּ לְעוֹלָם וָעֶד:

יֵרָאוּ עֵינֵינוּ וַיִּשְׂמַח לְבָנוּ וְתִגַּל נִפְשָׁנוּ בִּישׁוּעָתֶךָ בְּאֵמֶת
 בְּאֵמֶר. לְצִיּוֹן מִלֶּךָ אֱלֹהֶיךָ: יְהוָה מִלֶּךָ: יְהוָה מִלֶּךָ: יְהוָה יִמְלֹךְ
 לְעֹלָם וָעֶד: כִּי הַמְּלָכוֹת שְׁלָךְ הִיא וְלְעוֹלָמִי עַד תִּמְלוּךָ בְּכַבוֹד
 כִּי אֵין לָנוּ מִלֶּךָ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יי הַמְּלֹךְ בְּכַבוֹדוֹ תָּמִיד
 יִמְלוּךְ עֲלֵינוּ לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

All nations, thy creation, will come and bow down before thee, Lord, and honor thy name. For thou, O God, with thy power, perform mighty wonders that are possible for thee alone. And we are thy people, the flock of thy shepherding. We shall acknowledge thee with thanksgiving forever. From generation to generation, we will recount thy praise.

We praise thee, Lord, when night descends; we praise thee, Lord, when daylight comes. We praise thee, Lord, when night calls us to sleep; we praise thee, Lord, when day awakens us for our daily toil. In thy hand are the souls of the living and the dead; in thy hand is the life of every living thing and the spirit of all humankind. Unto thee I commit my soul; thou, O Lord, are my Deliverer and God of truth. Our God in heaven, make thy name one in the hearts of all; establish thy sovereignty on earth forever and reign over us evermore.

May our eyes witness it and our hearts rejoice, and our souls exult in the establishment of thy kingdom on earth, when all humanity shall say of Zion: Truly, the God you proclaim is King. The Lord reigns, who has reigned, and will reign forevermore. Sovereignty is thine alone, and to all eternity, thy glorious reign; we have no King but thee. Blessed art thou, Lord and King who continually and forever reigns over us and over all thy creation.

PSALMS FOR A HOUSE OF MOURNING

Psalm 49

*Recited in a house of mourning at the end of Shaḥarit and Maariv
on days when Taḥanun would be said. See page 908.*

לְמַנְצַחַ לְבְנֵי-קִרַח מְזִמֹּר:

שָׁמְעוּ-זֹאת כָּל-הָעַמִּים. הֲאִזְנִנוּ כָּל-יֹשְׁבֵי חֶלֶד:
גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ. יַחַד עָשִׂיר וְאַבְיֹן:

פִּי יִדְבֵר חֲכָמוֹת. וְהִגֹּת לְבִי תְבוּנוֹת:
אֲטָה לְמַשָּׁל אֲזַנִּי. אֶפְתַּח בְּכַנּוֹר חִידְתִּי:

לָמָּה אֵירָא בְיָמַי רָע.
עוֹן עַקְבֵי יִסּוּבְנֵי:

הַבֹּטְחִים עַל-חֵילָם.
וּבָרַב עָשָׂרָם יִתְהַלְלוּ:

אֶח לֹא-פָדָה יִפְדֶּה אִישׁ.
לֹא-יִתֵּן לְאֱלֹהִים כְּפָרוֹ:

וַיִּקַּר פְּדִיוֹן נַפְשָׁם.
וַיַּחְדַּל לְעוֹלָם:

וַיִּחִי-עוֹד לְנֹצֵחַ.
לֹא יִרְאֶה הַשְּׁחָת:

כִּי יִרְאֶה חֲכָמִים יָמוּתוּ.
יַחַד כָּסִיל וּבָעַר יֵאבְדוּ.
וְעִזּוֹ לְאַחֲרִים חֵילָם:

PSALMS FOR A HOUSE OF MOURNING

Psalm 49

Recited in a house of mourning at the end of Shaḥarit and Maariv on days when Taḥanun would be said. See page 909.

To the Conductor; A Psalm of Korah's Sons.

Hear this truth, all peoples; hearken all who dwell in the world;
Listen, people of low and high degree; give ear, rich and poor alike.

I shall speak of matters wise, and concern myself
with matters deep;

I shall address myself to a proverbial theme,
And on the harp unfold my deepest thought.

Why should I be afraid in times that are evil,
Because of the iniquity of those who encircle me —

Those who rely upon their riches,
And boast of their abounding wealth?

Ah, none can be redeemed from death
By giving God a life's ransom —

No matter how much is offered
To avoid death forever —

That they might live unendingly on
And never experience the grave.

Assuredly, all must experience it!
For see, even the most clever do die;
equally with the foolish and senseless they die,
And leave their riches to others.

קַרְבָּם בְּתִימוֹ לְעוֹלָם.
 מִשְׁכַּנְתֶּם לְדֹר וָדֹר.
 קְרָאוּ בְשֵׁמוֹתֵם עָלַי אֲדָמוֹת:
 וְאָדָם בִּיקָר בַּל־יֵלֵין.
 נִמְשַׁל כַּבֵּה־מוֹת נְדָמוּ:
 זֶה דְרָכָם כֶּסֶל לָמוּ.
 וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ. סְלָה:
 כְּצֹאן לְשֵׂאוֹל שָׁתוּ. מוֹת יִרְעִם.
 וַיִּרְדּוּ בָם יִשְׂרָיִם לְבִקָּר.
 וְצוֹרֵם לְבָלוֹת שָׂאוֹל מִזָּבֵל לוֹ:
 אַךְ־אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִיַּד־שָׂאוֹל.
 כִּי יִקְחֵנִי. סְלָה:
 אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ.
 כִּי־יִרְבֶּה כְבוֹד בֵּיתוֹ:
 כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל.
 לֹא־יִרַד אַחֲרָיו כְבוֹדוֹ:
 כִּי־נִפְשׁוֹ בְּחַיָּיו יִכְרֹךְ.
 וַיִּוֹדֶךָ כִּי־תִיטִיב לָךְ:
 תָּבוֹא עַד־דֹּר אָבוֹתָיו.
 עַד־נִצַּח לֹא יִרְאוּ־אוֹר:
 אָדָם בִּיקָר וְלֹא יָבִין.
 נִמְשַׁל כַּבֵּה־מוֹת נְדָמוּ:

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Their graves become their everlasting homes,
 Their dwelling-places through all generations —
 Though their names were acclaimed on the earth.

Truly none can abide forever with their fortune;
 Like beasts, they too pass away.

This is the way of the foolishly self-confident,
 And of such who come after them and emulate their example —

They go down to the grave like sheep,
 Death is their shepherd;
 They descend straightway to the netherworld
 Where their form wastes away in its graveyard-home.

But God will surely redeem my soul from the grasp of the grave;
 God will receive me. Selah!

So stand not in awe when people become rich,
 No matter how fortune increases;

For naught thereof will be companions at death;
 No treasure can ever descend with them to the grave.

Though in life there was no end of self-congratulation,
 And others too offered fawning praise saying:
 You have done well for yourself —

Each mortal must come to the dwelling-place of the ancestors,
 Who nevermore will see the light of day.

Truly, those who have fortune but no insight
 Are no better than beasts when they pass away.

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Psalm 16

*Recited in a house of mourning at the end of Shaḥarit and Maariv
on days when Taḥanun would not be said.*

מִכְתָּם לְדָוִד.

שְׁמַרְנִי אֵל כִּי־חָסִיתִי בְךָ:
אֶמְרָת לַיהוָה. אֲדַנִּי אַתָּה. טוֹבַתִּי בַל־עֲלִיךָ:
לְקַדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הַמָּה. וְאֲדִירִי כָּל־חַפְצֵי־כָּם:

יָרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוּ.
בַּל־אֶסִּיךְ נִסְכֵיהֶם מִדָּם.
וּבַל־אֶשָּׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתֵי:

יְהוָה מְנַת־חֻלְקִי וְכוֹסִי. אַתָּה תוֹמִיךָ גּוֹרְלִי:
חֲבָלִים נִפְלוּ־לִי בְנְעָמִים. אַף־נִחַלְתָּ שְׁפָרָה עָלַי:

אֲבַרְךָ אֶת־יְהוָה אֲשֶׁר יַעֲצָנִי.
אַף־לֵילוֹת יִסְרוּנִי כְּלִיֹּתִי:

שְׁוִיתִי יְהוָה לְנִגְדֵי תַמִּיד. כִּי מִימֵינִי בַל־אָמוּט:
לִכֵּן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי. אַף־בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח:

כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל.
לֹא־תִתֵּן חֲסִידֶיךָ לְרֵאוֹת שָׁחַת:

תוֹדִיעֵנִי אֲרַח חַיִּים. שִׁבַּע שְׁמֵחוֹת אֶת־פְּנֵיךָ.
נַעֲמוֹת בְּיַמֵּינֶךָ נִצַּח:

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Psalm 16

Recited in a house of mourning at the end of Shaḥarit and Maariv on days when Taḥanun should not be said.

A *Michtam* of David.

Protect me, O God, for I take refuge in thee.

I say to the Lord: Thou, my Master,

I have no greater good than thee.

As to holy ones on earth, theirs is the excellent example
to which I aspire.

Let the idols worshiped as gods pass quickly from the earth.

I will not pour libations of blood to them,

Nor will their names cross my lips.

The Lord alone is my allotted portion;

The Lord alone determines my destiny.

My boundary-lines have fallen in pleasant places;

Indeed, my heritage is a delight to me.

I will bless the Lord who counsels me;

My conscience guides me through the nights.

I set thee, Lord, before me always;

With God at my right hand, I shall never falter.

Therefore my heart is glad, and my whole being delights;

My body is securely grounded.

I know that thou, Lord, will not abandon my soul
to the netherworld,

Nor allow thy faithful to suffer oblivion.

Instruct me in the path of life.

In thy presence there is abundant joy;

Delight, at thy right hand forever.

Mourner's Kaddish is recited only by those sitting Shiva at this service.

TAHANUN

PRAYERS OF SUPPLICATION AND CONTRITION

For weekday Shaḥarit and Miḥḥah, after the Amidah

Tahanun is recited on weekday mornings and afternoons after the conclusion of the Amidah.

It is not recited on Hol HaMoed, Rosh Hodesh, during the entire month of Nisan, Yom HaAtzmaut, Lag BaOmer, Yom Yerushalayim, from the first to the eighth day of Sivan, Tisha BiAv, 15 Av, Erev Rosh HaShanah, from Erev Yom Kippur to the end of Tishray, Ḥanukkah, Tu BiShevat; Purim, Shushan Purim, and in a Jewish leap year, on the 14th and 15th of I Adar.

At Miḥḥah it is, in addition, not recited on Friday afternoon or on the eve of any of the days listed.

It is also not recited in a house of mourning, in the presence of a groom or bride on their wedding day, or in the presence of family members of an infant who will have a Brit Milah or naming on that day.

*On weekdays other than Monday and Thursday,
and at Miḥḥah, Tahanun begins on page 918.*

On Monday and Thursday mornings begin here, standing.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוּ
וְלֹא-יַעִיר כָּל-חַמַּתּוֹ: אֵתָּה יְיָ לֹא-תִכְלֵא רַחֲמֶיךָ מִמֶּנּוּ.
חֲסִדֶּךָ וְאַמְתֶּךָ תִּמְדֵּי: יִצְרוּנוּ: הוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ
מִן-הַגּוֹיִם. לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבַּח בְּתֵהּ לְתָךְ: אִם-עוֹנוֹת
תִּשְׁמְרֵיָהּ אֲדָנִי מִי יַעֲמֵד: כִּי-עַמְּךָ הַסְּלִיחָה לְמַעַן תִּזְרָא:
לֹא כַחֲטָאֵינוּ תַעֲשֶׂה לָנוּ. וְלֹא כְעוֹנוֹתֵינוּ תִגְמַל עֲלֵינוּ:
אִם-עוֹנֵינוּ עָנוּ בָנוּ יְיָ הִזָּה עֲשֵׂה לְמַעַן שְׂמֹךְ: זְכֹר-רַחֲמֶיךָ
יְיָ. וְחֲסִדֶּיךָ כִּי מַעוֹלָם הֵמָּה: יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה. יִשְׁגַּבְנוּ

TAHANUN

PRAYERS OF SUPPLICATION AND CONTRITION

For weekday Shaḥarit and Miḥah, after the Amidah

Tahanun is recited on weekday mornings and afternoons after the conclusion of the Amidah.

