

סדור
שים
שלום

לשבת ויום טוב

Siddur Sim Shalom
FOR SHABBAT AND FESTIVALS



THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City

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in memory of his father*

IRVING S. RAPAPORT

יצחק שמואל בן מאיר שמעון ופרומע, ז"ל

תוכן הענינים

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שַׁחֲרִית וּמוֹסֵף
לְשַׁבָּת
וְיוֹם טוֹב

*Morning Service
for Shabbat
and Festivals*



שחרית

ברכות השחר

*Upon arising in the morning, we acknowledge
God's compassion in restoring us to life each day.*

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַיּוֹת בֵּי נַשְׁמָתֵי בְּחַמְלָה, רַבָּה אֲמוּנָתְךָ.

Upon ritual washing of hands:

בְּרוּיָה אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Upon entering the sanctuary:

מָה טָבוּ אֱהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וְאֲנִי בָרַב חֶסֶדְךָ אָבּוֹא בֵיתְךָ,
אֲשֶׁתַּחֲוֶה אֶל הַיִּכָּל קִדְשֶׁךָ בִּירְאָתְךָ.
יְהוָה, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֶי יְהוָה עֲשֵׂי.
וְאֲנִי תִפְלְתִי לָךְ, יְהוָה, יַעֲת רְצוֹן.
אֱלֹהִים, בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

Birkhot Ha-Shaḥar (The B'rakhot of morning's light) has become a generic name for all those b'rakhot which the rabbis considered appropriate to recite upon awakening in the morning, to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalms extol the beauty of a new dawn — inspiring our sages to urge us to greet the emerging day like a lion, in our fervor to worship the Holy One.

MORNING SERVICE



BIRKHOT HA-SHAḤAR

*Prayer begins in the home,
as we arise each morning with our acknowledgment
of God's presence and compassion.*

I am grateful to You, living, enduring Sovereign,
for restoring my soul to me in compassion.
You are faithful beyond measure.

Upon ritual washing of hands:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to rinse our hands.

Upon entering the sanctuary:

How lovely are your dwellings, people of Jacob,
your sanctuaries, descendants of Israel.
As for me, O God,
Your great love inspires me to enter Your house,
to worship in Your holy sanctuary,
filled with awe for You.
Adonai, I love Your house, the place of Your glory.
Before my Maker I humbly bow in worship.
May this be an auspicious time, Adonai, for my prayer.
Your love, O God, is great;
answer me with Your true deliverance.

טלית טלית before putting on the Meditation

תהלים ק"ד: א-ב'

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר
לְבָשֶׁת. עֵטָה אֹר פְּשֻלְמָה, נוֹטָה שָׁמַיִם בְּיָרִיעָה.

הַנְּנִי מִתְעַטֵּף / מִתְעַטֶּפֶת בְּצִיצִית כְּדֵי לְקַיֵּם מִצְוֹת בּוֹרְאֵי,
כְּפָתוּב בַּתּוֹרָה: וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם
לְדוֹרָתָם.

*The fringes of the טלית, as explained in Numbers
15:39-40, serve to remind us of the Torah's mitzvot,
and the ideal of holiness to which we are summoned.
Tefillin are not worn on Shabbat and Festivals, because
these days are themselves reminders of these very truths.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

תהלים ל"ו: ח-י"א

מִה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבִנֵי אָדָם בְּצַל כְּנָפֶיךָ יַחְסִינֹן.
יְרוּיִן מִדְּשָׁן בֵּיתְךָ, וְנַחַל עֲדֻנְיָה תִשְׁקָם.
כִּי עָמַד מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר.
מִשֶּׁךְ חֲסִדְךָ לְיַדְעִיךָ, וְצַדִּיקְתְּךָ לְיִשְׁרֵי לֵב.

בְּטָרֶם כָּל־יִצִּיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזֵי מֶלֶךְ שָׁמוּ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרָי כְּכֹלֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה,	וְהוּא הִיָּה וְהוּא הוּא,
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה,	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשִׁירָה,	בְּלֵי רֵאשִׁית בְּלֵי תְכֵלִית,
וְצוֹר חֲבֵלֵי בַעַת צָרָה,	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוּס לִי
בַּעַת אֵישָׁן וְאַעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוָה לִי וְלֹא אֵירָא.	וְעַם רוּחִי גּוֹיָתִי

Meditation before putting on the tallit

PSALM 104:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: “They shall put *tzitzit* on the corners of their garments in every generation” (Numbers 15:38).

We put on the tallit, which reminds us of all 613 mitzvot.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to wrap ourselves in *tzitzit*.

PSALM 36:8-11

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

Before creation shaped the world,
God, eternal, reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God’s vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God’s care;
my body too can feel God near.
When I sleep as when I wake,
God is with me; I have no fear.

ברכה for the gift of our body

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יֵצֵר
 אֶת-הָאָדָם בְּחִכְמָה וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים
 חֲלוּלִים. גְּלוּי וַיְדוּעַ לִפְנֵי כֶּסֶא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד
 מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקִים וּלְעַמֵּד
 לִפְנֵיךָ. בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל-בֶּשֶׂר וּמַפְלִיא
 לַעֲשׂוֹת.

ברכה for the gift of our soul

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאתָה, אַתָּה
 יִצְרַתָּה, אַתָּה נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי, וְאַתָּה
 עֲתִיד לְטַלְהָ מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבוֹא. כָּל-זְמַן
 שֶׁהִנְשַׁמָּה בְּקִרְבִּי מוֹדָה / מוֹדָה אֲנִי לִפְנֵיךָ יְהוָה אֱלֹהֵי
 וְאֱלֹהֵי אֲבוֹתַי רְבוּן כָּל-הַמַּעֲשִׂים אֲדוֹן כָּל-הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּר נְשָׁמוֹת לַפְּגָרִים מֵתִים.

הֲרִינִי מְקַבֵּל/מְקַבֶּלֶת עָלַי מִצְנוֹת הַבוֹרָא: וְאַהֲבַת לְרַעְךָ
 בְּמוֹד.

תורה for the gift of our soul

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֶסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת-דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ
 בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ בֵּית
 יִשְׂרָאֵל בְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה. בְּרוּךְ
 אַתָּה יְהוָה הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors' God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator's mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us His Torah. Praised are You Adonai, who gives the Torah.

Choose one passage from the תורה:

במדבר ו': כ"ד-כ"ו

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

ויקרא י"ט: ב', י"ד-י"ח

קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא-תִקְלַל
חֵרֶשׁ, וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל. לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפָּט,
לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל, בְּצַדֵּק תִּשְׁפֹּט
עַמִּיתְךָ. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא-תִשְׁנֵא אֶת-אֲחִיךָ
בְּלִבְבְּךָ. וְאֶהְבֶּתָ לְרֵעֶךָ כְּמוֹךָ, אֲנִי יְהוָה.

A passage from the משנה

פאה א: א

אָלו דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּכוּרִים וְהָרְאִיוֹן
וְגַמְיָלוֹת חֲסָדִים וְתִלְמוּד תוֹרָה.

A passage from the גמרא

אחרי שבת קכ"ז.

אָלו דְּבָרִים שְׂאָדָם אוֹכַל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרֵן
קִימַת לוֹ לְעוֹלָם הַבָּא, וְאָלוּ הֵן: כְּבוֹד אָב וְאָם, וְגַמְיָלוֹת
חֲסָדִים, וְהַשְׁפָּמַת בֵּית הַמְדָּרֶשׁ שְׁחָרִית וְעָרְבִית, וְהַכְּנָסַת
אוֹרְחִים, וּבְקוֹר חוֹלִים, וְהַכְּנָסַת פְּלָה, וְלוּיַת הַמֵּת, וְעִיּוֹן
תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ,
וְתִלְמוּד תוֹרָה כְּנֶגֶד פְּלָם.

Choose one passage from the Torah:

NUMBERS 6:24-26

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Selected from LEVITICUS 19:2, 14-18

You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Mishnah

PEAH 1:1

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on SHABBAT 127a

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b'rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one's first steps, and so on. Maimonides stated: "These b'rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service." Other authorities, however, the earliest being the Siddur of Rabbi Amram Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b'rakhot are still usually recited only privately.

*expressing our awareness that each day
is a new gift from God*

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׂכְוֵי בֵּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֲשֵׂנִי בְצַלְמוֹ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֲשֵׂנִי יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֲשֵׂנִי בֶן / בַּת-חֹרִין.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֹרִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרָמִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְתִיר אֲסוּרִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֲשֵׂה לִי כַל-צָרָפִי.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִינֵן מִצְעָדֵי-גִבּוֹר.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיַּעַף כֹּחַ.

bracha for God's compassion

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינֵי
וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ, וְאֵל
תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבָרָה וְעוֹן, וְלֹא לַיְדֵי
נִסְיוֹן, וְלֹא לַיְדֵי בִּזְיוֹן, וְאֵל תִּשְׁלֹט-בָּנוּ יִצְרָחֵרֶע, וְהִרְחִיקְנוּ
מֵאָדָם רָע וּמִחֶבֶר רָע. וּדְבַקְנוּ בְּיִצְרָחֵרֶע הַטּוֹב וּבְמַעֲשֵׂים
טוֹבִים, וְכוּף אֶת-יִצְרָחֵרֶע לְהִשְׁתַּעֲבֹד-לָךְ. □ וְתַנְנֵנוּ הַיּוֹם
וּבְכָל-יּוֹם לְחֵן וְלְחֶסֶד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵינוּ,
וְתַגְמְלֵנוּ חֲסָדִים טוֹבִים. בְּרוּךְ אַתָּה יְהוָה גּוֹמֵל חֲסָדִים
טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.**

We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe,
enabling us to distinguish day from night.

Praised are You Adonai our God, who rules the universe,
making me in the divine image.

Praised are You Adonai our God, who rules the universe,
making me a Jew.

Praised are You Adonai our God, who rules the universe,
making me free.

Praised are You Adonai our God, who rules the universe,
giving sight to the blind.

Praised are You Adonai our God, who rules the universe,
clothing the naked.

Praised are You Adonai our God, who rules the universe,
releasing the bound.

Praised are You Adonai our God, who rules the universe,
raising the downtrodden.

Praised are You Adonai our God, who rules the universe,
creating the heavens and the earth.

Praised are You Adonai our God, who rules the universe,
providing for all my needs.

Praised are You Adonai our God, who rules the universe,
guiding us on our path.

Praised are You Adonai our God, who rules the universe,
strengthening the people Israel with courage.

Praised are You Adonai our God, who rules the universe,
crowning the people Israel with glory.

Praised are You Adonai our God, who rules the universe,
restoring vigor to the weary.

We pray for God's compassion.

Praised are You Adonai our God, who rules the universe,
removing sleep from my eyes and slumber from my eyelids.
May we feel at home with Your Torah, and cling to Your
mitzvot. Keep us from error, from sin and transgression. Bring
us not to trial or to disgrace; let no evil impulse control us.
Keep us far from wicked people and corrupt companions.
Strengthen our desire to do good deeds; teach us humility, that
we may serve You. May we find grace, love, and compassion
in Your sight and in the sight of all who look upon us, this day
and every day. Grant us a full measure of lovingkindness.
Praised are You Adonai, who bestows lovingkindness upon
His people Israel.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּצִּילֵנִי הַיּוֹם וּבְכָל-יּוֹם מֵעַזֵּי פָּנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע וּמִחֶבֶר רָע, וּמִשָּׁכֵן רָע וּמִפֹּגַע רָע וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שֶׁאִינוּ בֶן-בְּרִית.

Personal thoughts and supplications may be added.

לְעוֹלָם יְהֵא אָדָם יִרָא שָׁמַיִם בְּסֵתֶר וּבְגִלוּי,
וּמוֹדָה עַל הָאֱמֶת וְדוּבֵר אֱמֶת בְּלִבּוֹ, וַיִּשָּׁפֵם וַיֹּאמֶר:

רְבוֹן כָּל-הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה-צְדָקָנוּ, מָה-יִשְׁעֵנוּ, מָה-כַּחֲנוּ, מָה-גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָל-הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁמַיִם כָּלֵא הָיוּ, וְחֲכָמִים כָּבְלֵי מַדַּע, וְנְבוֹנִים כָּבְלֵי הַשִּׁבְלָה, כִּי כָל מַעֲשֵׂינוּ תָהוּ וַיְמִי חַיֵּינוּ הִבֵּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין, כִּי הַכֹּל הִבֵּל.

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אַהֲבָה שְׁנִשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יַחֲידוֹ שְׁנַעֲקֵד עַל גֵּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵי בְכוּרָה שְׁמֵאֲהַבְתָּהּ שְׁאֲהַבְתָּ אוֹתוֹ וּמִשְׁמַחְתָּהּ שְׁשִׁמַּחְתָּ בּוֹ קָרֵאתָ אֶת-שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן.

לְפִיכָךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ וּלְבָרַךְ וּלְקַדֵּשׁ וּלְתַת שְׁבַח וְהוֹדִיָּה לְשִׁמְךָ. □ אֲשֶׁרֵינוּ, מָה-טוֹב חָלַקְנוּ וּמָה-נָּעִים גּוֹרְלָנוּ וּמָה יָפָה יִרְשָׁתֵנוּ. אֲשֶׁרֵינוּ שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמַעֲרִיבִים עָרֵב וּבָקָר, וְאוֹמְרִים פְּעָמִים בְּכָל-יּוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lack reason. Our actions, for all their profuseness, are meaningless, the days of our lives, emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God's glorious sovereignty throughout all time.

ברכה for God's holiness

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מְשׁוֹנְבָרָא
הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא.
□ קִדְּשׁ אֶת־שְׁמֹךְ עַל מְקִדְּשֵׁי שְׁמֹךְ, וְקִדְּשׁ אֶת־שְׁמֹךְ
בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבֶּיֶה קַרְנֵנוּ. בְּרוּךְ אַתָּה
יְהוָה מְקִדְּשׁ אֶת־שְׁמֹךְ בְּרַבִּים.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבַשָּׁמַיִם הַשָּׁמַיִם
הָעֲלִיוֹנִים. אַמֶּת, אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן
וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִוִּיךָ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
יִכְיֶירו וַיִּדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים
לְבַדְּךָ לְכָל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וַיְמִי בְּכָל־מַעֲשֵׂה
יָדֶיךָ בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים שִׁיאֲמַר לָךְ מַה תַּעֲשֶׂה.
אָבִינוּ שְׁבַשְׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד בְּעִבּוּר שְׁמֹךְ הַגְּדוֹל
שֶׁנִּקְרָא עֲלֵינוּ, וְקִיִּם־לָנוּ, יְהוָה אֱלֹהֵינוּ, מַה שְּׁכַתּוּב: בְּעַת
הַהִיא אָבִיא אֶתְכֶם, וּבְעַת קִבְּצִי אֶתְכֶם, כִּי אֶתֶּן אֶתְכֶם
לְשֵׁם וּלְתַהֲלָה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם
לְעֵינֵיכֶם, אָמַר יְהוָה.

We acclaim God's holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest Your holiness through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our Guardian in heaven, be merciful to us for we bear Your great name. Fulfill the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai" (Zephaniah 3:20).

DEVOTIONAL RABBINIC TEXTS 

*This passage is read daily, followed by selections
from pages 68 through 70, concluding with ידי רצון
on page 70.*

אבות דרבי נתן ד: ה

פַּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן בֶּן-זִכְאִי יוֹצֵא מִירוּשָׁלַיִם, וְהָיָה
רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת-בֵּית הַמִּקְדָּשׁ חָרֵב.
אָמַר רַבִּי יְהוֹשֻׁעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב, מְקוֹם
שִׁמְכַפְּרִים בוֹ עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ רַבֵּן יוֹחָנָן:
בְּנִי, אַל יִרַע לָךְ. יֵשׁ לָנוּ כַּפָּרָה אַחֲרַת שֶׁהִיא כְּמוֹתֶיהָ.
וְאִיזוֹ? גְּמִילוֹת חֲסָדִים, שֶׁנֶּאֱמַר: כִּי חֶסֶד חִפְּצָתִי וְלֹא
זָבַח.

I סוכה מ"ט:

אָמַר רַבִּי אֱלֵעָזָר: מֵאֵי דְכִתְיִב, הִגִּיד לָךְ אָדָם מֵה־טוֹב וּמָה
יְהוּדָה דוֹרֵשׁ מִמֶּךָ, כִּי אִם-עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצְנַעַ
לְכַת עִם אֱלֹהֶיךָ. עֲשׂוֹת מִשְׁפָּט, זֶה הַדִּין. וְאַהֲבַת חֶסֶד, זֶה
גְּמִילוֹת חֲסָדִים. וְהִצְנַעַ לְכַת עִם אֱלֹהֶיךָ, זֶה הוֹצֵאת הַמַּת
וְהַכְּנַסַת כְּלָה לַחֻפָּה...

אָמַר רַבִּי אֱלֵעָזָר: גְּדוֹל הָעוֹשָׂה צְדָקָה יוֹתֵר מִכָּל-הַקְּרָבָנוֹת,
שֶׁנֶּאֱמַר, עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחַר לַיהוָה מִזָּבַח... וְאָמַר
רַבִּי אֱלֵעָזָר: אֵין צְדָקָה מִשְׁתַּלְּמַת אֶלָּא לְפִי חֶסֶד שְׂבָה,
שֶׁנֶּאֱמַר: זָרְעוּ לָכֶם לְצְדָקָה, קִצְרוּ לְפִי חֶסֶד.

תָּנוּ רַבָּנָן: בְּשִׁלְשָׁה דְבָרִים גְּדוֹלָה גְּמִילוֹת חֲסָדִים יוֹתֵר מִן
הַצְּדָקָה. צְדָקָה בְּמִמוֹנוֹ, גְּמִילוֹת חֲסָדִים בֵּין בְּגוֹפוֹ בֵּין
בְּמִמוֹנוֹ. צְדָקָה לְעֲנִיִּים, גְּמִילוֹת חֲסָדִים בֵּין לְעֲנִיִּים בֵּין
לְעֲשִׂירִים. צְדָקָה לַחַיִּים, גְּמִילוֹת חֲסָדִים בֵּין לַחַיִּים בֵּין
לַמֵּתִים.



DEVOTIONAL RABBINIC TEXTS

AVOT D'RABBI NATAN 4:5

Once, Rabban Yoḥanan ben Zakkai was walking with his disciple, Rabbi Y'hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y'hoshua looked at the Temple ruins and said: "Alas for us! The place that atoned for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yoḥanan ben Zakkai spoke to him these words of comfort: "Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness." For it is written: "Lovingkindness I desire, not sacrifice" (Hosea 6:6).

I SUKKAH 49b

Rabbi Elazar quoted this verse: "You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God" (Micah 6:8). What does this verse imply? "To act justly" means to act in accordance with the principles of justice. "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to Adonai than sacrifice" (Proverbs 21:3). Rabbi Elazar further said: The reward for charity depends upon the degree of lovingkindness, as it is written: "Sow according to your charity, but reap according to your lovingkindness" (Hosea 10:12).

Our Rabbis taught: Deeds of lovingkindness are superior to charity in three respects. Charity can be accomplished only with money; deeds of lovingkindness can be accomplished through personal involvement as well as with money. Charity can be given only to the poor; deeds of lovingkindness can be done for both rich and poor. Charity applies only to the living; deeds of lovingkindness apply to both the living and the dead.

II סוכה מ"ט:

אמר רבי אלעזר: בל-העושה צדקה ומשפט כאילו מילא בל-העולם כולו חסד, שנאמר, אוהב צדקה ומשפט חסד יהיה מלאה הארץ...

אמר רבי אלעזר: מאי דכתיב, פיה פתחה בחכמה ותורת-חסד על-לשונה. וכי יש תורה של חסד ויש תורה שאינה של חסד? אלא תורה לשמה זו היא תורה של חסד, שלא לשמה זו היא תורה שאינה של חסד. איכא דאמרי, תורה ללמדנה, זו היא תורה של חסד, שלא ללמדנה, זו היא תורה שאינה של חסד.

III ספרי דברים, עקב

ללכת בכל-דרךיו. אילו דרכי הקדוש ברוך הוא, שנאמר: יהיה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת, נוצר חסד לאלפים נושא עון ופשע וחטאה ונקה... מה המקום נקרא רחום וחנון, אף אתה הווי רחום וחנון... מה הקדוש ברוך הוא נקרא צדיק, שנאמר, צדיק יהוה בכל-דרךיו, אף אתה הווי צדיק. הקדוש ברוך הוא נקרא חסיד, שנאמר, וחסיד בכל-מעשיו, אף אתה הווי חסיד.

IV סוטה י"ד.

אמר רבי חמא ברבי חנינא: מאי דכתיב, אחרי יהוה אלהיכם תלכו. וכי אפשר לו לאדם להלך אחר שכינה? אלא להלך אחר מדותיו של הקדוש ברוך הוא. מה הוא מלביש ערמים אף אתה הלביש ערמים. הקדוש ברוך הוא בקר חולים, אף אתה בקר חולים. הקדוש ברוך הוא נחם אבלים, אף אתה נחם אבלים. הקדוש ברוך הוא קבר מתים, אף אתה קבור מתים... דרש רב שמלאי: תחילתה תחילתה גמילות חסדים וסופה גמילות חסדים. תחילתה גמילות חסדים דכתיב, ויעש יהוה אלהים לאדם ולאשתו בתנות עור וילבישם. וסופה גמילות חסדים דכתיב, ויקבר אותו בגי בארץ מואב.

II SUKKAH 49b

Rabbi Elazar said: Whoever does deeds of charity and justice is considered as having filled the world with lovingkindness, as it is written: “God loves charity and justice; the earth is filled with Adonai’s lovingkindness” (Psalm 33:5).

Rabbi Elazar quoted this verse: “She opens her mouth with wisdom, and the Torah of lovingkindness is on her tongue” (Proverbs 31:26). What is the intent of this verse? Is there one Torah of lovingkindness and another which is not of lovingkindness? Torah studied for its own merit is a Torah of lovingkindness, whereas Torah studied for an ulterior motive is not. And some say that Torah studied in order to teach is a Torah of lovingkindness, whereas Torah not studied in order to teach is not a Torah of lovingkindness.

III SIFRE DEUTERONOMY, EKEV

“To walk in all His ways” (Deuteronomy 11:22): These are the ways of the Holy One—“gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon...” (Exodus 34:6). Just as God is gracious and compassionate, you too must be gracious and compassionate. “Adonai is faithful in all His ways and loving in all His deeds” (Psalm 145:17). As the Holy One is faithful, you too must be faithful. As the Holy One is loving, you too must be loving.

IV SOTAH 14a

Rabbi Ḥama said in the name of Rabbi Ḥanina: “Follow Adonai your God” (Deuteronomy 13:5): What does this mean? Is it possible for a mortal to follow God’s presence? The verse means to teach us that we should follow the attributes of the Holy One. As God clothes the naked, you should clothe the naked. The Bible teaches that the Holy One visited the sick; you should visit the sick. The Holy One comforted those who mourned; you should comfort those who mourn. The Holy One buried the dead; you should bury the dead.

Rabbi Simlai taught: The Torah begins with deeds of lovingkindness and ends with deeds of lovingkindness. It begins with deeds of lovingkindness, as it is written: “And Adonai, God, made for Adam and for his wife garments of skins and clothed them” (Genesis 3:21). It ends with deeds of lovingkindness, as it is written: “And God buried Moses in the valley in the land of Moab” (Deuteronomy 34:6).

V ספרא א

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

- א. מקל וְחֹמֶר.
- ב. ומגֹזֵרָה שְׁוֵה.
- ג. מבנין אב מכתוב אָחַד, ומבנין אב מְשֻׁנֵי כְּתוּבִים.
- ד. מְכַלּוּל וּפְרָט.
- ה. ומפְרָט וּכְלָל.
- ו. כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֵלָא כְּעֵין הַפְּרָט.
- ז. מְכַלּוּל שְׁהוּא צָרִיךְ לַפְּרָט, ומפְרָט שְׁהוּא צָרִיךְ לְכָלֵל.
- ח. כִּלְדַבֵּר שְׁהִיָּה בְּכָלֵל וַיֵּצֵא מִן־הַכָּלֵל לְלִמּוּד, לֹא לְלִמּוּד עַל עֲצָמוֹ יֵצֵא, אֵלָא לְלִמּוּד עַל הַכָּלֵל כִּלּוּ יֵצֵא.
- ט. כִּלְדַבֵּר שְׁהִיָּה בְּכָלֵל וַיֵּצֵא לְטַעוֹן טַעֲנוֹן אֶחָד שְׁהוּא כְּעַנְיָנוּ, יֵצֵא לְהַקְלִל וְלֹא לְהַחֲמִיר.
- י. כִּלְדַבֵּר שְׁהִיָּה בְּכָלֵל וַיֵּצֵא לְטַעוֹן טַעֲנוֹן אַחֵר שְׁלֹא כְּעַנְיָנוּ, יֵצֵא לְהַקְלִיל וּלְהַחֲמִיר.
- יא. כִּלְדַבֵּר שְׁהִיָּה בְּכָלֵל וַיֵּצֵא לְדוֹן בְּדַבֵּר הַחֲדָשׁ, אִי אַתָּה יְכוּל לְהַחֲזִירוֹ לְכָלֵל עַד שְׁיַחֲזִירוֹנוּ הַכְּתוּב לְכָלֵל בְּפִרוּשׁ.
- יב. דָּבָר הַלְּמִד מֵעַנְיָנוּ, וְדָבָר הַלְּמִד מִסּוּפוֹ.
- יג. וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה, עַד שְׁיִבֹא הַכְּתוּב הַשְּׁלִישִׁי וַיְכַרֵּעַ בִּינֵיהֶם.