It is not recited on Hol HaMoed, Rosh Hodesh, during the entire month of Nisan, Yom HaAtzmaut, Lag BaOmer, Yom Yerushalayim, from the first to the eighth day of Sivan, Tisha BiAv, 15 Av, Erev Rosh HaShanah, from Erev Yom Kippur to the end of Tishray, Ḥanukkah, Tu BiShevat; Purim, Shushan Purim, and in a Jewish leap year, on the 14th and 15th of I Adar.

At Miḥah it is, in addition, not recited on Friday afternoon or on the eve of any of the days listed.

It is also not recited in a house of mourning, in the presence of a groom or bride on their wedding day, or in the presence of family members of an infant who will have a Brit Milah or naming on that day.

On weekdays other than Monday and Thursday, and at Miḥah, Tahanun begins on page 919.

On Monday and Thursday mornings begin here, standing.

God, who is merciful, forgives and will not destroy. God forgives time and again, and restrains full condemnation. Thou, Lord, will not withhold thy compassion from me; thy mercy and truth continually sustain me. Save us, Lord our God, and gather us from among the nations, to give thanks to thy holy name, and to glory in thy praise. If thou, Lord, would regard every sin, who could stand? But with thee there is pardon; therefore, thou, Lord, are revered. Do not act toward us according to our transgressions, nor requite us as our sins deserve. If our sins testify against us, defend us for the sake of thy name. Remember thy compassion and mercy, for they are of old. Answer us on the day of distress; may

שם אֱלֹהֵי יַעֲקֹב: יְהוָה הוֹשִׁיעָהּ. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קְרָאֵנוּ:
 אָבִינוּ מִלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים. צְדָקָה עֲשֵׂה עִמָּנוּ
 לְמַעַן שְׂמֹךְ. אֲדוֹנֵינוּ אֱלֹהֵינוּ שְׁמַע קוֹל תַּחֲנוּנֵינוּ. וּזְכֹר לָנוּ אֶת
 בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֹךְ:

וְעַתָּה אֲדֹנָי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מֵאֶרֶץ מִצְרַיִם
 בְּיַד חֲזָקָה. וַתַּעַשׂ-לָךְ שֵׁם כְּיוֹם הַזֶּה. חַטָּאוּנוּ רִשְׁעֵנוּ: אֲדֹנָי
 כְּכֹל-צְדָקוֹתֶיךָ יִשָּׁבֵן-נָא אַפְּךָ וַחֲמַתְךָ מֵעִירָךְ יְרוּשָׁלַיִם הַר־
 קְדוֹשֶׁךָ. כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַיִם וְעַמְּךָ לְחַרְפָּה
 לְכֹל-סִבִּיבֹתֵינוּ: וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל-תַּפְּלַת עַבְדְּךָ וְאֶל-
 תַּחֲנוּנָיו. וְהָאֵר פָּנֶיךָ עַל-מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדֹנָי:

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע. פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֹמֹתֵינוּ וְהָעִיר
 אֲשֶׁר-נִקְרָא שְׂמֹךְ עָלֶיךָ. כִּי לֹא עַל-צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּלִיִּים
 תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל-רַחֲמֶיךָ הַרְבִּים: אֲדֹנָי שְׁמַעֲהָ. אֲדֹנָי
 סִלַּחֲהָ. אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה. אֶל-תֵּאָחֵר. לְמַעַנְךָ אֱלֹהֵי כִּי-
 שְׂמֹךְ נִקְרָא עַל-עִירָךְ וְעַל-עַמְּךָ: אָבִינוּ הָאֵב הַרַחֲמֵן הַרְאֵנוּ
 אוֹת לְטוֹבָה. וְקִבֵּץ נַפְּצוֹתֵינוּ מֵאֶרְבַּע כְּנָפוֹת הָאָרֶץ. יִכִּירוּ
 וַיִּדְעוּ כָּל הַגּוֹיִם כִּי אַתָּה יְיָ אֱלֹהֵינוּ: וְעַתָּה יְהוָה אָבִינוּ אַתָּה.
 אֲנַחְנוּ הַחֲמֹר וְאַתָּה יִצְרָנוּ וּמַעֲשֵׂה יָדְךָ כָּלָנוּ: הוֹשִׁיעֵנוּ לְמַעַן
 שְׂמֹךְ. צוּרֵנוּ מִלְכֵנוּ וְגוֹאֲלֵנוּ. חוֹסֵה יְהוָה עַל-עַמְּךָ וְאֶל-תַּתָּן

the name of the God of Jacob be our fortress. Lord and King, send us thy deliverance; answer us when we call unto thee. Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness for the sake of thy name. Our Master, our God, hear our pleading voice. Remember the covenant with our ancestors and save us for the sake of thy name.

And now, my Lord, our God, who brought thy people out of the land of Egypt with a mighty hand, and earned renown to this day, we have sinned, we have done evil. My Lord, with all thy righteousness, withdraw thy wrath from thy city Jerusalem, thy holy mount, because on account of our sins and the wrong-doings of our ancestors Jerusalem and thy people have been humiliated by all who surround us. Now, O God, we pray, hear thou the prayer and supplication of thy servant. For thy sake, cast the light of thy countenance on thy holy shrine that was despoiled.

Incline thine ear, O my God, and listen. Open thine eyes and see our desolation and the city identified by thy name. We lay our plea before thee, not because of our virtues, but because of our reliance on thy boundless mercy. My Lord, listen. My Lord, pardon. My Lord, take note and act without delay. Do it for thine own sake, my God, for thy name is identified with thy city and thy people. Our Father, Merciful Father, give us a sign of hope, and gather our dispersed from the four corners of the earth. May all nations realize and understand that thou, Lord, are our God. And now, Lord, our Father, we are the clay and thou, our potter; we are all the product of thy creative hands. Save us for thy name's sake, our Rock, our Sovereign, our Liberator. Have pity on thy people and let not thy heritage remain in derision, under the rule of

נחלתך לחרפה למשל-בם גוים. למה יאמרו בעמים איה
 אלהיהם: ידענו כי חטאנו ואין מי יעמד בעדנו. שמך הגדול
 יעמד לנו בעת צרה. ידענו כי אין בנו מעשים. צדקה עשה
 עמנו למען שמך. כרחם אב על-בנים כן תרחם יי עלינו.
 והושענו למען שמך. חמל על עמך רחם על נחלתך חוסה נא
 כרב רחמיה. חננו ועננו כי לך אדני הצדקה עשה נפלאות
 בכל עת:

הבט-נא רחם-נא על-עמך מהרה למען שמך. ברחמיה
 הרבים יי אלהינו חוס ורחם והושיעה צאן מרעיתך. ואל
 ימשל בנו קצף. כי לך עינינו תלויות. הושיענו למען שמך.
 רחם עלינו למען בריתך. הביטה ועננו בעת צרה כי לך יי
 הישועה. בך תוחלתנו אלוה סליחות. אנא סלח נא אל טוב
 וסלח. כי אל מלך חנון ורחום אתה:

אנא מלך חנון ורחום. זכר והבט לברית בין הבתרים
 ותראה לפניך עקדת יחיד למען ישראל. אבינו מלכנו חננו
 ועננו כי שמך הגדול נקרא עלינו. עשה נפלאות בכל עת
 עשה עמנו כחסדך. חנון ורחום הביטה ועננו בעת צרה. כי
 לך יי הישועה. אבינו מלכנו מחסנו אל תעש עמנו כרע
 מעללינו. זכר רחמיה יהוה וחסדיך. וכרב טובך הושיענו

others. Why should the nations scoff, saying: Where, indeed, is their God? We know that we have sinned, and we have no virtue to stand on our behalf; only thy great name can plead for us in time of distress. We know that we have no good deeds to plead; deal charitably with us for the sake of thy name. As a father has compassion for his children, so may thou, Lord, have compassion upon us and save us for the sake of thy name. Be merciful with thy people, have compassion on thy heritage; pity, we pray, as thy mercy is abundant. Graciously answer us, for righteousness is thine, thou who can perform wonders at any time.

Look, we pray, upon thy people, and be merciful, speedily, for the sake of thy name. In thy great mercy, Lord our God, spare us, have compassion, deliver the flock of thy shepherding. Do not let anger rule over us. Upon thee our eyes hang in supplication. Save us for the sake of thy name. Have mercy upon us for the sake of thy covenant. Look upon us and answer us in the time of our distress, for deliverance belongs to thee alone. We await thee, God of forgiveness. We pray thee, forgive thou, good and forgiving God, for thou, God and Sovereign, are gracious and merciful.

We pray thee, Gracious and Merciful Ruler, remember the Covenant Between the Pieces and look upon it; and may the image of the binding of Isaac, Abraham's only son, appear before thee for the sake of Israel. Our Father, our King, graciously answer us for we are called by thy great name. Thou, who performs wonders all the time, act on our behalf in thy mercy. Gracious and Merciful One, look upon us and answer in our time of distress, for deliverance is thine, Lord. Our Father, our King, our refuge, do not treat us according to our deeds. Remember thy mercy, Lord, and thy love, and in thine abundant goodness deliver us, and be

וְחָמַל נָא עָלֵינוּ כִּי אֵין לָנוּ אֱלֹהִים אַחֵר מִבְּלַעֲדֶיךָ צוּרָנוּ. אֵל
 תַּעֲזֹבֵנוּ יי אֱלֹהֵינוּ אֵל תִּרְחַק מִמֶּנּוּ כִּי נִפְשָׁנוּ קִצְרָה מִחֶרֶב
 וּמִשָּׁבִי וּמִדָּבָר וּמִמַּגֵּפָה וּמִכָּל צָרָה וּיְגוֹן. הִצִּילָנוּ כִּי לָךְ קוּיֵנוּ
 וְאֵל תִּכְלִימֵנוּ יי אֱלֹהֵינוּ. וְהָאֵר פָּנֶיךָ בָּנוּ וּזְכֹר לָנוּ אֶת בְּרִית
 אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. רְאֵה בְּצוּרֹתֵינוּ וּשְׁמַע קוֹל
 תְּפִלָּתָנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה:

אֵל רַחוּם וְחַנוּן רַחַם עָלֵינוּ וְעַל כָּל מַעֲשֶׂיךָ כִּי אֵין כְּמוֹךָ יי
 אֱלֹהֵינוּ. אָנָּה שָׂא נָא פְּשָׁעֵינוּ אָבִינוּ מִלִּפְנֵי צוּרָנוּ וְגוֹאֲלָנוּ אֵל
 חַי וְקַיִם הַחַסִּין בְּפֶתַח חֲסִיד וְטוֹב עַל כָּל מַעֲשֶׂיךָ. כִּי אַתָּה הוּא
 יי אֱלֹהֵינוּ אֵל אַרְךָ אַפִּים וּמְלֵא רַחֲמִים עֲשֵׂה עִמָּנוּ כְּרַב רַחֲמֶיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. שְׁמַע מִלִּפְנֵי תְּפִלָּתָנוּ וּמִיַּד אוֹיְבֵינוּ
 הִצִּילָנוּ. שְׁמַע מִלִּפְנֵי תְּפִלָּתָנוּ וּמִכָּל צָרָה וּיְגוֹן הִצִּילָנוּ. אָבִינוּ
 מִלִּפְנֵי אַתָּה וְשְׁמֶךָ עָלֵינוּ נִקְרָא. אֵל-תַּנְחֵנוּ: אֵל תַּעֲזֹבֵנוּ אָבִינוּ
 וְאֵל תִּטְשֵׁנוּ בּוֹרְאָנוּ וְאֵל תִּשְׁכַּחֵנוּ יוֹצְרָנוּ. כִּי אֵל מֶלֶךְ חַנוּן
 וְרַחוּם אַתָּה:

אֵין כְּמוֹךָ חַנוּן וְרַחוּם יי אֱלֹהֵינוּ. אֵין כְּמוֹךָ אֵל אַרְךָ אַפִּים
 וְרַב-חֶסֶד וְאֶמֶת: הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ הַרְבִּים. מִרַעַשׁ וּמִרְגָז
 הִצִּילָנוּ. זְכוֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵל תִּפְּן אֵל
 קְשִׁינוּ וְאֵל רִשְׁעֵנוּ וְאֵל חֲטָאתָנוּ: שׁוּב מִחֶרוֹן אַפֶּךָ. וְהִנַּחֵם
 עַל-הָרָעָה לְעַמֶּךָ: וְהִסֵּר מִמֶּנּוּ מַכַּת הַמָּוֶת כִּי רַחוּם אַתָּה. כִּי כֵן
 דִּרְכֶךָ עוֹשֵׂה חֶסֶד חַנּוּם בְּכָל דּוֹר וָדוֹר. חוֹסֵה יְהוָה עַל עַמֶּךָ

merciful to us for we have no other God to rely upon but thee, our Rock. Do not abandon us, Lord our God, and do not distance thyself from us, for our soul is languishing because of the sword and exile, pestilence and plague, and so much anguish and sorrow. Rescue us, for thou, Lord, are our hope; do not humiliate us, Lord our God. Cause thy face to shine upon us, remember for our merit the covenant with our ancestors, and deliver us for the sake of thy name. Look upon our sorrows, and hear the voice of our prayer, for we know that the prayer of every mouth is heard by thee.

Merciful and Gracious God, have mercy upon us and upon all thy works, for there is no one like thee, Lord, our God. We pray thee, forgive our sins, our Father, our Ruler, our Rock and our Redeemer, living and eternal God, ultimate in power, faithful and benevolent to all thy works. Thou, Lord our God, who is indeed long forbearing and abundant in mercy, deal with us in thy great mercy, and deliver us for the sake of thy name. Hear our prayer, our Ruler, and rescue us from our enemies. Hear our prayer, our Ruler, and rescue us from all distress and sorrow. Thou, Lord, are our Father and our King, and thy name is identified with ours; do not ignore us. Do not abandon us, our Father; do not forsake us our Creator; do not forget us, our Maker. For thou, God and Ruler, are gracious and merciful.

There is none like thee, Lord our God, gracious and merciful. There is none like thee, God, long forbearing and abundant in love and truth. Save us in thine abundant mercy. From earthquake and chaos rescue us. Remember thy servants, Abraham, Isaac and Jacob. Look not at our stubborn wickedness and sinfulness. Turn from thy fierce anger, and repent of the punishment intended for thy people. In thy mercy, remove from us the plague of death. For such is thy way, granting mercy freely to every generation. Have

והצילנו מזעמך והסר ממנו מכת המגפה וגזרה קשה כי אתה
 שומר ישראל: לך אדני הצדקה ולנו בשת הפנים: מה נתאוונן
 מה נאמר מה נדבר ומה נצטדק. נחפשה דרכינו ונחקרה.
 ונשובה אליך כי מינך פשוטה לקבל שבים: אנא יהוה
 הושיעה נא. אנא יהוה הצליחה נא: אנא יהוה עננו ביום
 קראנו. לך יי חכינו. לך יי קוינו. לך יי נחל. אל תחשה
 ותעננו פי נאמו גוים אבדה תקנתם. כל ברך וכל קומה לך
 לבד תשתחוה:

הפותח יד בתשובה לקבל פושעים וחטאים נבהלה נפשנו
 מרב עצבוננו. אל תשפחנו נצח. קומה והושיענו כי חסינו
 בך. אבינו מלפנו אם אין בנו צדקה ומעשים טובים זכר לנו
 את ברית אבותינו ועדותינו בכל יום. יהוה אחד. הביטה
 בעינינו כי רבו מכאובינו וצרות לבנו. חוסה יי עלינו בארץ
 שבינו ואל תשפך חרונך עלינו כי אנחנו עמך בני בריתך.
 אל הביטה דל כבודנו בגוים ושקצונו כטמאת הנדה. עד מתי
 עזך בשבי ותפארתך ביד־צר. עוררה גבורתך וקנאתך על
 אויביך. הם יבושו ויחתו מגבורתם ואל ימעטו לפניך
 תלאותינו. מהר יקדמונו רחמיך ביום צרתנו. ואם לא
 למעננו למענך פעל ואל תשחית זכר שאריתנו. וחן אם
 המיחדים שמך פעמים בכל יום תמיד באהבה ואומרים:
 שמע ישראל יהוה אלהינו יהוה אחד:

pity, Lord, upon thy people and rescue us from thy wrath; Guardian of Israel, remove from us the attacking plague and the stern decree. Justice is with thee, Lord, and we are shame-faced before thee. How can we object, what can we say, what claim or rationalization can we offer? Let us search our ways, examine them carefully, and return to thee, for we know that thy right hand is extended to accept the penitent. Lord we pray thee, help us now. Lord we pray thee, prosper us thou. Lord we pray thee, answer us on the day we cry out to thee. We await thee, Lord. We hope in thee. We put our trust in thee. Do not be silent to our affliction while the nations boast that we have no hope. Let every knee bend, and each body bow low, to thee alone.

God, who extends a hand of repentance to receive transgressors and sinners, our souls are filled with anxiety because of our overwhelming sadness. Do not ignore us forever. Arise and save us, Lord, thou, our only refuge. Our Father, our King, if we are lacking in righteousness and good deeds, then remember for our merit the covenant of our ancestors, and our allegiance to it as we proclaim each day, "The Lord is One." Look upon our affliction for many are our troubles and the distresses of our heart. Pity us in the land of our captivity, and do not pour out upon us more of thy wrath, for we are thy people, children of thy covenant. O God, look upon how we are humiliated among the nations, how disgusting we are to them as defiled and impure. How long will thy strength be captive and thy glory be under the thumb of the enemy? Let thy power and passion awaken against thine enemies; if not for our sake, do it for thine own sake, and do not destroy the last memory of our surviving remnant. And be gracious to the nation that twice each day proclaims the unity of thy name, in love, saying: Hear O Israel: the Lord is our God, the Lord is One.

*On weekdays other than Monday and Thursday,
and at Minhah, begin here.*

Recited seated

In the presence of a Sefer Torah, rest the head on the forearm as a symbol of contrition. When wearing Tefillin on the left arm, rest the head on the right arm, and when wearing Tefillin on the right arm, or not wearing Tefillin (as at Minhah), rest the head on the left arm, and say:

יְיָ אֱמֹר דָּוִד אֶל־גֹּד צַר־לִי מְאֹד. נִפְלֵה־נָא בְיַד־יְהוָה פִּי־
רַבִּים רַחֲמֵי וּבְיַד־אָדָם אֶל־אֶפְלָה:

רַחוּם וְחַנוּן חָטָאתִי לְפָנֶיךָ. יְיָ מְלֵא רַחֲמִים רַחֵם עָלַי וְקַבֵּל
תְּחִנּוּתִי:

Psalm 6:2-11

יְהוָה אֶל־בְּאֶפֶס תּוֹכִיחַנִּי. וְאֶל־בַּחֲמַתְךָ תִּיַסְרֵנִי:

חַנּוּנֵי יְהוָה פִּי אֲמַלֵּל אָנֹכִי. רַפְּאֵנִי יְהוָה פִּי נִבְהָלוּ עַצְמֵי:

וְנַפְשִׁי נִבְהָלָה מְאֹד. וְאַתָּה יְהוָה עַד־מָתִי:

שׁוּבָה יְהוָה חַלְצָה נַפְשִׁי. הוֹשִׁיעֵנִי לְמַעַן חֲסֹדֶךָ:

פִּי אֵין בַּמָּוֶת זְכָרְךָ. בַּשָּׂאוֹל מִי יוֹדֵה־לָךְ:

יִגְעַתִּי בְּאַנְחָתִי. אֲשַׁחָה בְּכָל־לַיְלָה מִטָּתִּי.

בְּדַמְעֹתַי עַרְשֵׁי אַמְסָה:

עֲשֹׂשָׁה מִכַּעַס עֵינָי. עֲתָקָה בְּכָל־צוּרָרֵי:

סוּרוּ מִמֶּנִּי כָל־פְּעֵלֵי אָנוּן. כִּי־שָׁמַע יְהוָה קוֹל בְּכִיִּי:

*On weekdays other than Monday and Thursday,
and at Minḥah, begin here.*

Recited seated

In the presence of a Sefer Torah, rest the head on the forearm as a symbol of contrition. When wearing Tefillin on the left arm, rest the head on the right arm, and when wearing Tefillin on the right arm, or not wearing Tefillin (as at Minḥah), rest the head on the left arm, and say:

And David said to Gad, I am in great distress. Let us throw ourselves into the hand of the Lord, for God's mercies are many; but into the hand of mortals may I not fall.

Merciful and Gracious One, I have sinned before thee. Lord, full of compassion, be compassionate to me and accept my pleas.

Psalm 6:2-11

Lord, do not reprove me in thine anger,
nor discipline me with thy wrath.

Be gracious to me, Lord, for I am so forlorn.

Heal me, for my very bones are confounded.

My soul is in such terror. And as for thee, Lord, how long?

Return, Lord, and release my soul.

Save me for the sake of thy love.

For in death there is no memory of thee.

In Sheol, the netherworld, who will acknowledge thee?

I am weary with groaning. Each night I drench my bed
with weeping, and my tears melt my couch.

My eye is dimmed by anguish, aged before its time
because of all my enemies.

Get away from me, all who do evil against me.

The Lord has heard the voice of my weeping.

שָׁמַע יְהוָה תְּחִנָּתִי. יְהוָה תִּפְלְתֵי יִקַּח:

יִבְשׂוּ וַיִּבְהָלוּ מְאֹד כָּל-אֲיָבִי.

יִשְׁבוּ יִבְשׂוּ רַגְעַ:

Raise the head from the forearm.

*On days other than Monday and Thursday, and at Minhah,
continue with Shomer Yisrael, page 924.*

On Mondays and Thursdays

יְיָ אֱלֹהֵי יִשְׂרָאֵל:

שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנַּחֲם עַל-הָרָעָה לְעַמְּךָ:

הִבֵּט מִשָּׁמַיִם וּרְאֵה כִּי הָיִינוּ לְעַג וּקְלָס בְּגוֹיִם: נַחֲשִׁכֵנוּ

כְּצֹאן לְטֹבַח יוֹבֵל. לְהַרְג וּלְאַבֵּד וּלְמַכּוּה וּלְחַרְפּוּה: וּבְכֹל זֹאת

שָׁמְךָ לֹא שָׁכַחְנוּ. נָא אֵל תִּשְׁכַּחֲנוּ:

יְיָ אֱלֹהֵי יִשְׂרָאֵל: שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנַּחֲם עַל-הָרָעָה לְעַמְּךָ:

זָרִים אוֹמְרִים אֵין תּוֹחֲלֵת וְתִקְוָה: חֵן אִם לְשִׁמְךָ מְקוּוֶה.

טָהוֹר יִשׁוּעַתָּנוּ קְרָבָה. יִגְעֵנוּ וְלֹא הוֹנַח-לָנוּ. רַחֲמֶיךָ יִכְבְּשׂוּ אֶת

כַּעֲסְךָ מֵעַלְיָנוּ: אֲנָא שׁוֹב מִחֲרוֹנְךָ וְרַחֵם סִגְלָה אֲשֶׁר בְּחַרְתָּ:

יְיָ אֱלֹהֵי יִשְׂרָאֵל: שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנַּחֲם עַל-הָרָעָה לְעַמְּךָ:

The Lord has heard my supplication.

The Lord will accept my prayer.

All my enemies will be greatly humiliated and confounded.

In an instant they will turn away and retreat in shame.

Raise the head from the forearm.

*On days other than Monday and Thursday, and at Minḥah,
continue with Shomer Yisrael, page 925.*

On Mondays and Thursdays

Lord God of Israel,

Turn from thy fierce anger, and repent of the punishment
intended for thy people.

Look from heaven and see how we have become an object of mockery and derision among the nations, likened to flocks destined for the slaughter, to be killed and destroyed, beaten and humiliated. And despite all this, we have not forgotten thy name. We pray thee, do not forget us.

Lord God of Israel, turn from thy fierce anger,
and repent of the punishment intended for thy people.

Foreigners say we have no future, no hope. Be gracious to the people that trust in thy name. Pure One, bring nigh deliverance. We are exhausted, there is no rest for us. Let thy mercy overwhelm thine anger with us. We pray, turn away from wrath and be compassionate with thy treasured, chosen people.

Lord God of Israel, turn from thy fierce anger,
and repent of the punishment intended for thy people.

חוֹסֶה יי עֲלִינוּ בְּרַחֲמֶיךָ. וְאֵל תִּתְּנֵנוּ בְיַדֵי אֲכַזְרִים: לָמָּה
 לֵאמָרוּ הַגּוֹיִם אֵי־נָא אֱלֹהֵיהֶם: לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאֶל־
 תֵּאָחֵר: אָנָּה שׁוֹב מִחֲרוֹנְךָ. וְרַחֵם סִגְלָה אֲשֶׁר בְּחַרְתָּ:
 יי אֱלֹהֵי יִשְׂרָאֵל: שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּךָ:

קוֹלָנוּ תִשְׁמַע וְתַחֲזַן. וְאֵל תִּטְשֵׁנוּ בְיַד אוֹיְבֵינוּ לְמַחֹת אֶת
 שְׁמֵנוּ: זָכֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבֹתֵינוּ. כְּכֹכְבֵי הַשָּׁמַיִם אֲרֻבָּה
 אֶת־זֵרַעְכֶם: וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהַרְבֵּה. וּבְכֹל זֹאת שְׁמֶךָ לֹא
 שָׁכַחְנוּ. נָא אֵל תִּשְׁכַּחֵנוּ:
 יי אֱלֹהֵי יִשְׂרָאֵל: שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּךָ:

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ. וְהִצִּילָנוּ וְכִפַּר
 עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

יי אֱלֹהֵי יִשְׂרָאֵל:

שׁוֹב מִחֲרוֹן אַפְּךָ. וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּךָ:

Pity us with thy mercy and do not leave us in the hands of such vicious people. Why should the nations say: Where is their God? For thine own sake, be kind to us; do not delay. We pray, turn away from wrath and be compassionate with thy treasured, chosen people.