Conclude with one of the following meditations:

□ **יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיֶה מִתְּלַמִּידֵי שֶׁל אֶהְרֵן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוּדֵף שְׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.**

□ **יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת.**

V SIFRA: Chapter 1

Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar phrase in two texts.
3. A comprehensive principle may be derived from a single text, or from two related texts.
4. A rule which appears general, but is followed by one or more particulars, is limited to those particulars.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specifics or generalities are stated only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
9. A penalty specified for a general legal category followed by a particular exceptional case, may alleviate, but not aggravate, any penalty.
10. However, a penalty specified for a general legal category followed by a dissimilar particular case, sometimes may alleviate and sometimes aggravate the penalty.
11. A case logically falling within a general law but treated separately, remains outside that rule unless specifically included by the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the *Kohen*, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

קדיש דרבנן 

Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

וּתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

**On לעלא לעלא מכל ברכתא ושירתא: שבת שובה*

עַל יִשְׂרָאֵל וְעַל רַבְּנָן וְעַל תַּלְמֵידֵהוּן, וְעַל כָּל-תַּלְמִידֵי
תַּלְמֵידֵהוּן, וְעַל כָּל-מָאן דְּעִסְקִין בְּאוֹרֵיתָא, דֵּי בְּאַתְרָא
הָדִין וְדֵי בְּכָל-אַתְר וְאַתְר, יְהֵא לְהוּן וּלְכוּן שְׁלָמָא רַבָּא,
חָנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִּין וּמְזוּנָא רוּיָחָא,
וּפּוֹרְקָנָא מִן קַדָּם אַבוּהוּן דֵּי בְּשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

*The service continues with the appropriate Daily Psalm,
pages 72-78.*



KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

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

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'ḥata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

Al Yisra-el v'al rabanan v'al talmideihon,
v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,
di v'atra ha-dein v'di v'khol atar v'atar,
y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin,
v'ḥayin arikhin u-m'zona r'viḥa,
u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

Y'hei sh'lama raba min sh'maya
v'ḥayim tovim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'raḥamav ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

The service continues with the appropriate Daily Psalm, pages 72-78.

*In some congregations the psalm for the day
is recited at the end of the service.*

THE PSALM FOR SHABBAT

היום יום שבת קדש,
שבו היו הלויים אומרים בבית המקדש.

תהלים צ"ב

מזמור שיר ליום השבת.

טוב להדות ליהוה, ולזמר לשמך עליון.
להגיד בבקר חסדך, ואמונתך בלילות.
עלי-עשור ועלי-נבל, עלי הגיון בכנור.
כי שמחתני יהוה בפעלה, במעשי ידך ארנן.
מה-גדלו מעשיך יהוה, מאד עמקו מחשבתך.
איש-בצר לא ידע, וכסיל לא יבין את-זאת.
בפרח רשעים כמו עשב, ויציצו כל-פעלי און,
להשמדם עדי-עד.
ואתה מרום לעלם יהוה.
כי הנה איביך, יהוה,
כי הנה איביך יאבדו,
יתפרדו כל-פעלי און.
ותרם כראים קרני,
בלתי בשמן רענן.
ותבט עיני בשורי,
בקמים עלי מרעים תשמענה אזני.
צדיק כתמר יפרח, כארו בלבנון ישגה.
שתולים בבית יהוה, בחצרות אלהינו יפריחו.
□ עוד ינובון בשיבה, דשנים ורעננים יהיו.
להגיד כי ישר יהוה, צורי ולא עולתה בו.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

*After recitation of the appropriate daily psalm(s),
the service continues with Psalm 30, page 81.*

THE PSALM FOR SHABBAT

*On Shabbat the Levites recited this psalm
in the Temple:*

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,

*to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.*

Your works, Adonai, make me glad;
I sing with joy of Your creation.

*How vast Your works, Adonai!
Your designs are beyond our grasp.*

The thoughtless cannot comprehend;
the foolish cannot fathom this:

*The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.*

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.

*But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.*

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.

*They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.*

Psalms for other occasions:

THE PSALM FOR SUNDAY

הַיּוֹם יוֹם רֵאשׁוֹן בַּשַּׁבָּת,
שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים כ"ד
לְדוֹד מִזְמוֹר.

לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנֶנָּה.
מִי יַעֲלֶה בְּהַר יְהוּדָה, וּמִי יִקּוּם בְּמִקּוֹם קִדְשׁוֹ.
נָקִי כַפָּיִם וּבֶרֶךְ-לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.

יֵשׂא בְרַכָּה מֵאֵת יְהוּדָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פָּנֶיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּדָה עֲזוּז וְגִבּוֹר,
יְהוּדָה גִּבּוֹר מְלַחֵמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

□ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּדָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

Psalms for other occasions:

THE PSALM FOR SUNDAY

*On the first day of the week
the Levites recited this psalm in the Temple:*

PSALM 24

A Psalm of David.

The earth and its grandeur belong to Adonai;
the world and its inhabitants.
God founded it upon the seas,
and set it firm upon flowing waters.

*Who may ascend the mountain of Adonai?
Who may rise in God's sanctuary?*

One who has clean hands and a pure heart,
who has not used God's name in false oaths
nor sworn deceitfully,
shall receive a blessing from Adonai,
a just reward from the God of deliverance.

*Such are the people who seek God,
who long for the presence of Jacob's Deity.*

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

*Who is the glorious Sovereign?
Adonai, triumphant and mighty,
Adonai, triumphant in battle.*

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

*Who is the glorious Sovereign?
Adonai Tz'va-ot is the glorious Sovereign.*

THE PSALM FOR MONDAY

היום יום שני בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים מ"ח

שיר מזמור לבני קרח.

גדול יהוה ומהלל מאד, בעיר אלהינו, הר קדשו.

יפה נוף, משובש כל-הארץ הר ציון,
ירפתי צפון, קרית מלך רב.

אלהים בארמנותיה נודע למשגב.

כי הגה המלכים נועדו, עברו יחדו.

המה ראו, בן תמהו, נבהלו נחפזו.

רעה אחזתם שם, חיל כיולדה.

ברוח קדים תשבר אניות תרשיש.

כאשר שמענו, בן ראינו בעיר יהוה צבאות,
בעיר אלהינו, אלהים יכוננה עד-עולם, סלה.

דמינו אלהים חסדך, בקרב היכלך.

כשמך אלהים, בן תהלתך על-קצוי-ארץ,
צדק מלאה מינך.

ישמח הר ציון, תגלגלנה בנות יהודה,
למען משפטיך.

טבו ציון וחקיפוקה, ספרו מגדליה.

שיתו לבכם לחילה, פסגו ארמנותיה,
למען תספרו לדור אחרון.

□ כי זה אלהים אלהינו עולם ועד,

הוא ינהגנו על מות.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

THE PSALM FOR MONDAY

*On the second day of the week
the Levites recited this psalm in the Temple:*

PSALM 48

A song: A Psalm of the sons of Korah.

Great is Adonai, and highly praised
in the city of our God,
His holy mountain.

*Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.
God is known in her citadels as a refuge.*

The kings conspired and advanced,
but when they saw her they were astounded.

*Panic stunned them; they fled in fright,
seized with trembling like a woman in labor,
shattered like a fleet wrecked by an east wind.*

What we once heard we now have witnessed
in the city of *Adonai Tz'va-ot*, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.
Your right hand is filled with beneficence.

*Let the mountain of Zion be glad,
let the cities of Judah rejoice
because of Your judgments.*

Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

*Then tell her story to later generations;
tell of our God who will guide us forever.*

THE PSALM FOR TUESDAY

היום יום שלישי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים פ"ב
מזמור לאסף.

אלהים נצב בעדת אל, בקרב אלהים ישפט:
"עד מתי תשפטו-עול, ופני רשעים תשא, סלה.
שפטו דל ויתום, עני ורש הצדיק.
פלטו דל ואביון, מיד רשעים הצילו."
לא ידעו ולא יבינו, בחשכה יתהלכו,
ימוטו כל-מוסדי ארץ.
אני אמרתי אלהים אתם, ובני עליון כלכם.
אכן באדם תמותון, וכאחד השרים תפלו.
□ קומה אלהים, שפטה הארץ,
כי אתה תנחל בכל-הגוים.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

THE PSALM FOR WEDNESDAY

היום יום רביעי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ד
אל-נקמות, יהוה, אל נקמות, הופיע.
הנשא, שפט הארץ, השב גמול על גאים.
עד מתי רשעים, יהוה, עד מתי רשעים יעלזו.
יביעו ידברו עתק, יתאמרו כל-פעלי און.
עמך יהוה ידבאו, ונחלתך יענו.
אלמנה וגר יהרגו, ויתומים ירצחו.

THE PSALM FOR TUESDAY

*On the third day of the week
the Levites recited this psalm in the Temple:*

PSALM 82

A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:

*“How long will you pervert justice?
How long will you favor the wicked?”*

“Champion the weak and the orphan;
uphold the downtrodden and destitute.

*“Rescue the weak and the needy;
save them from the grip of the wicked.”*

But they neither know nor understand;
they wander about in darkness
while the earth’s foundations are shaken.

*I thought you were Godlike, children of the Most High,
but you will die like mortals; like any prince will you fall.*

Arise, O God, and judge the earth,
for Your dominion is over all nations.

THE PSALM FOR WEDNESDAY

*On the fourth day of the week
the Levites recited this psalm in the Temple:*

PSALM 94

God of retribution!
Adonai, God of retribution appear.

*Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swaggering, boasting, they exude arrogance.*

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.

וַיֹּאמְרוּ לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב.
 בִּינוּ בְעֵרִים בְּעַם, וּכְסִילִים מְתֵי תִשְׁכִּילוּ.
 הִנְטַע אֲזֶן הָלֹא יִשְׁמַע, אִם יוֹצֵר עֵינַי הָלֹא יִבִּיט.
 הִיטֵר גּוֹיִם הָלֹא יוֹכִיחַ, הַמְלַמֵּד אָדָם דַּעַת.
 יִהְיֶה יָדַע מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הַבֵּל.
 אֲשֶׁרֵי הַגָּבֵר אֲשֶׁר תִּיטְרְנוּ יְהוָה, וּמִתּוֹרַתְךָ תִּלְמַדְנוּ.
 לְהִשְׁקִיט לוֹ מִיַּמֵּי רַע, עַד יִכְרֶה לָרָשָׁע שַׁחַת.
 כִּי לֹא יִטֵּשׁ יְהוָה עַמּוֹ, וְנִחַלְתוּ לֹא יַעֲזֹב.
 כִּי־עַד־צָדֵק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל־יָב.
 מִי יָקוּם לִי עִם מְרַעִים, מִי יִתִּיצֵב לִי עִם פְּעֻלֵי אָוֶן.
 לִוְלֵי יְהוָה עֲזָרְתָה לִּי, כִּמְעַט שְׁכָנָה דוּמָה נִפְשִׁי.
 אִם אֲמַרְתִּי מָטָה רְגְלִי, חֲסִדְךָ יְהוָה יִסְעֲדֵנִי.
 בָּרַב שָׁרְעָפִי בְקִרְבִּי, תִּנְחַוּמֶיךָ יִשְׁעִשְׁעוּ נִפְשִׁי.
 הִיחַבְּרָךְ כֶּסֶף הַוּוֹת, יִצֵּר עֲמַל עַל־יַחֲזֵק.
 יִגֹּדֵדוּ עַל נַפְשׁ צְדִיק, וְדָם נָקִי יִרְשִׁיעוּ.
 וַיְהִי יְהוָה לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר מַחְסִי.
 וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבְרַעַתְם יִצְמִיתֵם,
 יִצְמִיתֵם יְהוָה אֱלֹהֵינוּ.

תהלים צ"ה: א'-ג'

□ לְכוּ נִרְנְנָה לַיהוָה, נִרְיַעָה לְצוּר יִשְׁעֵנוּ.
 נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לוֹ.
 כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

*They say, "Adonai does not see,
the God of Jacob pays no heed."*

Be sage, you simpletons,
When will you fools be wise?
Surely the One who shapes the ear can hear.
Surely the One who forms the eye can see.

*Surely God who disciplines nations will chastise,
teaching mortals to understand.
Adonai knows human schemes, how futile they are.*

Blessed are those whom God disciplines and teaches Torah,
training them to wait calmly in adversity
until a pit be dug for the wicked.

*Adonai will not abandon His people;
God will not forsake His very own.
Justice will return to the righteous;
all the upright in heart will strive for it.*

Who will stand up for me against the ungodly?
Who will take my part against evildoers?

*Were it not for God's help, I would be in my grave.
When my foot slips, Your love, Adonai, supports me.
When I am filled with cares, Your comfort soothes my soul.*

Are You allied with seats of wickedness,
with those who frame injustice by statute?
They conspire against the righteous,
they condemn the innocent to death.

*Adonai is my refuge;
my God is my sheltering Rock.*

God will repay them for their wickedness
and destroy them with their own evil.
Adonai our God will destroy them.

PSALM 95:1-3

*Let us sing to Adonai.
Let us rejoice in our Creator.*

Let us greet God with thanksgiving, singing psalms of praise.
Adonai is exalted, beyond all that is worshiped.

THE PSALM FOR THURSDAY

היום יום חמישי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים פ"א

למנצח על הגתית לאסף.

הֲרַנִּינוּ לֵאלֹהִים עֲוֹנֵנוּ,

הֲרִיעוּ לֵאלֹהֵי יַעֲקֹב.