Lord God of Israel, turn from thy fierce anger,
and repent of the punishment intended for thy people.

Hear our voice and be gracious, and do not abandon us into the hand of our enemies who will blot out our name. Remember the vow to our ancestors: Like the stars in the sky I will multiply thy descendents. But now we are so few, rather than so many. And despite all this, we have not forgotten thy name. We pray thee, do not forget us.

Lord God of Israel, turn from thy fierce anger,
and repent of the punishment intended for thy people.

Help us, our saving God, and save the honor of thy name. Rescue us, and accept atonement for our sins, for the sake of thy name.

Lord God of Israel,
Turn from thy fierce anger, and repent of the punishment
intended for thy people.

On all days

Shomer Yisrael

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל.
וְאֵל יֹאבֵד יִשְׂרָאֵל הָאוֹמְרִים. שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵית עִם אֶחָד.
וְאֵל יֹאבֵד גּוֹי אֶחָד הַמֵּיחָדִים שְׁמָךְ. יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

שׁוֹמֵר גּוֹי קְדוֹשׁ. שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ. וְאֵל יֹאבֵד גּוֹי
קְדוֹשׁ. הַמְשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקְדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמְתַפֵּיס בְּתַחֲנוּנִים. הַתְּרַצָּה וְהַתְּפִיס
לְדוֹר עָנִי כִּי אֵין עוֹזֵר:

אֲבִינוּ מְלַכְנוּ חֲנֻנוּ וְעַנְנוּ כִּי אֵין בְּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ
צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ:

*Stand after the first three words, indicated by **

וְאַנְחֵנוּ לֹא נִדַע * מֵהַנְּעִשָּׂה. כִּי עֲלֶיךָ עֵינֵינוּ: זְכוֹר־רַחֲמֶיךָ
יְהוָה. וְחַסְדֶיךָ כִּי מַעֲלֹם הִמָּה: יְהִי־חַסְדֶיךָ יְהוָה עֲלֵינוּ כְּאֲשֶׁר
יְחַלְנוּ לָךְ: אֶל־תִּזְכֹּר־לָנוּ עֲוֹנוֹת רַאשֵׁנוּ. מִהֵר יִקְדְּמוּנוּ רַחֲמֶיךָ.
כִּי דָלוּנוּ מְאֹד: חֲנֻנוּ יְהוָה חֲנֻנוּ. כִּי־רַב שְׁבַעְנוּ בּוֹז: בְּרָגַז
רַחֵם תִּזְכֹּר: כִּי־הוּא יִדַע יְצַרְנוּ. זְכוֹר כִּי־עִפָּר אֲנַחְנוּ: עֲזָרְנוּ
אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ. וְהִצִּילְנוּ וְכִפֵּר עַל־חַטָּאתֵינוּ
לְמַעַן שְׁמֶךָ:

On all days

Shomer Yisrael

Guardian of Israel, guard the remnant of Israel. And do not let Israel perish, who proclaim: Hear, O Israel.

Guardian of this singular people, guard the remnant of this unique people. And do not let this singular people perish, who proclaim the unity of thy name: The Lord is our God, the Lord is One.

Guardian of this holy people, guard the remnant of this holy people. And do not let this holy people perish, who in three declarations of holiness, recited three times daily, proclaim thy singular holiness.

God, who is reconciled through mercy and appeased by fervent plea, be reconciled and appeased with this afflicted generation, for there is none else who can help.

Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness, and help us.

*Stand after the first eight words, indicated by **

And as for us, we do not know * what more we can do? Our eyes are upon thee. Remember thy mercies, Lord, and thy love, for they are of old. Let thy faithfulness, be upon us, in measure of the time we have awaited thee. Remember not the sins of our early generations; rather advance us thy mercies, for we are now so very destitute. Be gracious with us, Lord, be gracious with us, for we have already had enough derision. When enraged, remember mercy. For God knows our nature, remembering we are but dust. Help us, our saving God, and save the honor of thy name. Rescue us and accept atonement for our sins for the sake of thy name.

CONCLUDING PRAYERS FOR WEEKDAY MORNINGS, BEFORE KADDISH SHALEM

Ashray

Psalm 84:5

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ. סְלָה:

Psalm 144:15

אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ. אֲשֶׁרִי הָעַם שְׁיִהְיֶה אֱלֹהֵינוּ:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֶבְרַכְךָ. וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד. וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרָתֶיךָ יִגְדֹּד:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֶזְוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדוּלַתְךָ אֶסְפְּרָנָה:

זָכֹר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקַתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה. אֶרְךָ אַפַּיִם וּגְדֻלַּת־חֶסֶד:

CONCLUDING PRAYERS FOR WEEKDAY MORNINGS, BEFORE KADDISH SHALEM

Ashray

Psalm 84:5

Happy are those who dwell in thy house,
Forevermore shall they praise thee.

Psalm 144:15

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, the King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
God's greatness cannot be fathomed.

One generation praises thy works to another;
And they proclaim thy mighty deeds..

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
God is forbearing and abounding in kindness.

טוב־יְהוָה לְכָל־עַל־מַעֲשָׂיוֹ׃
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וַחֲסִידֶיךָ יְבָרְכוּכָה׃
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יְדַבְּרוּ׃
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתְּךָ. וּכְבוֹד הַדָּר מַלְכוּתוֹ׃
 מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָוָר׃
 סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
 עֵינַי־כָּל־אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ׃
 פּוֹתַח אֶת־יְדֹךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן׃
 צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו. וַחֲסִיד בְּכָל־מַעֲשָׂיו׃
 קָרוֹב יְהוָה לְכָל־קֹרְאָיו. לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת׃
 רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם׃
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו. וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד׃
 תְּהִלַּת יְהוָה יְדַבֵּר־פִּי. וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד׃

Psalm 115:18

וְאֶנְחֲנוּ נְבָרֵךְ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּ־יְהוָה׃

The Lord is good to all,
And merciful to all creation.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

They shall tell of thy glorious kingdom,
And discourse upon thy might;

Making known thy mighty deeds to all,
And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

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

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

Thine open hand fully satisfies
The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

The Lord is nigh to all who call,
To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

All those who love the Lord are protected,
While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

Psalm 20

Omitted on *Hol HaMoed*, *Rosh Hodesh*, *Erev Pesah*, *Tisha BiAv*,
Erev Yom Kippur, *Hanukkah*, *Purim* and *Shushan Purim*; in a Jewish
 leap year on the 14th and 15th of I Adar; and in a house of mourning.

לְמַנְצַחַת מְזִמּוֹר לְדָוִד:

יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה. יִשְׁגְּבֶכָה שֵׁם אֱלֹהֵי יַעֲקֹב:

יִשְׁלַח-עֲזָרְךָ מִקֹּדֶשׁ. וּמִצִּיּוֹן יִסְעֶדְךָ:

זִכְרֹךְ כָּל-מְנַחֲתֶיךָ. וְעוֹלָתְךָ יִדְשָׁנָה. סֵלָה:

יִתְּן-לְךָ כָּל-כֹּבֶדְךָ. וְכָל-עֲצָתְךָ יִמְלֵא:

נִרְנְנָה בִּישׁוּעָתְךָ וּבִשְׁמֵ-אֱלֹהֵינוּ נִדְגַל.

יִמְלֵא יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ:

עֲתָה יִדְעֵתִי כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחוֹ.

יַעֲנֶהוּ מִשָּׁמַי קֹדֶשׁוֹ. בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ:

אֵלֶּה בָּרֶכֶב וְאֵלֶּה בַּסּוּסִים.

וְאַנְחֵנוּ בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר:

הִמָּה כָּרְעוּ וּנְפָלוּ. וְאַנְחֵנוּ קִמְנוּ וּנְתַעֲוֹד:

יְהוָה הוֹשִׁיעָה. הִמְלִיךְ יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ:

Psalm 20

Omitted on Ḥol HaMoed, Rosh Ḥodesh, Erev Pesah, Tisha BiAv, Erev Yom Kippur, Hanukkah, Purim and Shushan Purim; in a Jewish leap year on the 14th and 15th of I Adar; and in a house of mourning.

To the conductor, a Psalm of David

The Lord will answer you on a day of trouble.

The name of the God of Jacob will be your fortress.

God will send help for you from the holy Temple,
And support from Zion.

God will remember all your meal offerings,
And accept your burnt offerings. Selah!

God will grant the desires of your heart,
And fulfill all your plans.

We will rejoice in thy deliverance,
And in the name of our God we will raise our banner.
The Lord will fulfill all your desires.

Now I know that the Lord will save the anointed one;
The Almighty will answer him from the holy heavens
With the saving might of God's right hand.

Some trust in chariots, and others in horses.
But we will invoke the name of the Lord our God.

They go down at the knee and fall,
While we rise up and grow confident.

Lord, send us thy help;
Sovereign God, answer us when we call.

Uva LiTziyon

The italicized words are omitted in a house of mourning.

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פָשַׁע בִּיעֲקֹב נֶאֱמַר יְהוָה: וְאֲנִי זֹאת
 בְּרִיתִי אִתְּם אָמַר יְהוָה. רוּחִי אֲשֶׁר עָלַיְךָ וּדְבָרֵי אֲשֶׁר שָׁמַתִּי
 בְּפִיךָ לֹא־יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַעךָ אָמַר יְהוָה
 מִעֲתָה וְעַד־עוֹלָם:

וְאֵתָה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
 וּמְקַבְּלִין דִּין מִן דִּין. וְאֹמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית
 שְׁכִינְתָּהּ. קְדִישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלָם וּלְעֵלְמֵי
 עֲלַמְיָא. יֵי צְבָאוֹת מְלֵא כָל אֲרַעָא זִיו יְקָרָה: וְתִשְׁאַנֵּי רוּחַ
 וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל. בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:
 וּנְטִלְתָּנִי רוּחָא. וְשִׁמְעַת בְּתַרִּי קֵל זִיעַ סָגִיא דִּי־מִשְׁבַּחִין
 וְאֹמְרִין. בְּרִיךְ יְקָרָא דִּי מְאַתֵּר בֵּית שְׁכִינְתָּהּ: יְהוָה יִמְלֹךְ
 לְעֵלָם וָעַד: יֵי מְלַכּוּתָהּ קָאֵם לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא:

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמְרֵה־זֹאת
 לְעוֹלָם לִיִּצְרַר מַחְשְׁבוֹת לְבַב עַמְּךָ. וְהִכֵּן לְבַבְכֶם אֱלֹהֵיךָ: וְהוּא
 רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהָשִׁיב אָפוּ. וְלֹא־יַעִיר
 פְּלַח־חַמְתּוֹ: כִּי־אֵתָה אֲדַנִּי טוֹב וְסִלַּח וְרַב־חַסֵּד לְכָל־קְרָאֵיךָ:
 צְדָקְתְךָ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: תַּתֵּן אֱמֶת לִיעֲקֹב חַסֵּד
 לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִימֵי קֶדֶם:

Uva LiTziyon

The italicized words are omitted in a house of mourning.

And there shall come a redeemer to Zion and to those in Jacob who turn from transgression, says the Lord. *As for me, this is my covenant with them, says the Lord: My spirit which rests upon you, and my words which I have put into you, shall never depart from you and your children, and your children's children, henceforth and evermore.*

And thou, the Holy One, are enthroned on the praises of Israel. And the heavenly beings called one to the other and said: Holy, Holy, Holy is the Lord of Hosts, the whole world is full of God's Glory. And the wind lifted me up, and I heard from behind me a loud, thundering sound: The glory of the Lord is praised throughout creation. The Lord shall reign forever and ever.

Lord, God of Abraham, Isaac, and Israel, our patriarchs, keep this faith forever in the heart of thy people, and direct every heart toward thee. God who is merciful forgives and will not destroy; God forgives time and again, and restrains full condemnation. For thou, Lord, are good and forgiving, and filled with compassion for all who call upon thee. Thy righteousness is forever just, and thy Torah is truth. Grant truth to Jacob, faithfulness to Abraham, according to thy pledge, made to our ancestors, in days of old.

בְּרוּךְ אֲדֹנָי יוֹם יוֹם. יַעֲמֹס-לָנוּ הָאֵל יִשׁוּעַתָּנוּ. סֵלָה: יְהוָה
 צָבָאוֹת עִמָּנוּ. מִשְׁגָּב-לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה: יְהוָה צָבָאוֹת.
 אֲשֶׁר־י אָדָם בִּטָּח בָּךְ: יְהוָה הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קִרְאָנוּ:
 בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאנוּ לְכְבוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים.
 וְנִתֵּן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח לְבַנּוּ
 בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ. וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ
 בְּלִבָּב שָׁלֵם. לְמַעַן לֹא נִיָּגַע לְרִיק וְלֹא נִלְד לְבִהְלָה:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁנִּשְׁמַר חֻקֶיךָ
 בְּעוֹלָם הַזֶּה וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה וְנִירָשׁ טוֹבָה וּבִרְכָה לְשָׁנֵי
 יְמוֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם.
 יְהוָה אֱלֹהֵי לְעוֹלָם אֻדְרָךְ:

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה. וְהָיָה יְהוָה מְבֹטָחוֹ: בְּטַחוּ
 בִּיהוָה עַד-יַעַד. כִּי בֵּיתָה יְהוָה צוּר עוֹלָמִים: וְיִבְטַחוּ בְךָ יוֹדְעֵי
 שְׁמֶךָ. כִּי לֹא-עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה: יְהוָה חֲפִץ לְמַעַן צְדָקוֹ.
 יַגְדִּיל תּוֹרָה וַיֹּאדִיר:

Blessed is the Lord who daily cares for us; thou, O God, are our help evermore. The Lord of Hosts is with us; the God of Jacob is eternally our refuge. Lord of Hosts, happy each one who trusts in thee. Lord and King, send us thy deliverance; answer us when we call unto thee.

Blessed is our God who created us to bear witness to divine glory, and separated us from those who stray; who has given us the Torah of truth, and thus planted eternal life within us. Open our hearts to the teachings of thy Torah, and put within us reverence and love for thee, that we may do thy will, and serve thee with a more perfect heart, and not labor in vain.

May it be thy will, Lord our God and God of our ancestors, that we observe thy laws in this life, and be privileged to attain goodness and blessing in Messianic days and in the world to come. May my whole being sing praises to thy glory and not be silent. Lord my God, I will thank thee forever.

Blessed each one who trusts in the Lord, whose protection the Lord will surely be. Trust in the Lord evermore; for in God eternal is our everlasting source of strength. All who love thee trust in thee; for thou, O Lord, do not forsake those who seek thee. It pleased the Lord, for Israel's sake, to make the Torah great and glorious.

THE SIYUM BECHOROT

For the First Born on Erev Pesah

In one of the most beautiful action-statements on compassion in our tradition, first-born children are instructed to fast on Erev Pesah, the morning of the first Seder, to commemorate the slaying of the Egyptian first-born in the Tenth Plague. Even as this event resulted in our freedom, we do not exult in the loss of human life. Our first born identify with the Egyptian first born and grieve for them.

During the centuries, the obligation to fast was superseded by participating in a Siyum, the joining in a study session, after which it is permitted to partake of a meal to celebrate the joy of learning.

Initially, the session always celebrated the completion of a Talmudic tractate. The word Siyum means completion. The prayer Hadran – May We Return to Study This Text Again – was recited at the end of such a Talmudic completion ceremony. The Hadran prayer below has been adapted from that text for use at a Siyum Bechorot, whatever the source of the study text.

When the first Seder is on Saturday night, the Siyum ceremony takes place on Thursday morning.

Hadran – הדרן

As we complete the study of Sacred Text, we know that we can never totally plumb its depths. We anticipate returning to it, and to the ever renewing study of Torah.

May it be thy will, Lord our God and God of our ancestors, that the study of Torah be our passion in this world, and our destiny in the world to come. May we bless those who instruct us, and those whose support makes the study and teaching of Torah possible.

Lord our God, may the words of thy Torah be sweet to us and the whole people Israel. May we and our children, and all the children of the people Israel, know thy name, and study thy Torah for its own sake. May thy laws purify me that I never be shamed. May I never forget thy commandments, for through them I find thy presence. Blessed art thou, Lord who has taught me thy laws. *Amen, Amen, Amen! Selah Va'ed!*

May it be thy will, Lord our God, to cause love and friendship, peace and companionship, to dwell among us. May the numbers of our students increase and confirm our trust in the future. May we be blessed to find good companions and the will to study with them. May we rise early, with a heart yearning to know thy name. And may it please thee to grant our worthy desires.

May it be thy will, Lord our God, that just as thy love has helped us complete this *Siyum Bechorot*, so, with thy help, will we learn and teach, observe and, with love, fulfill all the teachings of thy Torah. May the merit of the Sages bless us and our descendants, that the words of Torah never depart from our mouths, nor the mouths of our children, nor their children, forever.

Through our dedication to study, may these blessings be ours:

בְּהַתְּהַלֵּכְךָ תִּנְחָה אֹתָךְ. בְּשֹׁכְבְךָ תִּשְׁמַר עֲלֶיךָ.
וְהִקְיָצוֹתָ הִיא תִּשְׁיַחֲךָ:

When you walk, Torah will lead you.
Where you lie down, she will watch over you.
When you awake, she will speak with you.
(Proverbs 6:22)

כִּי־בִי יִרְבוּ יְמֵיךָ. וַיּוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים:
For by faith in me are your days increased,
and years of living added to your life.
(Proverbs 9:11)

אַרְךָ יָמִים בְּיְמִינָהּ. בְּשְׂמֹאלָהּ עֶשֶׂר וְכָבוֹד:
Length of days are in her right hand;
and in her left, prosperity and honor.
(Proverbs 3:16)

יְהוָה עֲזֵ לְעַמּוֹ יִתֵּן. יְהוָה יְבַרְךָ אֶת־עַמּוֹ בְּשָׁלוֹם:
Lord, sustain thy people with strength,
Bless them with peace, with peace from thee.
(Psalms 29:11)

AMEN.

Continue with Kaddish DiRabbanan, page 882.

PSALM 121

שִׁיר לְמַעְלוֹת.

אָשָׂא עֵינַי אֶל־הַהָרִים. מֵאֵין יְבֹא עֲזָרִי:
 עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:
 אֶל־יָתֵן לְמוֹט רַגְלֶךָ. אֶל־יָנוּם שְׁמֹרֶךָ:
 הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְהוָה שְׁמֹרֶךָ. יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ:
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְּכָה. וַיָּרֶחַ בַּלַּיְלָה:
 יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע. יִשְׁמַר אֶת־נַפְשֶׁךָ:
 יְהוָה יִשְׁמַר־צִאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

A Song for Pilgrims to Jerusalem.

I lift up my eyes to the mountains.

Whence comes my help?

My help is from the Lord,

Creator of heaven and earth.

God will not let your foot slip;

Your Guardian never slumbers.

Behold, the Guardian of Israel

Slumbers not, nor sleeps.

The Lord guards you.

The Eternal One is at your right hand to shelter you.

The sun will not harm you by day,

Nor the moon by night.

The Lord will guard you from all evil.

The Eternal One will preserve your soul.

The Lord will guard your going out

And your coming in, from this time forth and forever.

READINGS ON FAITH AND COMMUNITY

The Meaning of Faith

Abraham Joshua Heschel

To have faith is to perceive the wonder that is here, and to be stirred by the desire to integrate the self into the holy order of living.

Faith does not spring out of nothing. It comes with the discovery of the holy dimension of our existence.

We live by the certainty that we are not as dust in the wind, that our life is related to the ultimate, the meaning of all meanings.

God's existence can never be tested by human thought. All proofs are mere demonstrations of our thirst for God. Does the thirsty person need proof of thirst?

There is neither advance nor service without faith. Nobody can rationally explain why a person should sacrifice life and happiness for the sake of the good.

Faith does not detach us from thinking, it does not suspend reason. It is opposed not to knowledge but to indifferent aloofness to the essence of living.

Faith means to hold small things great, to take light matters seriously, to distinguish the common and the passing from the aspect of the lasting.

Faith is an awareness of divine mutuality and companionship, a form of communion between God and humanity.

To regard all that happens as workings of Providence is to deny human responsibility. We must not idolize history.

This world is more frequently subject to the power of mortals than to the love of God.

Its power is revealed when we are able to exercise defiance in the face of adversity.

Our task is to act, not only to enjoy; to change, not only to accept; to augment, not only to discover the glory of God. What is it that makes us worthy of life, if not our compassion and ability to help?

We do not exist for our own sake. Life would be preposterous if not for the love it confers.

Faith is a dynamic, personal act, flowing between our hearts and the love of God.

The person of faith will know when to consent and when to defy.

It is faith from which we draw the sweetness of life, the taste of the sacred, the joy of the imperishably dear. It is faith that offers us a share in eternity.

Faith is the insight that life is not a self-maintaining, private affair, not a chaos of whims and instincts, but an aspiration; a way, not a refuge.

Faith is real only when it is not one-sided but reciprocal. We can rely on God, if God can rely on us.

We may trust in God because God trusts in us. Our trustworthiness for God is the measure of the integrity of our faith.

Life – Fashioned by Prayer

Abraham Joshua Heschel

We cannot make God visible to us, but we can make ourselves visible to God. So we open our thoughts to God.

To pray is to take notice of the wonder, to regain the sense of the mystery that animates all beings.

Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live. It is gratefulness which makes the soul great.

As a tree torn from the soil, as a river separated from its source, the human soul wanes when detached from what is greater than itself.

Without the ideal, the real turns chaotic; without the universal, the individual becomes accidental. Unless we aspire to the utmost, we shrink to inferiority.

Prayer is our attachment to the utmost. Without God in sight, we are like the scattered rungs of a broken ladder.

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy. We do not step out of the world when we pray; we merely see the world in a different setting.

Prayer is a way to master what is inferior in us, to discern between the signal and the trivial, between the vital and the futile, by taking counsel with what we know about the will of God, by seeing our fate in proportion to God.

Prayer teaches us what to aspire for. So often we do not know what to cling to. Prayer implants in us the ideals we ought to cherish.

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness.

It is in this light that we who grope, stumble and climb, discover where we stand, what surrounds us, and the course which we should choose. Prayer makes visible the right, and reveals the false. In its radiance we behold the worth of our efforts, the range of our hopes, and the meaning of our deeds.

Envy and fear, despair and resentment, anguish and grief, which lie heavily upon the heart, are dispelled like shadows by its light.

The purpose of prayer is to be brought to God's attention; to be listened to, to be understood by God; not to know God, but to be known to God; not to form judgments about God but to be judged by God.

To pray is to behold life not only as a result of God's power, but as a concern of God's will, or to strive to make our lives a divine concern.

God is not alone when discarded by humanity. But we are alone.

Prayer is an invitation to God to intervene in our lives, to let God's will prevail in our affairs; it is an effort to make God the Lord of our soul.

What is pride worth if it does not add to the glory of God? We forfeit our dignity when we abandon loyalty to what is sacred; our existence dwindles to trifles.

We barter life for oblivion, and pay the price of toil and pain in the pursuit of aimlessness. Through prayer we sanctify ourselves, our feelings, our ideas.

In prayer we establish a living contact with God, between our concern and God's will, between despair and promise, want and abundance.

Life is fashioned by prayer, and prayer is the quintessence of life.

Prayer: The Heart of Significant Living

Morris Adler

Prayer is at the heart not only of great religion, but of significant living. Without prayer we cannot scale the heights of compassion, or attain the peaks of love of others of which we are capable.

Prayer has been an enduring and universal phenomenon of human life, not because a priesthood ordained it, nor because tradition hallowed it, but because humanity is ever-seeking to probe into the depths and bring to light our hidden yearnings.

Prayer requires no consecrated edifice and no appointed hour. Indeed, it needs no words. Prayer is a step on which we rise from the self we are to the self we wish to be.

Prayer affirms the hope that no reality can crush;
the aspiration that can never acknowledge defeat.

Prayer is not an escape from duty. It is no substitute for the deed.

Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it.

Prayer is the search for silence amidst the noise of life.

Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive.

Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

To Be A Jew

Edmond Fleg

I am a Jew because, born of Israel and having lost her,
I have felt her live again in me, more living than myself.