שָׂאוּ זְמֶרָה וּתְנוּ תָהּ,

כְּנֹר נְעִים עִם נָבֶל.

תקעו בחדש שופר, בכסה ליום חגנו.

כי חק לישראל הוא, משפט לאלהי יעקב.

עדות ביהוסף שמו, בצאתו על-ארץ מצרים,

שפת לא ידעתי אשמע.

הסירותי מסבל שכמו, כפיו מדוד תעברנה.

בצרה קראת ואחלצה, אענה בסתר רעם,

אבחנה על מי מריבה, סלה.

שמע עמי ואעידה בך, ישראל אם תשמע לי:

לא יהיה בך אל זר, ולא תשתחוה לאל נכר.

אנכי יהוה אלהיך, המעלה מארץ מצרים,

הרחב-פיה ואמלאהו.

ולא שמע עמי לקולי, וישראל לא-אבה לי.

ואשלחהו בשרירות לבם, ילכו במועצותיהם.

לו עמי שמע לי, ישראל בדרכי יהלכו.

במעט אויביהם אכניע, ועל צריהם אשיב ידי.

□ משנאי יהוה יכחשו-לו, ויהי עתם לעולם.

ויאכילהו מחלב חטה, ומצור דבש אשביעה.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

THE PSALM FOR THURSDAY

*On the fifth day of the week
the Levites recited this psalm in the Temple:*

PSALM 81

For the leader, upon the gittith: a Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.

*Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.
Sound the shofar on the New Moon,
on the full moon for our festive day.*

It is the law for the people Israel;
the God of Jacob sits in judgment.
God ordained it as a decree for Joseph
when He rose against the land of Egypt.

*Then I heard a voice I never knew:
"I removed the burden from your shoulder;
your hands were freed from the load.*

"When you called in distress I rescued you;
unseen, I answered you in thunder.
I tested your faith in the wilderness."

*Hear this warning, My people;
Israel, if you would only listen:
"You shall have no strange god among you;
you shall not worship an alien god.*

"I am Adonai your God who brought you up out of Egypt;
open your mouth wide and I will fill it."

*But My people did not listen; Israel would have none of Me.
So I let them persist in their stubbornness.
I let them follow their own inclinations.*

If only My people would listen to Me.
If the people Israel would walk in My ways,
then would I soon subdue their foes
and strike out at their oppressors.

*Enemies of Adonai shall be humbled;
their downfall shall be unending.*

But you would I feed with the richest of wheat,
with honey from the rock would I satisfy you.

THE PSALM FOR FRIDAY

היום יום ששי בשבת,
שבו היו הלויים אומרים בבית המקדש:

תהלים צ"ג

יהוה מִלֶּךָ גֵּאוֹת לִבֶּשׁ,
לִבֶּשׁ יְהוּדָה, עַז הַתְּאֵנָה,
אֶף־תִּבְּחֵן תִּבְּל בַּל תִּמוּט.
נִכּוֹן כִּסְאֶךָ מֵאֵז, מֵעוֹלָם אֶתָּה.
נִשְׂאוּ נְהָרוֹת יְהוּדָה,
נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּבָרֵיכֶם.
מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם,
אֲדִיר בַּמְרוֹם יְהוּדָה.
□ יֵדְתִיךָ נֶאֱמָנוּ מְאֹד,
לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יְהוּדָה, לְאֶרֶץ יָמִים.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

THE PSALM FOR ROSH HODESH

תהלים ק"ד

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוּדָה. יְהוּדָה אֱלֹהֵי גִדְלָתָּ מְאֹד, הוֹד וְהָדָר
לְבָשָׁתָּ. עֲטֵה־אֹר כִּפְשֵׁלְמָה, נוֹטָה שָׁמַיִם כִּי־רִיעָה. הַמְקַרְה
בַּמַּיִם עַל־יִוְתָיו, הַשָּׁם־עֲבִים רְכֹבוּ, הַמְהִלֶּךָ עַל־פְּנֵי־רוּחַ.
עֲשֵׂה מִלְאֲכָיו רוּחוֹת, מִשְׁרָתֵיו אֵשׁ לְהֵט.

יִסְד־אֶרֶץ עַל־מְכוּנֶיךָ, בַּל־תִּמוּט עוֹלָם וְעַד. תְּהוֹם כְּלָבוֹשׁ
כְּסִיתוֹ, עַל־הָרִים יַעֲמְדוּ־מַיִם, מִן־גַּעְרָתְךָ יְנוֹסוּן, מִן־קוֹל
רַעְמָךָ יִחְפְּזוּן. יַעֲלוּ הָרִים יִרְדוּ בְקַעוֹת, אֶל־מְקוֹם זֶה יִסְדָּת
לָהֶם. גְּבוּל שְׁמֹת בַּל־יַעֲבְרוּן, בַּל־יִשְׁבוּן לְכִסּוֹת הָאָרֶץ.

THE PSALM FOR FRIDAY

*On the sixth day of the week
the Levites would recite this psalm in the Temple:*

PSALM 93

Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.

*You set the earth on a sure foundation.
You created a world that stands firm.*

Your kingdom stands from earliest time.
You are eternal.

*The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.*

Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

*Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.*

THE PSALM FOR THE NEW MONTH

PSALM 104

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.

You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth.

הַמְשַׁלַּח מַעֲנִינִים בְּנִחְלָיִם, בֵּין הָרִים יִהְלָכוּ. יִשְׁקוּ כָּל-חֵיתוֹ שָׂדֵי, יִשְׁבְּרוּ פְּרָאִים צְמָאִם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁפּוֹן, מִבֵּין עַפְּאִים יִתְנוּ קוֹל.

מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ. מִצְמִיחַ חֲצִיר לְבַהֲמָה וְעֵשֶׂב לְעִבְדַת הָאָדָם, לְהוֹצִיא לָחֶם מִן הָאָרֶץ. וַיִּזֶן יִשְׁמַח לְבַב-אֲנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן, וְלָחֶם לְבַב-אֲנוּשׁ יִסְעֵד. יִשְׁבְּעוּ עֲצֵי יְהוּדָה, אֲרוֹזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָהּ.

הָרִים הַגְּבוּהִים לִיעֲלִים, סִלְעִים מְחֹסָה לְשַׁפְּנִים. עֲשֵׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תִּשֶׁת חֹשֶׁף וַיְהִי לַיְלָה, בּוֹ תִרְמַשׁ כָּל-חֵיתוֹ-יַעַר. הַכְּפִירִים שֹׁאֲגִים לְטָרֶף וּלְבִקֵּשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשֶּׁמֶשׁ יֵאֱסָפוֹן, וְאֵל מְעוֹנְתָם יִרְבֹּצוֹן. יֵצֵא אָדָם לְפַעֵלוֹ וּלְעִבְדָתוֹ עַד-יָעָרֵב.

מִה־רַבּוֹ מַעֲשֵׂיךָ יְהוּדָה, כָּלֵם בַּחֲכֻמָּה עֲשִׂיתָ, מְלֶאכֶה הָאָרֶץ קִנְיָנָהּ. זֶה הַיָּם גָּדוֹל וְרַחֵב יַדַּיִם, שָׁם-רָמַשׁ וְאִין מִסָּפֵר, חֵיּוֹת קִטְנוֹת עִם-גְּדֻלוֹת. שָׁם אֲנִיּוֹת יִהְלָכוּ, לְוִיתָן זֶה-יִצְרָתָ לְשַׁחֵק בּוֹ.

כָּלֵם אֵלֶיךָ יִשְׁבְּרוּן לְתַת אֲכָלָם בְּעֵתוֹ. תִּתֵּן לָהֶם יִלְקֻטוֹן, תִּתְּנָח יָדְךָ יִשְׁבְּעוֹן טוֹב. תִּסְתִּיר פְּנֵיךָ יִבְהַלִּין, תִּסַּף רוּחָם יִגְוְעוֹן, וְאֵל-עַפְרָם יִשׁוּבוֹן. תִּשְׁלַח רוּחְךָ יִבְרָאוֹן, וּתְחַדֵּשׁ פְּנֵי אֲדָמָהּ.

יְהִי כְבוֹד יְהוּדָה לְעוֹלָם, יִשְׁמַח יְהוּדָה בְּמַעֲשָׂיו. הַמְבִיט לְאָרֶץ וּתְרַעַד, יִגַּע בַּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִיהוּדָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוּדֵי. □ יַעֲרֵב עָלָיו שִׁיחֵי, אֲנֹכִי אֲשַׁמַּח בִּיהוּדָה. יִתְמוּ חֲטָאִים מִן הָאָרֶץ, וְרִשְׁעִים עוֹד אֵינָם, בְּרַכֵּי נַפְשִׁי אֶת-יְהוּדָה, הַלְלוּיָהּ.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wine that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, great and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!

THE PSALM FOR THE SEASON OF REPENTANCE

From Rosh Hodesh Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur):

תהלים כ"ז
לְדוֹד.

יהוה אורי וישועי, ממי אירא.
יהוה מעוז חיי, ממי אפחד.
בקרב עלי מרעים לאכל את-בשרי,
צרי ואיבי לי המה כשלו ונפלו.
אם תחנה עלי מחנה לא יירא לבי,
אם תקום עלי מלחמה בזאת אני בוטח.
אחת שאלתי מאת יהוה, אותה אבקש:
שבתי בבית-יהוה כל-ימי חיי,
לחזות בנעם-יהוה ולבקר בהיכלו.
כי יצפני בסכה ביום רעה,
יסתרני בסתר אהלו, בצור ירומני.
ועתה ירום ראשי על איבי סביבותי,
ואזבחה באהלו זבחי תרועה,
אשירה ואזמרה ליהוה.
שמע יהוה, קולי אקרא, ורחמי וענני.
לך אמר לבי בקשו פני, את-פניך יהוה אבקש.
אל תסתתר פניך ממני,
אל תט באף עבדך, עזרתי היית,
אל תטשני ואל תעזבני אלהי ישעי.
כי-אבי ואמי עזבוני ויהוה יאספני.
הורני יהוה דרךך ונחני בארח מישור למען שוררי.
אל-תתנני בנפש צרי, כי קמו בי עדי שקר ויפח חמס.
□ לולא האמנתי לראות בטוב-יהוה בארץ חיים.
קנה אלי-יהוה, חזק ויאמץ לבך וקנה אלי-יהוה.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

A Psalm of David.

Adonai is my light and my help. Whom shall I fear?
 Adonai is the strength of my life. Whom shall I dread?

*When evildoers draw near to slander me,
 when foes threaten — they stumble and fall.
 Though armies be arrayed against me, I have no fear.
 Though wars threaten, I remain steadfast in my faith.*

One thing I ask of Adonai — for this I yearn:
 To dwell in the House of Adonai all the days of my life —
 to behold God's beauty, to pray in God's sanctuary.

*Hiding me in His shrine, safe from peril,
 God will shelter me beyond the reach of disaster,
 and raise my head high above my enemies.*

I will bring God offerings with shouts of joy,
 singing, chanting praise to Adonai.

*Adonai, hear my voice when I call;
 be gracious to me, and answer.
 It is You whom I seek, says my heart.
 It is Your presence that I seek, Adonai.*

Do not hide from me; do not reject Your servant.
 You have always been my help; do not abandon me.
 Forsake me not, my God of deliverance.

*Though my father and my mother leave me,
 Adonai will care for me.*

Teach me Your way, Adonai.
 Guide me on the right path, to confound my oppressors.

*Do not abandon me to the will of my foes,
 for false witnesses have risen against me,
 purveyors of malice and lies.*

Yet I have faith that I shall surely see
 Adonai's goodness in the land of the living.
 Hope in Adonai.
 Be strong, take courage, and hope in Adonai.

All services continue here:

תהלים ל'

מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוּמֶמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא שְׁמַחְתָּ אִיבֵי לִי.

יְהוָה אֱלֹהֵי, שׁוֹעֵתִי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יְהוָה הָעֲלִיתָ מִן־שָׂאוֹל נַפְשִׁי,

חִייתָנִי מִיַּרְדֵּי־בוֹר.

זַמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזָכֹר קִדְשׁוֹ.

כִּי רָגַע בְּאָפוֹ, חַיִּים בְּרִצּוֹנוֹ,

בְּעָרַב יָלִין בְּכִי וְלִבְקָר רָנָה.

וְאֲנִי אָמַרְתִּי בְּשִׁלְוִי, בַּל־אָמוּט לְעוֹלָם.

יְהוָה בְּרִצּוֹנְךָ הָעֲמַדְתָּה לְהַרְרִי עוֹז,

הַסְתַּרְתָּ פְּנֶיךָ, הָיִיתִי נִבְהָל.

אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.

מִה־בְּצַע בְּדָמַי, בְּרִדְתִּי אֶל שַׁחַת.

הַיּוֹדֵךְ עֲפָר, הַיִּגִּיד אֲמַתְךָ.

שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה הִיְהִי־עֵזֹר לִי.

□ הַפְּכַת מַסְפְּדֵי לְמַחֹל לִי,

פְּתַחַת שְׁקִי וַתֵּאֲזַרְנִי שְׁמַחָה.

לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

All services continue here:

PSALM 30

*A Psalm of David,
a Song for the dedication of the Temple.*

I extol You, Adonai. You raised me up.
You did not permit foes to rejoice over me.

*Adonai, I cried out and You healed me.
You saved me from the pit of death.*

Sing to Adonai, you faithful.
Acclaim God's holiness.

*God's anger lasts a moment;
divine love is lifelong.
Tears may linger for a night;
joy comes with the dawn.*

While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, Adonai, and I am terrified.

*To You, Adonai, would I call;
before the Eternal would I plead.*

What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You?
Will it proclaim Your faithfulness?

*Hear me, Adonai.
Be gracious, be my help.*

You transformed my mourning into dancing,
my sackcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.

קדיש יתום *Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֶלְמֵי עֶלְמֵיָא.

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלָא לְעֵלָא מְכַל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה On*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.



MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir-utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei shmei raba m'varakh l'alam u-l'almei almayá.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah:* l'ela l'ela mi-kol birkhata v'shirata,

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

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.


May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

פסוקי דזמרא

ברוך שאמר 

ברוך שאמר והיה העולם,
ברוך הוא.
ברוך עושה בראשית,
ברוך אומר ועושה,
ברוך גוזר ומקים,
ברוך מרחם על הארץ,
ברוך מרחם על הבריות,
ברוך משלם שכר טוב ליראיו,
ברוך חי לעד וקים לנצח,
ברוך פודה ומציל,
ברוך שמו.

ברוך אתה יהוה אלהינו מלך העולם, האל, האב
הרחמן, המהלל בפי עמו, משבח ומפאך בלשון חסידיו
ועבדיו. ובשירי דוד עבדך נהללך יהוה אלהינו,
בשבחות ובזמירות, נגדלך ונשבחך ונפאך ונזכיר
שמך ונמליכך מלכנו אלהינו, □ יחיד חי העולמים.
מלך משבח ומפאך עדי עד שמו הגדול. ברוך אתה
יהוה מלך מהלל בתשבחות.

This group of prayers, beginning with Barukh She-amar — a celebration of God's majesty — and concluding with the Kaddish (page 106), consists principally of passages from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Bar'khu, with which the Shaḥarit Service formally begins.

P'SUKEI D'ZIMRA

PSALM AND SONG

 **BARUKH SHE-AMAR**

*In the b'rakhah that introduces P'sukei D'Zimra,
we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.*

Praised is God whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

*(Some congregations select from among the passages
on pages 84-103.)*

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when Barukh She-amar was the beginning of the public service.

דברי הימים א', ט"ז: ח' - ל"ו

הוֹדוּ לַיהוָה, קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילַתְיוֹ.
 שִׁירוּ לוֹ, זַמְרוּ לוֹ, שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו.
 הַתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ,
 יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה.
 דַּרְשׁוּ יְהוָה וְעֹזוֹ, בִּקְשׁוּ פָנָיו תָּמִיד.
 זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה,
 מִפֶּתִיו וּמִשְׁפֵּטֵי־פִיהוֹ.
 יִרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בַּחֲרִירוֹ.

הוא יהוה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.
 זְכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוֶה לְאַלְף דּוֹר,
 אֲשֶׁר כָּרַת אֶת־אֲבֹרָהֶם, וּשְׁבוּעָתוֹ לְיִצְחָק,
 וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
 לְאָמַר: לֵךְ אֶתָּן אָרֶץ כְּנָעַן, חֶבְל נַחֲלַתְכֶם.

בְּהִיוֹתְכֶם מֵתֵי מִסְפָּר, כְּמַעַט וְגָרִים בָּהּ.
 וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי, וּמִמַּמְלָכָה אֶל עַם אַחֵר.
 לֹא הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:
 אֵל תִּגְעוּ בְּמִשְׁיַחֵי, וּבַנְּבִיאֵי אֵל תִּרְעוּ.

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ,
 בְּשָׂרוֹ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ.
 סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ,
 בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
 וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים.
 □ כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
 וַיְהוֶה שָׁמַיִם עָשָׂה.

I CHRONICLES 16:8-36

Acclaim Adonai; invoke God's name.
 Make God's deeds known among all people.
 Praise God in song and in psalm;
 recall all of God's wonders.

*Exult in God's hallowed name;
 let God's seekers rejoice in their heart.
 Seek Adonai and His strength;
 seek God's presence always.*

Children of Israel, God's servant, chosen people of Jacob:
 Remember the wonders God has wrought,
 God's marvels and justice.

This is Adonai our God, whose justice fills the earth.

Remember God's covenant always,
 God's word to a thousand generations —

*God's covenant with Abraham, God's oath to Isaac,
 God's unchanging compact with Jacob;
 the everlasting promise to Israel:
 "I will give you the land of Canaan
 as your inheritance, your possession."*

You were very few in number,
 little more than strangers in the land,
 wandering from nation to nation, from kingdom to kingdom.

*God would let no one oppress you,
 admonishing kings for your sake:
 "Touch not My anointed ones, harm not My prophets."*

Sing to Adonai, all the earth;
 proclaim God's triumph day by day.
 Announce God's glory among the nations,
 God's marvels among all peoples.

*Great is Adonai, and worthy of praise,
 to be revered beyond all gods.
 For all the pagan gods are mere idols,
 but Adonai created the heavens.*

הוֹד וְהִדָּר לְפָנָיו, עֹז וְחֵדוּה בְּמִקְמוֹ.

הָבוּ לַיהוָה מְשֻׁפָּחוֹת עַמִּים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

שָׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,

הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.

חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ,

אֶף־תִּכּוֹן תִּבְל בַּל־תִּמּוֹט.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,

וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

יִרְעַם הַיָּם וּמְלוֹאוֹ,

יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ.

אֲזוּ יִרְנְנוּ עַצֵּי הַיַּעַר, מִלְּפָנֵי יְהוָה,

כִּי־בָא לְשָׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.

וַאֲמָרוּ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל,

וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,

לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתֵהֶלְתֶּךָ.

בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,

וַיֹּאמְרוּ כָּל־הָעַם אָמֵן וְהִלֵּל לַיהוָה.

פסוקים מספר תהלים

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.

□ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדוֹשׁ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

Grandeur and glory attend God;
strength and joy abide in God's dwelling.

*Acclaim Adonai, you families of nations!
Acclaim God's glory and might.*

Come into God's presence with an offering;
worship Adonai in the splendor of holiness.

*Let all on earth tremble before God,
who fashioned and steadied the world.*

Let the heavens rejoice; let the earth be glad.
Declare to the world: Adonai is sovereign.

*Let the sea roar, and all that is in it;
let the fields exult, and all they contain.*

Let field and forest sing for joy —
Adonai comes to rule the earth.

*It is good to acclaim Adonai,
whose love endures forever.*

Cry out: "Save us, God of our salvation.
Bring us together and deliver us from oppression,

*"that we may acknowledge Your holiness,
that we may take pride in Your praise.*

"Praised be Adonai, God of Israel from age to age."

And all the people said: "Amen" and "Praise Adonai."

An anthology of verses from Psalms

Extol Adonai our God.
Worship God,
who is holy.

*Extol Adonai our God,
and bow toward God's holy mountain.
Adonai our God is holy.*

וְהוּא רַחוּם יִכְפֹּר עֵוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ.
אַתָּה יְהוָה לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי,
חֲסִדְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי.

זְכֹר רַחֲמֶיךָ יְהוָה וְחֲסִדְךָ, כִּי מֵעוֹלָם הֵמָּה.
תָּנוּ עַז לְאֱלֹהִים,
עַל יִשְׂרָאֵל גְּאוֹתוֹ וְעִזּוֹ בַּשְּׁחָקִים.
נִזְרָא אֱלֹהִים מִמְּקֹדְשֶׁיךָ, אֵל יִשְׂרָאֵל
הוּא נִתָּן עַז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹהִים.
אֶל־נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ.
הַנִּשְׂא שֹׁפֵט הָאָרֶץ, הַשֹּׁב גְּמוּל עַל גְּאִים.
לִיהוָה הַיְשׁוּעָה, עַל־עַמְּךָ בְּרַכָּתְךָ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
□ יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ.

הוֹשִׁיעָה אֶת־עַמְּךָ וּבָרֵךְ אֶת־נַחֲלָתְךָ
וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.
נִפְשָׁנוּ חִפְתָּה לִיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
כִּי בּוֹ יִשְׁמַח לִבְנוֹ,
כִּי בְשֵׁם קִדְשׁוֹ בְטַחֲנוּ.
יְהִי חֲסִדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הִרְאֵנוּ יְהוָה חֲסִדְךָ, וַיִּשְׁעַךְ תִּתֵּן לָנוּ.
קוֹמָה עֲזָרְתָה לָנוּ וּפָדֵנוּ לְמַעַן חֲסִדְךָ.
אֲנִכִּי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחַב־פִּיךָ וְאַמְלֵאֵהוּ.
אֲשֶׁר־י הָעַם שְׂכִיכָה לוֹ,
אֲשֶׁר־י הָעַם שִׁיהוּה אֱלֹהָיו.
□ וְאַנִּי בְּחֲסִדְךָ בְטַחֲתִי, יִגַּל לִבִּי בִישׁוּעָתְךָ,
אֲשִׁירָה לִיהוָה כִּי גָמַל עָלַי.

(On *הושענא רבה*, add Psalm 100, page 205.)

God, being merciful,
 grants atonement for sin and does not destroy.
 Time and again God restrains wrath,
 refusing to let rage be all-consuming.
 Adonai, do not withhold Your compassion from me;
 may Your unfailing love always guard me.
 Remember Your compassion, Adonai, and Your lovingkindness —
 for they are eternal.

Acclaim the power of God,
 whose pride is in the people Israel,
 whose majesty is in the heavens.
 Awesome is God in His holy place;
 the God of Israel gives courage
 and strength to His people. Praised be God.
 God of retribution —
 Adonai, God of retribution appear!
 Judge of the earth, bring the arrogant to judgment.
 Triumph is Yours, Adonai;
 may Your blessing be upon Your people.
Adonai Tz'va-ot, be with us.
 God of Jacob, be our protection.
Adonai Tz'va-ot, blessed are those who trust in You.
 Adonai, help us.
 Answer us, Sovereign, when we call.

Save Your people, bless Your heritage;
 nurture and sustain them forever.
 We wait hopefully for Adonai;
 God is our help and our shield.
 In God our hearts rejoice,
 in God's holy name do we trust.
 May Your lovingkindness be extended to us, Adonai,
 for we have placed our hope in You.
 Show us Your love, grant us Your saving power.
 Arise and come to our help.
 Redeem us because of Your love:
 "I am Adonai your God
 who brought you out of the land of Egypt.
 Express your need and I will fulfill it."
 Blessed the people who are so privileged,
 blessed the people whose God is Adonai.
 I have indeed trusted in Your love;
 may I rejoice in Your saving power.
 I shall sing to Adonai,
 for God has been bountiful to me.

(On Hoshana Rabbah, add Psalm 100, page 205.)

תהלים י"ט

לְמִנְצַחַּ מִזְמוֹר לְדָוִד.

הַשָּׁמַיִם מִסִּפְרִים כְּבוֹד־אֵל,

וּמַעֲשֵׂה יָדָיו מְגִיד הֶרְקִיעַ.

יוֹם לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה יִחוּה־דַעַת.

אֵין אָמַר וְאֵין דְּבָרִים, בְּלִי נִשְׁמַע קוֹלָם.

בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיָּהֶם,

לְשֹׁמֵשׂ שֵׁם אֱהֵל בָּהֶם.

וְהוּא כְּחָתָן יֵצֵא מִחֻפָּתוֹ,

יֵשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח.

מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ,

וּתְקוּפָתוֹ עַל־קְצוֹתָם, וְאֵין נִסְתָּר מִחֻמָּתוֹ.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נֶפֶשׁ.

עֲדוֹת יְהוָה נֶאֱמָנָה, מִחֻכְמַת פִּתִּי.

פְּקוּדֵי יְהוָה יִשְׁרִים, מְשֻׁמְחֵי־לֵב.

מִצּוֹת יְהוָה בְּרָה, מְאִירַת עֵינָיִם.

יִרְאֵת יְהוָה טְהוֹרָה, עוֹמֶדֶת לְעַד.

מִשְׁפָּטֵי־יְהוָה אֲמַת, צְדָקוֹ יִחַדּוּ.

הִנְחֻמְדִים מְזַהֵב וּמְפֹז רָב,

וּמְתוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים.

גַּם־עַבְדְּךָ נִזְהָר בְּךָ, בְּשֹׁמְרָם עֵקֵב רָב.

שְׂגִיאוֹת מִי־יָבִין, מִנְּסֻתָרוֹת נִקְנִי.

גַּם מְזִידִים חֹשֶׁף עַבְדְּךָ, אֵל יִמְשְׁלוּ בִי.

אֲז אֵיתָם, וְנִקִּיתִי מִפֶּשַׁע רָב.

□ יִהְיוּ לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

PSALM 19

For the leader, a Song of David.

The heavens declare the glory of God.
The sky proclaims God's handiwork.