I am a Jew because, born of Israel and having regained her,
I wish her to live after me, more living than in myself.

I am a Jew because the faith of Israel
demands of me no abdication of my mind.

I am a Jew because the faith of Israel
asks every possible sacrifice of my soul.

I am a Jew because in every place
where there are tears and suffering the Jew weeps.

I am a Jew because at every time
when despair cries out, the Jew hopes.

I am a Jew because the message of Israel
is the most ancient and the most modern.

I am a Jew because the promise of Israel
is the universal promise.

I am a Jew because, for Israel,
the world is not yet completed.

We must complete it.

I am a Jew because, for Israel,
Humanity is not yet fully created.
We must create it.

I am a Jew because Israel places Humanity
above nations and above Israel itself.

I am a Jew because above Humanity,
image of the divine unity,
Israel places the unity which is divine.

A Vision of the Future

Israel Friedlaender

We perceive a community great in numbers, mighty in power,
Enjoying life, liberty and the pursuit of happiness;

True life, not mere breathing space;

Full liberty, not mere elbow room;

Real happiness, not that of pasture beasts;

Actively participating in the civic, social and economic progress
of the country,

Fully sharing and increasing its spiritual possessions
and acquisitions,

Doubling its joys, halving its sorrows,

Yet deeply rooted in the soil of Judaism;

Clinging to its past, working for its future,

True to its traditions, faithful to its aspirations,

One in sentiment with their brethren wherever they are;

Attached to the land of their ancestors

As the cradle and resting place of the Jewish spirit;

Men and women with straight backs and raised heads,

With big hearts and strong minds,

With no conviction crippled, with no emotion stifled;
Receiving and resisting,
Not yielding like wax to every impress from the outside,

But blending the best they possess
With the best they encounter;

Not a horde of individuals,
But a set of individualities,

Adding a new note to the richness of American life,
Leading a new current into the stream of American civilization;

Not a formless crowd of taxpayers and voters,
But a sharply marked community, distinct and distinguished;

Trusted for its loyalty, respected for its dignity,
Esteemed for its traditions, valued for its aspirations;

A community anticipated in the vision of the Prophet Isaiah:
“And marked will be their seed among the nations,
And their offspring among the peoples;

“Everyone that will see them
Will point to them as a community blessed by the Lord.”

America, Founded on Biblical Precepts

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

Declaration of Independence

Have we not all one Father? Has not one God created us?

Why should we be faithless to each other, profaning the covenant of our ancestors?

Malachi 2:10

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish a Constitution for the United States of America.

United States Constitution

Justice, justice shall you pursue,

that you may thrive in the land which the Lord your God gives you.

Deuteronomy 16:20

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to assemble, and to petition the government for a redress of grievances.

The Bill of Rights

Proclaim liberty throughout the land, for all of its inhabitants.

Leviticus 25:10

Of all the disposition and habits which lead to political prosperity, religion and morality are indispensable supports . . . Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.

George Washington, Farewell Address

It has been told to you, O mortal, what is good and what the Lord requires of you: Only to act justly, to love mercy, and to walk humbly with your God.

Micah 6:8

For happily the government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

George Washington, Letter to Newport Synagogue

Righteousness raises a nation to honor, but sin is disgraceful for any people.

Proverbs 14:34

We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

Abraham Lincoln, Gettysburg Address

How good and how pleasant it is when brethren live in unity.

Psalms 133:1

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in. . . . to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Abraham Lincoln, Second Inaugural Address

Let justice roll on like a mighty river, righteousness like a never-ending stream.

Amos 5:26

In the future days which we seek to make secure, we look forward to a world founded upon four essential human freedoms: freedom of speech and expression, everywhere in the world; freedom of every person to worship God in his own way, everywhere in the world; freedom from want which will secure to every nation a healthy peacetime life for its inhabitants, everywhere in the world; freedom from fear, which means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor, anywhere in the world.

Franklin Delano Roosevelt, Address to Congress

They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, and they shall not again experience war. All shall dwell under their own vines, under their own fig trees, and no one shall make them afraid.

Micah 4:3-4

PRAYER FOR PROTECTION OF THE SOLDIERS OF THE ISRAEL DEFENSE FORCES

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל
 וְלֵאָה. הוּא יִבְרָךְ אֶת חַיְלֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל הָעוֹמְדִים עַל
 מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ. מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם
 וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה. בִּיבֹשָׁה בְּאֵוִיר וּבַיָּם: יִתֵּן יי
 אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לְפָנֵיהֶם: הַקְּדוֹשׁ בְּרוּךְ הוּא
 יִשְׁמַר וְיִצְּלֵל אֶת חַיְלֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נִגְעַת וּמַחֲלָה.
 וְיִשְׁלַח בְּרָכָה וְהַצְּלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם: יְדַבֵּר שׁוֹנְאֵינוּ
 תַּחֲתֵיהֶם וְיַעֲטֹרֵם בְּכֹתֶר יְשׁוּעָה וּבַעֲטוּת נִצְחוֹן: וְיִקְּים בָּהֶם
 הַפְּתוּב. כִּי יְהוָה אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהַלְחִים לָכֶם עִם-
 אוֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן:

May God who blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; bless the soldiers of the Israel Defense Forces who stand guard over our land and the cities of our God, from the border with Lebanon to the wilderness of Egypt, and from the Mediterranean Sea to the *Aravah* plains, on land, in the air, and on the sea. With God's help, may our enemies who rise up against us flee before them. May the Holy One, the Blessed, protect and rescue our soldiers from every danger and distress, plague, and bodily ill; and send blessing and success to the work of their hands. Subdue those who hate us beneath their might, and crown our defenders with deliverance and victory. And may the words of Scripture be fulfilled: The Lord your God marches with you in battle against your enemies to deliver you. And let us say, Amen.

PRAYER FOR AMERICAN SERVICE PERSONNEL IN TIME OF CONFLICT

אֵל גָּדוֹל וְגִבּוֹר. הִגֵּן וּשְׁמֹר עַל מְגִנֵי אֶרְצֵנוּ. אֲרָצוֹת-
הַבְּרִית בְּאֵמְרֵיָהּ. בְּכָל מָקוֹם שֶׁהֵם. בְּאֵוִיר בָּיִם וּבִיבְשָׁה:
בְּרַכְּם בְּנִצְחוֹן: יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁמִשְׁטָר עָרִיצִים וְאֶכְזָרִים
יָתֵם בְּמַהֲרָה. וּמַלְכוּת צְדָק תְּכַוֵּן בְּעוֹלָם בְּחִירוֹת וּבְחַפְּשׁ לְכָל
יּוֹשְׁבֵי תֵיבֵל. וְנֹאמֵר אָמֵן:

Almighty God, Merciful One who loves humankind and whose name is Peace:

Protect the lives of our nation's sons and daughters who are serving in the armed forces of the United States of America, and are now engaged in conflict.

May those in combat return in peace. Keep them strong in body and spirit; guard them in these days of trial and danger.

May they remember the love and gratitude of their countrymen whose prayers for their safety accompany them every step of the way.

May they retain faith in thee, O God.

Guide them and all their companions in the Service with thy light.

May they be strengthened by the hope that they are helping to build a better world and preserving our cherished freedoms.

Speed the day when war will be no more.

Speed the day when tears of sorrow will have been wiped from all faces.

Blessed art thou, Lord who hears our fervent prayer. Amen.

PRAYER FOR OUR FALLEN SOLDIERS

The Young Dead Soldiers

Archibald MacLeish

for Lieutenant Richard Myers

The young dead soldiers do not speak.

*Nevertheless, they are heard in the still houses:
who has not heard them?*

They have a silence that speaks for them at night
and when the clock counts.

*They say: We were young. We have died.
Remember us.*

They say: We have done what we could
but until it is finished it is not done.

*They say: We have given our lives but until it is
finished no one can know what our lives gave.*

They say: Our deaths are not ours; they are yours;
they will mean what you make them

*They say: Whether our lives and our deaths
were for peace and a new hope or for nothing
we cannot say; it is you who must say this.*

They say: We leave you our deaths.
Give them their meaning.

*We were young, they say.
We have died.
Remember us.*

AMERICAN NATIONAL HYMNS***The Star-Spangled Banner***

Francis Scott Key

O! say can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watch'd were so gallantly streaming?
And the Rockets' red glare, the Bombs bursting in air,
Gave proof through the night that our Flag was still there;
O! say does that star-spangled Banner yet wave,
O'er the Land of the free, and the home of the brave?

America

Samuel Francis Smith

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountainside
Let freedom ring.

Our fathers' God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

*America the Beautiful**Kathy Lee Bates*

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

America! America!

God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!

America! America!

God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Liturgical Notes

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THE TENSION BETWEEN PERSONAL PRAYER AND PRESCRIBED PRAYER

The impulse to pray is a very private and personal response to one's situation in life, and the need to express oneself to God. In defining prayer, the Talmud speaks of it as **עבודה שהיא בלב**, the service-sacrifice of the heart. In the Bible, it is described as "pouring out one's soul before God," the expression of a broken and aching heart.

At the same time, however, Judaism has created a series of prescribed prayer services with established texts, and the obligation that they be offered daily. How is it possible to pray out of obligation, using words that are not your own, while at the same time maintaining the soulful quality that is necessary for prayer?

In *Pirkay Avot*, the *Ethics of the Fathers*, this tension is expressed in a cautionary statement by Rabbi Shimon (Avot 2:13):

הוי זהיר בקריאת שמע ובתפלה. וכשאתה מתפלל אל
תעש תפלתך קבע, אלא רחמים ותחנונים לפני המקום:

Be diligent in the recitation of the Sh'ma and the *Amidah*. However, when you pray, do not pray only because you are supposed to. Make your prayer a heartfelt supplication before God.

Rabbi Abraham Joshua Heschel (*Man's Quest for God*, pp. 33-34) similarly warned that:

. . . there is a danger in relying on the word, of depending upon the text, of forgetting that the word is a challenge to the soul rather than a substitute for the outburst of the heart.

It is for that reason that our tradition teaches us that the prescribed services are the minimum for prayer, not the maximum.

Prescribed prayer serves a communal function. It identifies the worshiper with the perspective of the Jewish community in its relationship with God, and teaches the individual how to reach beyond his or her own needs to identify with the needs of others. Prescribed prayer schools our heart to the kinds of things for which prayer is appropriate. At the same time, the individual is encouraged to express his or her own prayers, heartfelt expressions of the soul in its moments of gratitude and anguish.

Jewish worship tries to merge the two kinds of prayer, prescribed and spontaneous, by providing opportunities in the service itself for individual expression. This is particularly true in the daily *Amidah*, which in the Talmud is simply referred to as **התפלה**, “The Prayer”. The thirteen middle benedictions of this prayer, which is recited three times each weekday, express different human needs, such as insight, prosperity, and healing, among others. While these texts are prescribed, an individual is both permitted and encouraged to pause in the middle of each blessing, where appropriate, to express his or her own particular needs that are similar to the prescribed text.

Maimonides writes in the *Mishneh Torah, Laws of Prayer*, 1:9, that not only is it encouraged to add a personal dimension to these blessings, it is required:

אם רצה אדם להתפלל כל היום כולו הרשות בידו. וכל אותן התפלות שיוסיף כמו מקריב נדבות. לפיכך צריך שיחדש דבר בכל ברכה וברכה מן האמצעיות מעין הברכות. ואם חידש אפילו בברכה אחת דיו כדי להודיע שהיא נדבה ולא חובה:

If a person desires to pray all day long, permission is granted. And all of these spontaneous prayers are like voluntary offerings in the ancient Temple. Therefore a person should add some personal addition to each and every one of the thirteen middle *brachot* of the *Amidah*, on the same topic as the *brachah*. And if one does it in at least one of the blessings, it indicates that the prayer is offered not only because it is prescribed by *halachah*, but as a voluntary offering.

He describes the methodology for implementing this practice (Chapter 6:3):

כיצד? היה לו חולה, מבקש עליו רחמים בברכת חולים כפי צחות לשונו. היה צריך לפרנסה, מוסיף תחנה ובקשה בברכת השנים. ועל דרך זה בכל אחת מהן. ואם רצה לשאול כל צרכיו בשומע תפלה שואל. אבל לא ישאול לא בשלש ראשונות ולא בשלש אחרונות:

How is one to innovate in the prescribed blessings? If there is concern about someone who is ill, include a passionate prayer for that individual in the *Birkat Refuah*, Healing. If one is in financial need, include a personal petition in the *Birkat HaShanim*, A Year of Abundance. Offer similar requests in as many of the blessings as needed. And in the

final middle blessing, *Kabbalat Tefilah*, Accept our Prayer, one may ask for any need one has. However, no interpolations are to be made in the first three or last three blessings of the *Amidah* [only in the middle thirteen].