*Day after day the word goes forth;
night after night the story is told.
Soundless the speech, voiceless the talk,
yet the tale is echoed throughout the world.*

The sun, from its tent in the heavens,
emerges like a bridegroom from his chamber,
exulting like a champion, eager to run his course.

*From the rim of the east it rises,
to sweep in majesty upward, westward,
warming all on earth as it passes.*

The Torah of Adonai is perfect, reviving the spirit.
The decrees of Adonai are sure, enlightening the simple.
The precepts of Adonai are just, gladdening the heart.
The mitzvah of Adonai is clear, opening the eyes.

*The fear of Adonai is pure, enduring forever.
The laws of Adonai are true, altogether just.
They are more precious than gold, even the purest gold;
and sweeter than honey, the drippings of the honeycomb.*

Your servant strives to keep them;
to observe them brings great reward.
Yet who can discern one's own errors?

*Cleanse me of secret faults.
Restrain Your servant from willful sins;
may they not control me.
Then shall I be clear of wrongs,
innocent of grave transgression.*

May the words of my mouth
and the meditations of my heart
be acceptable to You, Adonai,
my Rock and my Redeemer.

*Psalm 34, like a number of other Psalms,
is composed in the form of an acrostic, the first
letters of the verses comprising the full Hebrew
alphabet.*

תהלים ל"ד

לְדוֹד בְּשִׁנּוֹתַי אֶת-טַעְמוֹ לִפְנֵי אַבְיִמְלֶךְ וַיִּגְרָשֶׁהוּ וַיִּלְךְ.
אבְּרַכָּה אֶת-יְהוָה בְּכָל-עֵת, תָּמִיד תִּהְיֶה לְתוֹ בְּפִי.
 בַּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ.
 גִּדְלוּ לַיהוָה אֹתִי, וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
 דְּרַשְׁתִּי אֶת-יְהוָה וְעֲנֵנִי, וּמִכָּל-מְגוּרוֹתַי הִצִּילָנִי.
 הַבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְנִיָּהֶם אֵל יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיהוָה שָׁמַע, וּמִכָּל-צָרוֹתָיו הוֹשִׁיעוּ.
 חָנָה מִלְּאָף יְהוָה סָבִיב לִירְאָיו וַיַּחֲלִצֵם.
 טַעְמוּ וּרְאוּ כִי טוֹב יְהוָה, אֲשֶׁר־יִהְיֶה גִבּוֹר יַחֲסֶה בוֹ.
 יִרְאוּ אֶת-יְהוָה קֹדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
 כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל-טוֹב.
 לָכוּ בָנִים שָׁמְעוּ לִי, יִרְאֵת יְהוָה אֲלֵמֶדְכֶם.
 מִי הָאִישׁ הֶחֱפֵץ חַיִּים, אֲהַב יָמִים לִרְאוֹת טוֹב.
 נָצַר לְשׁוֹנֵךְ מֵרַע וּשְׁפַתְיָךְ מִדְּבַר מֵרְמָה.
 סוֹר מֵרַע וַעֲשֵׂה-טוֹב, בִּקְשׁ שָׁלוֹם וְרַדְּפֵהוּ.
 עֵינֵי יְהוָה אֶל-צַדִּיקִים וְאֶזְנוֹ אֶל-שׁוֹעֲתָם.
 פָּנֵי יְהוָה בְּעֵשִׂי רַע, לְהַכְרִית מֵאָרֶץ זָכָרָם.
 צַעֲקוּ וַיהוָה שָׁמַע, וּמִכָּל-צָרוֹתֶם הִצִּילֶם.
 קְרוֹב יְהוָה לְנִשְׁבְּרֵי-לֵב, וְאֶת-דִּכְאֵי-רוּחַ יוֹשִׁיעַ.
 רַבּוֹת רַעוֹת צַדִּיק, וּמִכָּלֶם יִצִּילֵנּוּ יְהוָה.
 שֹׁמֵר כָּל-עֲצָמָתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
 תָּמוֹתֶת רָשָׁע רָעָה; וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
 □ פוֹדֶה יְהוָה נַפְשׁ עַבְדּוֹ,
 וְלֹא יֶאֱשָׁמוּ כָּל-הַחֹסִים בוֹ.

PSALM 34

A Psalm of David, who feigned madness before Avimelekh and was forced to flee.

I will praise Adonai at all times,
God's glory always on my lips.

*In Adonai will I exult;
let the humble hear and be glad.
Proclaim God's greatness with me;
let us exalt God together.*

I sought Adonai who answered me,
freeing me from all my fears.
Look to God and be radiant, never to be downcast.

*This poor wretch cried out;
Adonai heard and delivered him from all his troubles.
Adonai's angel guards and rescues those who revere God.*

Taste and find that Adonai is good;
blessed the one who takes refuge in God.

*Let His holy ones revere Adonai;
those who revere God lack for nothing.
Those who deny may suffer and starve,
but those who seek Adonai will not lack any good.*

Come, children, listen to me;
I will teach you to revere Adonai.
Which of you desires life,
loves long years discovering goodness?

*Keep your tongue from evil, your lips from speaking lies.
Shun evil and do good; seek peace and pursue it.
The eyes of Adonai are on the righteous;
God's ears are open to their cry.*

Adonai's face is set against evildoers,
to erase all memory of them from the earth.
When the righteous cry out, Adonai listens
and sets them free from all their troubles.

*Adonai is close to the brokenhearted
and helps those who are crushed in spirit.*

Many are the troubles of the righteous,
but with Adonai's help, they are overcome.
God protects every limb; not one is broken.

*Misfortune destroys the wicked,
and those who hate the righteous are doomed.*

Adonai redeems the life of His servants.
None who take refuge in God will be forsaken.

תהלים צ'

תַּפְּלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים.

אֲדַנִּי מֵעוֹן אַתָּה הֵייתָ לָנוּ בְּדָר וְדָר.

בְּטָרִם הָרִים יִלְדוּ וּתְחַלֵּל אֶרֶץ וְתִבֵּל,
וּמַעוֹלָם עַד עוֹלָם אַתָּה אֵל.

תָּשָׁב אָנוּשׁ עַד־דִּכָּא וְתֹאמַר שׁוּבוּ בְּנֵי אָדָם.
כִּי אֶלֶף שָׁנִים בַּעֲיִנַיִךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
וְאֲשִׁמּוּרָה בַלְיָלָה.

זִרְמַתָּם שָׁנָה יִהְיוּ, בִּבְקָר כְּחֻצִיר יִחַלְף.
בִּבְקָר יִצִּיץ וְחַלְף, לְעֶרֶב יִמּוֹלֵל וַיִּבֹשׁ.

כִּי כָלִינוּ בְּאַפָּךָ, וּבַחֲמַתְךָ נִבְהָלְנוּ.

שְׁתָּה עֹנִיתִינוּ לְנִגְדֶךָ, עֲלַמְנוּ לְמֹאֵר פְּנֶיךָ.

כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ, כָּלִינוּ שָׁנֵינוּ כְּמוֹ הַגָּה.
יָמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים שָׁנָה,

וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה

וְרַהֲבָם עָמַל וְאָנּוּן, כִּי גֹז חֵישׁ וַנְּעַפָּה.

מִי יוֹדֵעַ עַז אַפָּךָ וּכְיִרְאָתְךָ עֵבְרַתְךָ.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבֵא לְבַב חֲכָמָה.

שׁוֹבָה יִהְיוּ, עַד מָתִי, וְהִנָּחֵם עַל־עֲבֹדֶיךָ.

שְׁבַעֲנוּ בִּבְקָר חֲסִדְךָ וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ.

שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה.

יִרְאֶה אֵל עֲבֹדֶיךָ פְּעֻלָּה, וְהִדְרֶךָ עַל בְּנֵיהֶם.

□ וַיְהִי נָעַם אֲדַנִּי אֱלֹהֵינוּ עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָהוּ.

PSALM 90

A prayer of Moses, man of God.

Adonai, You have been our refuge through all generations.
Before mountains emerged, before the earth was formed —
from age to age, everlastingly, You are God.

*But humans You crumble into dust,
and say: "Return, O mortals."
For a thousand years in Your sight
are as a passing day, an hour of night.*

You engulf all human beings in sleep.
They flourish for a day, like grass.
In the morning it sprouts afresh;
by nightfall it fades and withers.

*By Your anger we are consumed,
by Your wrath we are overcome.
You set out our transgressions before You,
our secret sins before Your presence.*

Your wrath darkens our days;
our lives are over like a sigh.

*Three score and ten our years may number,
four score years if granted the vigor.
Laden with trouble and travail,
life quickly passes and flies away.*

Who can know the power of Your wrath?
Who can measure the reverence due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.

*Relent, Adonai! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning
that we may sing in gladness all our days.*

Match days of sorrow with days of joy
equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.

*May Adonai our God show us compassion,
and establish the work of our hands.
May the work of our hands be firmly established.*

תהלים צ"א

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנֵן.

אִמַּר לַיהוָה מַחְסֵי וּמִצּוֹדֹתַי, אֱלֹהֵי אֲבֹתַי-בּוֹ.

כִּי הוּא יַצִּילֵךְ מִפַּח יְקוּשׁ, מִדְּבַר הַוּוֹת.

בְּאַבְרָתוֹ יִסֹּף לָךְ וְתַחַת-כַּנְפָּיו תִּחְסֶה,

צְנֹה וְסַחֲרָה אֲמַתּוֹ.

לֹא תִירָא מִפֶּחַד לַיְלָה, מִחַץ יַעוֹף יוֹמָם.

מִדְּבַר בְּאִפֶּל יִהְלֶךְ, מִקֶּטֶב יִשׁוּד צְהָרִים.

יִפֹּל מִצִּדָּךְ אֶלֶף וּרְבֹבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.

רַק בְּעֵינַיִךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.

כִּי-אַתָּה יְהוָה מַחְסֵי, עֲלִיּוֹן שְׁמַת מְעוֹנָה.

לֹא-תֵאָנֵה אֵלֶיךָ רָעָה

וְנִגַּע לֹא-יִקְרַב בְּאֵדֶיךָ.

כִּי מִלְאָכָיו יִצְוֶה-לָךְ לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ.

עַל-כַּפָּיִם יִשְׁאוּנָה פֶּן-תִּגָּף בְּאַבְן רִגְלֶךָ.

עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.

כִּי בִי חָשַׁק וְאַפְלָטָהוּ, אֲשַׁגְּבֶהוּ כִּי-יִדַע שְׁמִי.

□ יִקְרָאֵנִי וְאַעֲנֶהוּ, עִמּוֹ אֲנֹכִי בְצָרָה,

אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ.

אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

PSALM 91

Dwelling in the shelter of the Most High,
 abiding in the shadow of the Almighty,
 I call Adonai my refuge and fortress,
 my God in whom I trust.

*God will save you from the fowler's snare,
 from deadly illness.*

*God will cover you with His wings;
 in God's shelter you will find refuge.*

Fear not terror by night nor the arrow that flies by day,
 the pestilence that stalks in darkness
 nor the plague that rages at noon.

*A thousand may fall by your side,
 ten thousand close at hand, but it will never touch you;
 God's faithfulness will shield you.*

You need only look with your eyes
 to see the recompense of the wicked.

*You have made Adonai your refuge,
 the Most High your haven.
 No evil shall befall you;
 no plague shall approach your dwelling.*

God will instruct His angels to guard you in all your paths,
 to carry you in their hands lest you stumble on a stone.

*You will step on cubs and cobras,
 tread safely on lions and serpents.*

“Since you are devoted to Me I will deliver you;
 I will protect you because you care for Me.

*“When you call to Me, I will answer;
 I will be with you in time of trouble.
 I will rescue you and honor you.*

“I will satisfy you with long life,
 and lead you to enjoy My salvation.”

תהלים קל"ה

הַלְלוּיָהּ.

הַלְלוּ אֶת־שֵׁם יְהוָה, הַלְלוּ עַבְדֵי יְהוָה.
שְׁעַמְדִים בְּבֵית יְהוָה, בַּחֲצֹרוֹת בַּיֵּת אֱלֹהֵינוּ.
הַלְלוּיָהּ כִּי טוֹב יְהוָה, וְזָמְרוּ לְשִׁמּוֹ כִּי נְעִים.

כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.
כִּי אָנִי יִדְעֵתִי כִּי גָדוֹל יְהוָה,
וְאֲדַנִּינוּ מִכָּל־אֱלֹהִים.
כֹּל אֲשֶׁר חָפֵץ יְהוָה עָשָׂה,
בְּשָׁמַיִם וּבָאָרֶץ בַּיָּמִים וּכְלַתְהִמּוֹת.
מַעֲלָה נִשְׂאִים מִקְצֵה הָאָרֶץ, בְּרָקִים לְמִטֵּר עָשָׂה,
מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.

שָׁהֲכָה בְכוֹרֵי מִצְרַיִם, מֵאָדָם עַד בְּהֵמָה.
שָׁלַח אוֹתוֹת וּמִפְתִּיּוֹת בְּתוֹכֵי מִצְרַיִם,
בְּפִרְעֹה וּבְכָל־עַבְדָּיו.

שָׁהֲכָה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים.
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבְּשָׁן,
וּלְכָל מַמְלָכוֹת כְּנָעַן.

וְנָתַן אֶרֶץ נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.
יְהוָה שָׁמַךְ לְעוֹלָם, יְהוָה וְזָכְרָךְ לְדֹר וָדֹר.
כִּי יִדִּין יְהוָה עַמּוֹ וְעַל עַבְדָּיו יִתְנַחֵם.

עֲצִבֵי הַגּוֹיִם כָּסַף וְזָהַב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִאֲזִינוּ, אֵף אֵין יִשְׁרֹיחַ בְּפִיהֶם.
כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בִּטֶחַ בָּהֶם.

□ בַּיֵּת יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה,
בַּיֵּת אֶהְרֵן בָּרְכוּ אֶת־יְהוָה,
בַּיֵּת הַלְלוּיָהּ בָּרְכוּ אֶת־יְהוָה,
יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה.

בְּרוּךְ יְהוָה מְצִיּוֹן, שְׁכֵן יְרוּשָׁלַיִם. הַלְלוּיָהּ.

PSALM 135

Halleluyah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
Halleluyah! For Adonai is good;
sing to God, who is gracious.
God chose Jacob for His own,
the people Israel as His special treasure.
I know Adonai is great,
greater than anything worshiped as divine.
Whatever Adonai pleases
has He done in the heavens and on earth,
in the sea and all the depths.
God gathers clouds from the ends of the earth,
makes lightning for the rain,
and releases the wind from His vaults.
God smote the firstborn of Egypt, human and beast alike,
sent signs and portents in Egypt
against Pharaoh and all his subjects.
God smote many nations and slew mighty kings:
Sihon, king of the Amorites;
Og, king of Bashan; and all the princes of Canaan —
and gave their land, as a heritage, to His people Israel.
Adonai, Your glory endures forever;
Your fame, Adonai, for all generations.
Adonai will provide for His people,
and have compassion for His servants.
The idols of the nations are silver and gold,
made by human hands.
They have mouths that cannot speak;
they have eyes that cannot see.
They have ears that cannot hear,
nor have they breath in their mouths.
Their makers shall become like them;
so shall all who trust in them.
House of Israel, praise Adonai;
House of Aaron, praise Adonai.
House of Levi, praise Adonai;
You who revere Adonai, praise Adonai.
Praised from Zion be Adonai who dwells in Jerusalem.
Halleluyah!

תהלים קל"ו

בִּי לְעוֹלָם חֲסֵדוֹ.	הוֹדוּ לַיהוָה בִּי טוֹב
בִּי לְעוֹלָם חֲסֵדוֹ.	הוֹדוּ לַאלֹהֵי הָאֱלֹהִים
בִּי לְעוֹלָם חֲסֵדוֹ.	הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים
בִּי לְעוֹלָם חֲסֵדוֹ.	לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ
בִּי לְעוֹלָם חֲסֵדוֹ.	לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה
בִּי לְעוֹלָם חֲסֵדוֹ.	לְרַקַּע הָאָרֶץ עַל הַמַּיִם
בִּי לְעוֹלָם חֲסֵדוֹ.	לַעֲשֵׂה אוֹרִים גְּדִלִים
בִּי לְעוֹלָם חֲסֵדוֹ.	אֶת-הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם
בִּי לְעוֹלָם חֲסֵדוֹ.	אֶת-הַיָּרֵחַ וְכּוֹכְבֵי לְמַמְשֶׁלוֹת בַּלַּיְלָה
בִּי לְעוֹלָם חֲסֵדוֹ.	לְמַפְּהַ מִצְרַיִם בְּבַכּוֹרֵיהֶם
בִּי לְעוֹלָם חֲסֵדוֹ.	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
בִּי לְעוֹלָם חֲסֵדוֹ.	בְּיַד חֲזָקָה וּבְזִרוּעַ נְטוּיָה
בִּי לְעוֹלָם חֲסֵדוֹ.	לְגַזֵּר יַם-סוּף לַגְּזֵרִים
בִּי לְעוֹלָם חֲסֵדוֹ.	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
בִּי לְעוֹלָם חֲסֵדוֹ.	וַנַּעַר פְּרַעֲהַ וַחִילוֹ בַּיַּם-סוּף
בִּי לְעוֹלָם חֲסֵדוֹ.	לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר
בִּי לְעוֹלָם חֲסֵדוֹ.	לְמַפְּהַ מְלָכִים גְּדִלִים
בִּי לְעוֹלָם חֲסֵדוֹ.	וַיַּהֲרֹג מְלָכִים אֲדִירִים
בִּי לְעוֹלָם חֲסֵדוֹ.	לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי
בִּי לְעוֹלָם חֲסֵדוֹ.	וַלְעוּג מֶלֶךְ הַבְּשָׁן
בִּי לְעוֹלָם חֲסֵדוֹ.	וַנִּתֵּן אֶרֶץ לְנַחֲלָה
בִּי לְעוֹלָם חֲסֵדוֹ.	נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ
בִּי לְעוֹלָם חֲסֵדוֹ.	שִׁבְשִׁפְלָנוּ זָכַר לָנוּ
בִּי לְעוֹלָם חֲסֵדוֹ.	וַיַּפְּרִקֵנוּ מִצָּרֵינוּ
בִּי לְעוֹלָם חֲסֵדוֹ.	□ נִתֵּן לָחֵם לְכָל-בָּשָׂר
בִּי לְעוֹלָם חֲסֵדוֹ.	הוֹדוּ לַאֵל הַשְּׁמַיִם

PSALM 136

Hodu ladanai ki tov, ki l'olam hasdo.

Praise Adonai, for God is good, ki l'olam hasdo;
praise God who is almighty;
praise the supreme Sovereign: God's love endures forever.

Praise God who works great wonders alone, ki l'olam hasdo;
making the heavens with wisdom,
suspending earth over waters: God's love endures forever.

God made the great lights, ki l'olam hasdo;
the sun to rule by day,
the moon and stars by night: God's love endures forever.

God smote the Egyptian firstborn, ki l'olam hasdo;
and brought Israel out of their midst
with strong hand and outstretched arm:
God's love endures forever.

God split the Sea of Reeds, ki l'olam hasdo;
and brought Israel through,
while sweeping Pharaoh and his troops into the sea:
God's love endures forever.

God led His people in the wilderness, ki l'olam hasdo;
smiting great kings, slaying the mighty Sihon,
king of the Amorites, and Og, king of Bashan:
God's love endures forever.

God gave their land
as a heritage to His servant Israel, ki l'olam hasdo;
remembering us when we were low,
and rescuing us from our oppressors:
God's love endures forever.

God gives food to all flesh, ki l'olam hasdo.
Praise the Sovereign of heaven: God's love endures forever.

תהלים ל"ג

רָנְנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל נֶאֱמָה תְהַלֵּלָהּ.
 הוֹדוּ לַיהוָה בְּכִנּוּר, בְּנִבְל עֲשׂוֹר וּמְרוּ-לוֹ.
 שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הֵיטִיבוּ נֶגֶן בְּתַרוּעָה.
 כִּי יֵשֶׁר דְּבַר יְהוָה, וְכָל-מַעֲשָׂהּוּ בְּאֱמוּנָה.
 אֲהַב צְדָקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ.
 בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּי כָל-צְבָאָם.
 כִּי־סֶבַע מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת.
 יִירָאוּ מִיְהוָה כָּל-הָאָרֶץ, מִמֶּנּוּ יִגְוֹרוּ כָל-יֹשְׁבֵי תְבֵל.
 כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֹד.
 יְהוָה הִפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים.
 עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר.
 אֲשֶׁר־יִהְיֶה אֲשֶׁר יְהוָה אֱלֹהֵינוּ, הָעַם בָּחַר לְנַחֲלָהּ לוֹ.
 מִשְׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת-כָּל-בְּנֵי הָאָדָם.
 מִמַּכּוֹן שְׁבַתוֹ הִשְׁגִּיחַ, אֶל כָּל-יֹשְׁבֵי הָאָרֶץ.
 הַיִּצֵּר יָחַד לָבָם, הַמְבִין אֶל כָּל-מַעֲשֵׂיהֶם.
 אֵין הַמְלִיךָ נוֹשֵׁעַ בְּרַב-חַיִל, גְּבוּר לֹא יִנְצֵל בְּרַב-כֹּחַ.
 שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה, וּבְרַב חֵילוֹ לֹא יִמְלֹט.
 הִנֵּה עֵין יְהוָה אֶל יִרְאָיו, לְמִי־חַלִּים לְחַסְדּוֹ.
 לְהַצִּיל מִמּוֹת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב.
 □ נַפְשָׁנוּ חִפְתָּהּ לַיהוָה, עֲזָרְנוּ וּמִגִּנְנוּ הוּא.
 כִּי בּוֹ יִשְׂמַח לְבָנוּ, כִּי בְשֵׁם קִדְשׁוֹ בְּטַחְנוּ.
 יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.

PSALM 33

Sing to Adonai, you righteous.
It is fitting for the upright to praise God.
Praise Adonai on the harp;
sing God songs with the ten-stringed lute.
Sing to God a new song; play sweetly and shout for joy
for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice;
the earth is filled with divine love.
By the word of Adonai were the heavens made;
at God's command, all they contain.
God gathers the waters of the sea as a mound,
and stores the deep in vaults.

Let all the earth revere Adonai,
and all who inhabit the world stand in awe.
For God spoke, and it came to be;
God commanded, and it stood firm.

Adonai annuls the plans of nations
and thwarts the designs of peoples.
Adonai's plans stand firm forever;
God's designs shall endure throughout the ages.
Blessed the nation for whom Adonai is God,
the people chosen as God's heritage.

Adonai looks out from heaven and beholds all mortals.
From His dwelling place God surveys
all the inhabitants of the earth,
fashioning the hearts of all, discerning all their deeds.

A king is not rescued by an army,
nor is a warrior saved by sheer strength.
Horses are a delusion of security;
their great power provides no escape.

Adonai watches over those who revere Him —
over those who hope for God's lovingkindness —
to save them from death
and sustain their lives in famine.

Longingly we hope in Adonai;
God is our help and our shield.
In God our hearts rejoice;
in God's holy name have we put our trust.
May we enjoy Your lovingkindness, Adonai,
for we have placed our hope in You.

תהלים צ"ב

מזמור שיר ליום השבת.

טוב להדות ליהוה, ולזמר לשמך עליון.

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי-נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה-גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש-בער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב, ויציצו כל-פעלי און,

להשמדם עדי-עד.

ואתה מרום לעלם יהוה.

כי הגה איביך, יהוה,

כי הגה איביך יאבדו,

יתפרדו כל-פעלי און.

ותרם כראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי,

בקמים עלי מרעים תשמענה אזני.

צדיק בתמר יפרח,

כארז בלבנון ישגה.

שתולים בבית יהוה,

בחצרות אלהינו יפריחו.

□ עוד ינובון בשיבה, דשנים ורעננים יהיו.

להגיד כי ישר יהוה, צורי ולא עולתה בו.

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,

*to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.*

Your works, Adonai, make me glad;
I sing with joy of Your creation.

*How vast Your works, Adonai!
Your designs are beyond our grasp.*

The thoughtless cannot comprehend;
the foolish cannot fathom this:

*The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.*

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.

*But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.*

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.

*They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.*

תהלים צ"ג

יהוה מֶלֶךְ גָּאוֹת לְבֶשׁ,
 לְבֶשׁ יְהוּה, עֵז הַתְּאֵזֶר,
 אֶף תִּכּוֹן תֵּיבֵל בַּל תִּמוּט.
 נָכוֹן כְּסָאֵף מֵאֵז, מֵעוֹלָם אֶתָּה.

נְשָׂאוּ נְהָרוֹת יְהוּה,
 נְשָׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכָבִים.

מְקַלּוֹת מֵיָם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם יְהוּה.

□ עֲדַתְיָךְ נֶאֱמְנוּ מְאֹד,
 לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ יְהוּה, לְאַרְךָ יָמִים.

פסוקים מספר תהלים, משלי, שמות, ודברי הימים

יְהִי כְבוֹד יְהוּה לְעוֹלָם, יִשְׁמַח יְהוּה בְּמַעֲשָׂיו. יְהִי שֵׁם
 יְהוּה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרֶח שֶׁמֶשׁ עַד מְבֹאוֹ,
 מִהַלֵּל שֵׁם יְהוּה. רָם עַל כָּל-גּוֹיִם יְהוּה, עַל הַשָּׁמַיִם
 כְּבוֹדוֹ. יְהוּה שֶׁמֶךְ לְעוֹלָם, יְהוּה זְכָרְךָ לְדֹר וָדֹר. יְהוּה
 בְּשָׁמַיִם הִכִּין כְּסֵאוֹ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. יִשְׁמַחוּ
 הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְהוּה מֶלֶךְ. יְהוּה
 מֶלֶךְ, יְהוּה מֶלֶךְ, יְהוּה יִמְלֹךְ לְעַלְמֵם וְעַד. יְהוּה מֶלֶךְ
 עוֹלָם וְעַד, אֲבָדוּ גוֹיִם מֵאָרְצוֹ. יְהוּה הִפִּיר עֲצַת גּוֹיִם,
 הִנִּיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחְשְׁבוֹת בְּלֵב אִישׁ, וְעֲצַת
 יְהוּה הִיא תִקּוּם. עֲצַת יְהוּה לְעוֹלָם תִּעֲמֹד, מַחְשְׁבוֹת
 לְבוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד. כִּי
 בָחַר יְהוּה בְּצִיּוֹן, אֲוָה לְמוֹשָׁב לוֹ. כִּי יַעֲקֹב בָּחַר לוֹ יְהוּה,
 יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטַּשׁ יְהוּה עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
 □ וְהוּא רַחוּם יַכְפִּיר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ
 וְלֹא יַעִיר כָּל-חַמְתּוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ
 בְּיוֹם קִרְאָנוּ.