In this edition of *Seder Avodah*, the worshiper has two aids to fulfilling this counsel. First, in the *brachah* for healing, there is a suggested text (which may be modified or replaced with other, personal language) for offering a prayer for a specific individual who is ill.

Second, each of the *brachot* is titled with its name and subject so that one may quickly identify the appropriate blessing for expressing whatever personal need one has.

In addition, *Seder Avodah* has a section of “Personal Prayers for Various Occasions.” Some of these prayers are traditional blessings and texts hallowed by the ages. But others are revised texts of prayers for individuals, most of them original compositions by Rabbi Klein. Some deal with relationships; others with self-doubt and loneliness. Some deal with family events such as birth, Bar/Bat Mitzvah and marriage; others, with illness and death.

The note before these personal prayers is new to this revised edition and cautions the worshiper that these “prayers are not meant to be rigid formulas but suggestive of the times when an individual might be moved to offer a private prayer, and some of the themes that might make such prayer meaningful. At these intensely personal moments, one should allow the heart to speak to God with passion, recalling the wisdom of the Psalms, that God does not shun the expression of a broken and anguished heart, and welcomes the spirited appreciation of a joyous soul.”

THE ROLE OF THE CONGREGATION IN THE REPETITION OF THE AMIDAH

The Talmud offers two sources for the origin of the three daily prayer services, *Shaharit* in the morning, *Minḥah* in the afternoon, and *Maariv* in the evening. In the first explanation, they were initiated by the Patriarchs, Abraham, Isaac and Jacob, respectively. In the second, they were created after the destruction of the second Temple to parallel and replace the daily sacrificial offerings prescribed in the Torah. The *Musaf* service was initiated as a substitute for the additional sacrifice offered on holy days. There is also a fifth service, *Neilah*, “Locking”, which is now recited only on Yom Kippur but is believed to have been initiated to replace the daily service of the locking of the Temple gates at night.

During *Shaharit*, *Minḥah*, and *Musaf*, and in *Neilah* on Yom Kippur, tradition prescribes that the *Amidah* in each be first recited privately by the individual worshiper, and then aloud by the *Shaliaḥ Tzibbur*, with the inclusion of the *Kedushah*. (The *Amidah* in *Maariv* is not repeated because there was a disagreement about whether there is an obligation to recite an evening *Amidah* at all.) Over the years, three distinct ways of fulfilling this obligation have evolved, all of which are used at Congregation Adath Jeshurun. This note will describe the appropriate observance of each variant.

The rendition of the *Amidah* aloud was instituted for the benefit of those individuals who did not know the text, and could not

recite the *Amidah* on their own. Even in ancient times, the majority of the community was not learned and did not know the text of the *Amidah*. Moreover, there were no printed prayerbooks as guides for those who did not know the text by heart. *The Shulḥan Aruch* describes the need for the *Amidah* Aloud (*Orah Ḥayim*, 124:1):

לאחר שסיימו הצבור תפלתן, יחזור ש"צ התפלה, שאם יש מי שאינו יודע להתפלל, יכוין למה שהוא אומר ויוצא בו. וצריך אותו שיוצא בתפלת ש"צ לכוין לכל מה שאומר ש"צ מראש ועד סוף, ואינו מפסיק, ואינו משיח:

After the congregation finishes the private *Amidah*, the *Shaliaḥ Tzibbur* reviews the *Amidah* aloud, and if there are people there who were unable to offer the *Amidah* themselves, they attend to the words of the *Shaliaḥ Tzibbur* and thereby fulfill their obligation to pray the *Amidah*. And such a person must pay strict attention to each and every word of the *Shaliaḥ Tzibbur*, from the first to the last without interruption or conversation.

In identifying with the words of the *Shaliaḥ Tzibbur*, the individual should be careful to respond אָמֵן after each *brachah*. However, he or she should not respond בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ (Blessed be God, and Blessed be God's name) after God's name, since the *brachah* is as his or her own. The *Mishnah Berurah* explains this principle in the comment on *Orah Ḥayim* 124:5:

אם שמע ברכה שחייב בו, והוא מתכוין לצאת ע"י המברך, כברכת שופר ומגילה וקידוש וכה"ג, אין לענות ב"ה וב"ש; דשומע כעונה וכמאן דאמר בעצמו הברכה דמיא, והוי הפסק בברכה:

If one hears a *brachah* for which he or she is obligated, and intends to fulfill that obligation by identifying with the one who is reciting the *brachah*, such as the blessing for the *Shofar* or *Megillah* or *Kiddush*, one should not respond בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ after God's name; for the one who hears is in the same relationship to the *brachah* as the one who actually says it, and therefore responding בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ after God's name would be like interrupting one's own *brachah*.

Although instituted for those who could not *daven* on their own, the rendition aloud of the *Amidah* is required even in a community where everyone is able to say the *Amidah* on their own. Such individuals, who have fulfilled their obligation for the *Amidah* privately, are cautioned that they must give silent attention to the *Shaliah Tzibbur* and respond with both בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ after God's name, and אָמֵן at the end of each *brachah*. The *Shulhan Aruch* admonishes (*Orah Hayim*, 124:4 and 7):

כשש"צ חוזר התפלה הקהל יש להם לשתוק ולכוין לברכות שמברך החזן ולענות אמן. ואם אין ט' מכוונים לברכותיו קרוב להיות ברכותיו לבטלה. לכן כל אדם יעשה עצמו כאילו אין ט' זולתו ויכוין לברכת החזן:
לא ישיח שיחת חולין בשעה שש"צ חוזר התפלה. ואם שח הוא חוטא וגדול עונו מנשוא וגוערים בו:

When the *Shaliaḥ Tzibbur* reviews the *Amidah*, the congregation must be quiet and attentive to each *brachah* and respond Amen. And if there are not at least nine [in addition to the *Shaliaḥ Tzibbur*] attending to his or her words, the rendition is close to being in vain. Therefore each person should think of himself or herself as if there were not nine present without him or her.

A person should not engage in idle conversation during the review of the *Amidah*, and if he or she does, the sin is great and the individual is to be rebuked.

Anyone who has been in a synagogue when the *Amidah* is being reviewed by the *Shaliaḥ Tzibbur* knows that this ideal is rarely achieved. People talk to one another and walk around during the *Amidah*. The atmosphere is clearly not that of attentive worship. However, this is not a new problem. Maimonides describes a scene from his twelfth century community (From a *Teshuvah*, Responsum):

כשיחזור שליח צבור להתפלל בקול רם, כל מי
 שהתפלל ויצא ידי חובתו, יהפוך פניו לספר עם חברו,
 או לשיחה בטלה, ויחזור פניו מהמזרח, וירוק, ויסיר
 גיחו וניעו.... ותתבטל הכוונה אשר בעבורה חוזר
 שליח צבור התפלה, שהוא להוציא את שאינו בקי:

When the *Shaliaḥ Tzibbur* reviews the *Amidah* aloud, all those who have already recited the *Amidah*, and thereby fulfilled their obligation, turn their heads away from the

east toward their neighbors and engage in idle chatter. They spit and engage in other unseemly behaviors. . . . And the intention necessary to fulfill the purpose of the *Shaliaḥ Tzibbur's* rendition, to benefit those who rely on his or her prayer to fulfill their responsibility for the *Amidah*, is lost.

Clearly put off by this conduct, Maimonides recommends a radical departure from tradition, which becomes a second way for the *Amidah* to be offered aloud. He writes:

ואמנם כשלא יתפללו הקהל בלחש כלל, אלא יתפללו
הכל אחר שליח צבור תפלה אחת בקדושה, כל מי
שיודע להתפלל, יתפלל עמו בלחש; והבלתי בקיאים
ישמעו ויכרעו כולם עם שליח צבור; ופני כל העם אל
ההיכל בכוונה; ויצאו כולם ידי חובתם. ויהיה הדבר
הולך על נכון ויושר, ותמנע אריכות החזרה:

[It is better] if the congregation does not do a silent *Amidah* at all, but rather everyone prays aloud with the *Shaliaḥ Tzibbur*, with the inclusion of the *Kedushah*. Then those who know the text will pray along with him or her in a whisper, while those who are not proficient in the *Amidah* will listen and bow with the *Shaliaḥ Tzibbur* at the appropriate times. In this way the whole congregation will be one in devotion, and every individual will fulfill his or her obligation for the *Amidah*. The rendition of the *Amidah* will proceed correctly and properly, and the service itself will not be lengthened by the need to repeat the *Amidah*.

At Congregation Adath Jeshurun, this practice of Maimonides is used on many Shabbatot when the congregation *davens* the *Amidah* aloud with the *Hazzan*, and also on Sunday mornings, when times is not as pressing as on other weekdays. In addition to the advantages that Maimonides indicates, this practice helps those unfamiliar with the *Amidah* learn the text as they chant and sing with the *Shaliaḥ Tzibbur*. It should be noted that when the *Amidah* is offered in this way, the congregation should not respond either *בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ* after God's name, or *אָמֵן* at the end of each *brachah*, since they are praying along with the *Shaliaḥ Tzibbur*.

The final way in which the *Amidah* is offered is cited in a note by Rabbi Moses Isserles to the *Shulḥan Aruch*, and is generally referred to by its Yiddish name, a *הויכע קדושה*, *Hoyche Kedushah*. Isserles quotes the Maharil (*Orah Hayim* 124:2):

אם הוא שעת הדחק כגון שירא שיעבור זמן התפלה,
 יוכל [ש"ץ] להתפלל מיד בקול רם והצבור מתפלל
 עמו מלה במלה בלחש עד לאחר האל הקדוש:

If the congregation is pressed for time, for instance if the time for reciting the *Amidah* might pass, the *Shaliaḥ Tzibbur* begins aloud, and the congregation prays along, following word for word in a whisper until *הָאֵל הַקָּדוֹשׁ* at the end of the *Kedushah*.

The procedure for a *Hoyche Kedushah* is different in *Shaḥarit* from *Musaf* or *Minḥah*. In *Shaḥarit* the congregation *davens* with the

Shaliaḥ Tzibbur through הָאֵל הַקָּדוֹשׁ. Ideally, when the *Shaliaḥ Tzibbur* begins לְדוֹר וָדוֹר, the congregants should begin אֲתָהּ קָדוֹשׁ, and both should conclude the brachah בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ together. Congregants do not respond either שְׁמוֹ הוּא וּבְרוּךְ הוּא after God's name, or אָמֵן at the end of each *brachah*, since they are praying together with the *Shaliaḥ Tzibbur*. After הָאֵל הַקָּדוֹשׁ both the *Shaliaḥ Tzibbur* and individual congregants continue privately with the remainder of the *Amidah*.

In *Musaf* and *Minḥah*, the congregation gives attention to, but does not chant along with, the *Shaliaḥ Tzibbur*, responding בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ after God's name, and אָמֵן at the end of each *brachah*, to the end of the *Kedushah*. At that point, the individual congregants return to the beginning and recite the entire *Amidah* privately. The *Shaliaḥ Tzibbur* continues on privately after הָאֵל הַקָּדוֹשׁ to the end of the *Amidah*.

The difference in the procedures has to do with the principle of juxtaposing the blessing of redemption, וְגָאֵל יִשְׂרָאֵל, with the *Amidah* so there is no interruption between them. This principle will be elaborated upon in the next note.

At AJ, the *Hoyche Kedushah* is the form of the *Amidah* most often used, out of a concern that the service not become too lengthy.

RESPONSES TO THE BRACHOT IN SHAḤARIT AND MAARIV, AND THE JUXTAPOSITION OF “REDEMPTION” AND “TEFILAH”

In the *Maariv* service, the reading of the *Sh'ma* is preceded by two *brachot* and followed by two *brachot* (with the later addition of a final *brachah* before the *Amidah* which does not have the same requisite *halachic* status of the others). In *Shaḥarit*, it is preceded by two and followed by one.

These blessings between *Barchu* and the *Amidah* are considered to be one unified group, the שמע וברכותיה, *Sh'ma* and Its *Brachot*. Because of this, there are special rules regarding the responses to the *brachot* in this section.

According to *Halacha*, when reciting this section, there must be no interruption in the *davening*, except to answer *Amen* after each *brachah*, both in *Shaḥarit* and *Maariv*. Certainly there is to be no conversation, and if someone comes late to services while the congregation is in the midst of the *Sh'ma* and Its *Brachot*, one must be careful not to cause any distraction, verbal or otherwise in the devotion of the worshippers. Moreover, in order to fulfil the principle of not interrupting this section, one must not even respond with ברוך הוא וברוך שמו after God's name.

In *Shaḥarit*, there is an additional practice relating to the last *brachah*, גַּאֵל יִשְׂרָאֵל, translated in *Seder Avodah* as “who set Israel free.” It is customary for the *Shaliaḥ Tzibbur* to lower his or her voice at the end of the *brachah*, so that the words גַּאֵל יִשְׂרָאֵל are virtually inaudible. This is done to discourage the congregation from responding אָמֵן, since at this point, even אָמֵן is considered an interruption.

The *Shulhan Aruch* explains (*Orah Hayim*, 111:1):

צריך לסמוך גאולה לתפלה, ולא יפסיק ביניהם אפי'
באמן אחר גאל ישראל:

One must juxtapose Redemption (גאולה) and the *Amidah* (תפלה), and not pause between them, even to respond Amen after *Ga-al Yisrael*.

The lowering of the voice, and the absence of *Amen*, creates a seamless flow into the *Amidah*, linking these two sections of the service.

In his book *Yesodot HaTefilah*, Eliezer HaLevi explains the significance of this connection:

האמונה ב"גואל ישראל", שגאל אותנו ממצרים ויגאל
אותנו מהגלות, נותנת לנו את הכוח לפנות אליו
בתפלה, שבה כל בקשתנו:

The faith in the "Redeemer of Israel," articulated in the final *brachah* of the *Sh'ma*, who redeemed us (translated "set us free" in *Seder Avodah*) from Egypt in ancient times, and will redeem us from exile in the future, gives us the courage to turn to God with the words of the *Amidah*, which contains our petitions for our own welfare [and the desire for individual freedom from that which makes us needy].

Just as God heard the cry of our ancestors in Egypt, and, we are sure, will hear our pleas for national redemption in the future, we, as part of the Jewish people are able to offer supplications for our needs. It is this theological premise that forges the link between these two sections of the service at this very juncture, and demonstrates the organic unity of the elements of the prayer service.

THE WEEKDAY TORAH READING

In addition to Shabbat morning, the Torah is regularly read three times during the week — at Shabbat *Minḥah*, Monday morning, and Thursday morning. Tradition explains that three days should not go by without the Torah being read in public, an expression of the centrality of the Torah to the life of every Jewish community. On each of these three occasions, the reading is the portion that will be read for the first *aliyah* on the following Shabbat, divided into three sections.

מקום שמפסיקין בשבת בשחרית, שם קורין במנחה
ובשני ובחמישי ובשבת הבאה:

At the point where the reading of the Torah ends on Shabbat morning, there the readings begin on Shabbat afternoon, Monday, Thursday, and the following Shabbat. (*Shulḥan Aruch, Oraḥ Ḥayim*, 135:2)

While this is the widespread tradition among congregations, a different system is used at Congregation Adath Jeshurun. It is based on an alternate method reported in the Talmud in the name of Rabbi Mayer (TB *Megillah*, 31b):

תנו רבנן: מקום שמפסיקין בשבת שחרית, שם קורין
במנחה; במנחה, שם קורין בשני; בשני, שם קורין
בחמישי; בחמישי, שם קורין לשבת הבאה. דברי רבי
מאיר: רבי יהודה אומר, מקום שמפסיקין בשבת
שחרית, שם קורין במנחה, ובשני, ובחמישי ולשבת
הבאה. אמר רבי זירא: הלכה כרבי יהודה:

The Rabbis taught (in a *braitā*): At the point where the reading concludes in *Shaharit* on Shabbat, the reading begins at *Minḥah*; at the point where it ends at *Minḥah*, it begins on Monday; where it ends on Monday it begins on Thursday; and where it ends on Thursday, it begins on the following Shabbat. This is the teaching of Rabbi Mayer.

Rabbi Yehudah, however, teaches that at the point where the reading ends on Shabbat morning, that is where it begins at Shabbat *Minḥah*, on Monday, Thursday and the following Shabbat.

Rabbi Zeira says, “The law is according to Rabbi Yehudah.”

According to Rabbi Yehudah’s position, the same passage is read on Shabbat afternoon, Monday, Thursday, and the following Shabbat. In Rabbi Mayer’s system, the reading of the weekly *parashah* is advanced each time and no section is repeated.

Both systems have their advantages and disadvantages. The system of Rabbi Mayer avoids the repetition of the same reading four times, and shortens the amount read on Shabbat. However, if someone is a Shabbat regular, but does not attend each daily *minyan*, he or she will miss significant portions of the public reading of the Torah, not just in one year, but in every year.

The advantage of Rabbi Yehuda’s position is that a Shabbat regular will hear the entire *parashah* read. However, daily worshipers will hear the same passage over and over, and the Shabbat service is lengthened by the longer Torah reading.

In Conservative congregations, the length of the Shabbat morning service is of particular concern. The completion of the

Torah cycle in one year was the practice in Babylonia. It became normative because of the preeminence of the Babylonian Jewish community. The practice in Eretz Yisrael, though, was to read the Torah on a three year cycle. Many congregations have reinstated a triennial cycle of Torah readings, and the Rabbinical Assembly has developed a standardized schedule as a guide, in an attempt to make the Shabbat morning service shorter, and the study and teaching of the weekly section during services more manageable.

At AJ, we have followed Rabbi Mayer's system at the initiation of Rabbi Yaakov G. Rosenberg, of blessed memory, who led the congregation from 1960 to 1978. Since AJ has a daily minyan, which would be a prerequisite for the utilization of this method, Rabbi Mayer's system allows us to complete the entire Torah in one year and celebrate *Simḥat Torah* fully each year, while at the same time making the Shabbat morning Torah reading somewhat shorter.

Rabbi Mayer's system is adapted in our congregation so that we typically read the first *aliyah* at Shabbat *Minḥah*, the second and half of the third on Monday morning, and the balance of the third and the fourth on Thursday morning. On Shabbat morning, we begin at *Ḥamishi*, the fifth *aliyah*, and conclude the *parashah*. Sometimes, the schedule is adjusted, such as when a holiday, with different prescribed readings, occurs on a Monday or Thursday, or when the earlier part of the reading contains a particularly significant passage that we want the whole congregation to hear on Shabbat. A detailed "lectionary" has been developed to outline the schedule for all possibilities.

**BIRKAT HASHANIM —
DETERMINING WHEN TO SAY
"וְתֵן טַל וּמָטָר לְבִרְכָּה"**

There are two versions of the *Birkat HaShanim* of the weekday *Amidah*, the blessing which offers a prayer for a year of abundance. One version, וְתֵן בְּרָכָה, "Send blessing" is said from *Hol HaMoed Pesah*, and the other, וְתֵן טַל וּמָטָר לְבִרְכָּה, "Send dew and rain for blessing" is said from the *Maariv* service on a December date.

Currently the recitation of וְתֵן טַל וּמָטָר לְבִרְכָּה begins with the *Maariv* Service on December 4; *Shaharit* and *Minhah* on December 5. However in a year preceding a secular leap year (e.g. 2007, 2011) it is begun at *Maariv* on December 5; *Shaharit* and *Minhah* on December 6.

Each date advances one day permanently in a December preceding a century year which is not a leap year (in the secular calendar, only century years that are divisible by 400 are leap years). In the nineteenth century the dates were, respectively December 3 and 4 when not preceding a leap year, and December 4 and 5 when preceding a leap year. In the year 1900, a century year that was not a leap year, the dates moved ahead by one day to our current usage. Since the year 2,000 was a leap year (divisible by 400) the twentieth century dates remained unchanged and will remain in place until the year 2099. In the year 2099, the dates for וְתֵן טַל וּמָטָר לְבִרְכָּה will advance to December 5 for *Maariv* and December 6 for *Shaharit* and *Minhah* prior to years that are not leap years, and December 6 and 7 when preceding a leap year, and remain there for the twenty-second century.

This aspect of the liturgy is curious since most calendar considerations governing prayer are determined by the Jewish calendar. The only other ritual determined by the solar calendar is the Blessing of the Sun, which takes place once every twenty-eight years on the vernal equinox.

Birkat HaShanim is a petition for abundant rain to guarantee a successful growing season. It is different from *מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם*, “By thy will the wind blows and the rain falls,” which is an acknowledgement of God’s power in bringing rain, but not in itself a request.

Mishnah Taanit 1:3 records that the recitation of the petition for rain *וְתָן טַל וּמָטָר לְבְרָכָה* is begun on the 7th day of *Heshvan* so that pilgrims from Babylonia will have time to return home after *Sukkot* before the onset of the autumn rains. Praying for rain would, at a minimum, seem insensitive to the needs of the pilgrims, and at most, result in prayer-induced rain that could hamper their return. In Israel, this date continues to be observed and does not fluctuate with the solar calendar.

However, the Talmud records that the Jews of Babylonia, the preeminent community in the Diaspora, began their petitions for rain later. Many believe that this practice arose out of concern that early rain would ruin the date harvest, and so praying for rain was postponed. The *Amora* (Sage of the Talmudic period) Shmuel established that the petition should begin sixty days after the date of the autumnal equinox. It is this criterion that introduces a solar calendar criterion for this prayer. Because of the dominant position of the Babylonian Jewish community for centuries, this date came to be used in all communities outside of Israel, irrespective of the local rainfall patterns or needs.

The December date, however, is later than sixty days after the autumnal equinox, and getting later. This is the result of two phenomena. First, *Halachah* establishes the date of the equinox on the basis of the solar calendar in the time of Shmuel, which itself is based on the same assumptions related to the length of the year as the Julian calendar, attributed to Julius Caesar. That calendar, however, assumes the year to be slightly longer than it really is. As a result, the calendar year ends somewhat after the astronomical year. In any given year, this difference is not noticeable. But as years become decades, and decades become centuries, the discrepancy becomes apparent as autumn months move toward winter.

In order to prevent this, the Catholic Church replaced the Julian calendar with the Gregorian calendar in 1582 to insure that the holidays and the seasons would stay synchronized. Ten days were dropped from 1582 to correct for the accumulated discrepancy in the calendar. In addition, to retard future calendar creep, it was established that only century years divisible by 400 would be leap years.

Halachah, though, never made either adjustment to Shmuel's solar calendar calculations. As a result, the calendar and the seasons they relate to continue to lose synchronization, exactly as the secular calendar would had not the Gregorian calendar supplanted the Julian one. Additionally, the date of the autumnal equinox in Shmuel's time was already the 24th of September and it is that date on the "Julian" calendar, rather than the actual date of the equinox, which is used for calculating the date on which to begin saying *וְתָן טַל וַיִּמְטֵר לְבִרְכָּהּ*. Therefore the actual date of "sixty days after the autumnal equinox" inexorably continues to move later relative to the Gregorian calendar, away from the autumnal equinox and closer to the winter solstice.

Further explanation is beyond the scope of this note but the problem is fully explored in an article entitled “The Strange Case of December 4: A Liturgical Problem” by Rabbi Arnold A. Lasker and Dr. Daniel J. Lasker, which appeared in *Conservative Judaism* magazine in the Fall of 1985.

It should be stressed that the petition for rain in *Birkat HaShanim* is not a prayer for rain in Eretz Yisrael but for rains of blessing in the community where the prayer is recited. Just as the Babylonian community chose a date appropriate to the needs of its growing season, there have been suggestions to vary the date by locale so that it is more appropriate to the climate and need for rain in the place where the prayer is recited. These proposals have been rejected, first out of deference to the preeminence of the Babylonian Jewish community, and then simply out of respect for tradition. Ironically, then, the dates, which originally were established because of conditions in Babylonia, have been hardened into the liturgical calendar for the entire Diaspora, long after Babylonia, modern day Iraq, has ceased to be a Jewish center at all!

In the earlier editions of *Seder Avodah* Rabbi Klein used only *וְתַן טַל וּמָטָר לְבִרְכָּהּ* for the entire year, and did not introduce *וְתַן בְּרִכָּהּ* at all. While he left no explanation, I surmise that he believed that since North America does not have a rainy or dry season, it is appropriate to pray for rains of blessing all year long.

This edition of *Seder Avodah*, in deference to a tradition that is universal in the Jewish world, reintroduces the traditional version of *Birkat HaShanim* with the choices of text. Nevertheless Rabbi Klein’s practice makes eminent logical sense, and one could not be faulted for following it.

SOURCES, ACKNOWLEDGEMENTS, AND PERMISSIONS

All the translations in Seder Avodah, prose and in verse, are by Rabbi Max D. Klein and, or revised by, Rabbi Seymour Jay Rosenbloom.

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תם ונשלם.
שבח לאל בורא עולם!

הרב שמואל יהודה בן מרדכי ורחל רוזנבלום
יום ד' לסכות, י"ח תשרי תשס"ט