PSALM 93

Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.

*You set the earth on a sure foundation.
You created a world that stands firm.*

Your kingdom stands from earliest time.
You are eternal.

*The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.*

Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

*Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.*

Verses from Psalms, Proverbs, Exodus, and Chronicles

God's glory endures forever; may God rejoice in His creatures. May Adonai be praised now and forever. Praised be God from East to West. Adonai is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, Adonai, endures forever, Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: "Adonai is Sovereign." Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever; many peoples shall vanish from God's land. Adonai thwarts the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but Adonai's designs are fulfilled. For when God spoke it came to be; God issued a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, Sovereign, when we call.

*Psalm 145 was uniquely treasured by the Rabbis.
It is the only psalm traditionally recited three times
each day. This psalm extols God's providence,
which embraces all creatures, and the grandeur
of God's work, which surpasses our comprehension.*

תהלים פ"ד ה, קמ"ד: ט"ו

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שְׂיֵהוּהוּ אֱלֹהָיו.

תהלים קמ"ה, קט"ו: י"ח

תְּהַלֵּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְיִדוּ.
הֵדֵר כְּבוֹד הוֹדָךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֹתֶךָ אֶסְפְּרָנָה.
זָכַר רַב־טוֹבָךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפָּיִם וְגִדְל־חַסְדֶּךָ.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִדְוֶה יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֵאמְרוּ, וְגִבּוֹרְתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוֹרֹתָיו, וְכְבוֹד הֵדֵר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַיִךְ כָּל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יַדְּךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.

PSALM 84:5; 144:15

Blessed are they who dwell in Your house;
they shall praise You forever.

*Blessed the people who are so favored;
blessed the people whose God is Adonai.*

PSALM 145: 115:18

A Psalm of David.

I glorify You, my God, my Sovereign;
I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy;
God's greatness exceeds definition.

*One generation lauds Your works to another,
acclaiming Your mighty deeds.*

They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate;
patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You;
the faithful shall continually bless You,

*recounting Your glorious sovereignty,
telling tales of Your might.*

And everyone will know of Your power,
the awesome radiance of Your dominion.

*Your sovereignty is everlasting;
Your dominion endures for all generations.*

Adonai supports all who stumble,
and uplifts all who are bowed down.

*The eyes of all look hopefully to You,
and You provide their food in due time.*

You open Your hand; Your favor sustains all the living.

צַדִּיק יְהוּה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קָרוֹב יְהוּה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 □ תִּהְיֶה יְהוּה יִדְבֵּר־פִּי,
 וַיִּבְרָךְ כָּל־בֶּשֶׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד.
 וַאֲנַחְנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוּה.
 אֲהַלְלָה יְהוּה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.
 אֵל תִּבְטְחוּ בַנְּדִיבִים, בְּבֶן־אָדָם שָׂאִין לוֹ תְשׁוּעָה.
 תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמְתּוֹ,
 בַּיּוֹם הַהוּא אָבְדוּ עֲשִׂתְנֹתָיו.
 אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוּה אֱלֹהָיו.
 עָשָׂה שְׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,
 הַשֹּׁמֵר אֵמֶת לְעוֹלָם.
 עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לֶחֶם לָרַעֲבִים,
 יְהוּה מַתִּיר אֲסוּרִים,
 יְהוּה פִּקַּח עֹרִים,
 יְהוּה זָקַף כְּפוּפִים,
 יְהוּה אָהַב צַדִּיקִים.
 □ יְהוּה שֹׁמֵר אֶת־גֵּרִים,
 יְתוֹם וְאֶלְמָנָה יַעֲזֹר וְדֶרֶךְ רִשְׁעִים יַעֲזוֹת.
 יִמְלֹךְ יְהוּה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ.

*Adonai is just in all His ways,
loving in all His deeds.*

Adonai is near to all who call,
to all who call to God with integrity.

*God fulfills the desire of those who are faithful;
God hears their cry and delivers them.*

Adonai preserves all who love Him,
while marking the wicked for destruction.

*My mouth shall praise Adonai.
Let all flesh praise God's name throughout all time.*

We shall praise Adonai now and always. Halleluyah!

PSALM 146

Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life,
and sing to my God with all my being.

*Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.*

Blessed are those whose help is Jacob's God,
whose hope is Adonai, our God,

*Maker of the heavens and the earth,
the seas and all they contain.*

God keeps faith forever,
brings justice to the oppressed,
and provides food for the hungry.

*Adonai frees the bound,
Adonai gives sight to the blind;
Adonai raises those bowed down, and loves the just.*

Adonai protects the stranger
and supports the orphan and widow,
but frustrates the designs of the wicked.

*Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!*

תהלים קמ"ז

הַלְלוּיָהּ.

כִּי טוֹב זְמִרָה אֱלֹהֵינוּ,

כִּי נְעִים נְאוּה תְהִלָּה.

בּוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכַּנֵּס.

הַרּוֹפֵא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתָם.

מוֹנֵה מִסְפָּר לִכְוֹכְבִּים, לְכֹלֵם שָׁמַיִם יִקְרָא.

גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר.

מְעוֹדֵד עַנּוּיִם יְהוָה, מִשְׁפִּיל רְשָׁעִים עַדֵי אֶרֶץ.

עָנוּ לַיהוָה בְּתוֹדָה, וְזָמְרוּ לְאֱלֹהֵינוּ בְּכִנּוּר.

הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָר,

הַמְצַמֵּיחַ הָרִים חֲצִיר.

נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ.

לֹא בְּגִבוּרַת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה.

רוֹצֵה יְהוָה אֶת־יִרְאָיו, אֶת־הַמֵּיחַלִּים לְחִסְדּוֹ.

שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.

כִּי חוֹק בְּרִיחֵי שְׁעָרֶיךָ, בְּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ.

הַשֵּׁם גְּבוּלָךָ שָׁלוֹם, הַלֵּב חֲטִים יִשְׁבִּיעֶךָ.

הַשְׁלַח אִמְרָתוֹ אֶרֶץ, עַד מְהֵרָה יִרוּץ דְּבָרוֹ.

הַנְתֵּן שִׁלְג בְּצֶמֶר, כְּפֹר בְּאֶפֶר יַפְזֹר.

מִשְׁלִיךְ קִרְחוֹ כְּפִתִּים, לְפָנֵי קִרְתּוֹ מִי יַעֲמֹד.

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֵשֶׁב רוּחוֹ וַיִּזְלוּ־מָיִם.

□ מַגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵּן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם.

הַלְלוּיָהּ.

PSALM 147

Halleluyah! It is good to sing psalms to our God.
How pleasant it is to praise God.

*Adonai rebuilds Jerusalem, gathers Israel's dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.*

Great is our Ruler, vast God's power;
beyond measure is God's wisdom.
Adonai heartens the humble,
but casts evildoers to the ground.

*Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.*

God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

*God gives the beasts their food,
and the ravens that for which they call —
caring not for the power of horses,
nor delighting in vaunted human strength.*

Adonai delights in those who revere Him,
in those who trust in His lovingkindness.

*Jerusalem, praise Adonai.
Zion, sing to Your God, who has fortified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.*

God gives His command to the earth;
swiftly God's word issues forth.
God sends down snow as white as wool
and scatters frost as thick as ashes.

*God pelts the earth with a storm of ice.
Who can withstand God's wintry blasts?
At God's command the ice melts;
the wind is stirred, and the waters flow.*

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluyah!

תהלים קמ"ח

הַלְלוּהָ.

הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם,

הַלְלוּהוּ בַמְרוֹמִים.

הַלְלוּהוּ כָל־מַלְאָכָיו, הַלְלוּהוּ כָל־צַבָּאוֹ.

הַלְלוּהוּ שֶׁמֶשׁ וַיָּרָח, הַלְלוּהוּ כָל־כּוֹכְבֵי אֹר.

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צוּה וְנִבְרָאוּ.

וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק־נָתַן וְלֹא יַעֲבוֹר.

הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ, תְּנִינִים וְכָל־תְּהוֹמוֹת,

אֵשׁ וּבָרָד, שֶׁלֵּג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ,

הַהָרִים וְכָל־גְּבְעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים,

הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף,

מַלְכֵי־אָרֶץ וְכָל־לְאָמִים, שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ,

בַּחוּרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם נְעָרִים.

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,

הוֹדוּ עַל אָרֶץ וְשָׁמַיִם.

□ וַיָּרֶם קָרְנוֹ לְעִמּוֹ, תִּהְלָה לְכָל־חַסִּידָיו,

לְבַנְיֵי יִשְׂרָאֵל עִם קָרְבוֹ,

הַלְלוּהָ.

PSALM 148

Halleluyah!

Praise Adonai from the heavens.

Praise God, angels on high.

Praise God, sun and moon, all shining stars.

Praise God, highest heavens.

Let them all praise Adonai's glory
at whose command they were created,
at whose decree they endure forever,
and by whose laws nature abides.

Praise Adonai, all who share the earth:

all sea monsters and ocean depths,

fire and hail, snow and smoke,

storms that obey God's command;

all mountains and hills, all fruit trees and cedars,
all beasts, wild and tame,
creeping creatures, winged birds;

earthly rulers, all the nations,

officers and mortal judges,

men and women, young and old.

Let all praise the glory of Adonai,
for God alone is sublime,
more magnificent than the earth and the heavens.

*God has exalted His people's fame
for the glory of all the faithful.*

God has exalted the people Israel,
the people drawn close to Him.

Halleluyah!

תהלים קמ"ט

הַלְלוּיָהּ.

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֶהֱל חַסִּידִים.
 יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָם.
 יְהַלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֶהֱפֵק וּכְנֹר יִזְמְרוּ-לוֹ.
 כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר עַנְוִים בִּישׁוּעָה.
 יַעֲלוּ חַסִּידִים בְּכַבּוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם.
 רוּמְמוֹת אֵל בְּגֵרוֹנָם, וְחָרַב פִּיפְיוֹת בְּיָדָם.
 לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחֹת בְּלֶאֱמִים.
 □ לְאָסֵר מַלְכֵיהֶם בְּזַקִּים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹזַל.
 לַעֲשׂוֹת בְּהֶם מִשְׁפָּט כְּתוֹב, הַדָּר הוּא לְכָל-חַסִּידָיו.
 הַלְלוּיָהּ.

תהלים ק"ג

הַלְלוּיָהּ.

הַלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
 הַלְלוּהוּ בַּגְּבוּרָתָיו, הַלְלוּהוּ כְּרַב גְּדָלוֹ.
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּכְנֹר.
 הַלְלוּהוּ בְּתֶהֱפֵק וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגֶב.
 □ הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.
 כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שְׁכֵן
 יְרוּשָׁלַיִם, הַלְלוּיָהּ. □ בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
 עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא
 כְּבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.

PSALM 149

Halleluyah! Sing a new song to Adonai.
Where the faithful gather, let God be praised.

*Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.*

Let them dance in praise of God,
let them celebrate with drum and harp.
For Adonai cherishes His people,
and crowns the humble with triumph.

*Let God's faithful sing exultantly
and rejoice both night and day.*

Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

*To bring punishment upon the nations,
to bind their kings in chains
and put their princes in irons —
carrying out the judgment decreed against them.*

This is glory for all of God's faithful. Halleluyah!

PSALM 150

Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.

Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings.

Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Praised be Adonai forever. Amen! Amen! Praised from Zion
be Adonai who abides in Jerusalem. Halleluyah! Praised be
Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory
fill the whole world. Amen! Amen!

It is customary to stand through the middle of page 103.

דברי הימים א כ"ט: וי-ר"ג

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד:
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם.
 לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,
 כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא
 לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל
 בְּכָל, וּבִידָדָה כֹּחַ וּגְבוּרָה, וּבִידָדָה לְגִדְל וּלְחֹזֶק לְכָל. וְעַתָּה
 אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהִלִּים לְשֵׁם תְּפָאֶרְתֶּךָ.

נחמיה ט': וי-ר"א

אַתָּה־הוּא יְהוָה לְבָדָדָה, אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם, שָׁמַי
 הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים
 וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כָּל־פֶּלֶם, וְצַבָּא הַשָּׁמַיִם
 לָךְ מִשְׁתַּחֲוִים. □ אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ
 בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם,
 וּמִצָּאתָ אֶת־לָבָבוֹ נֶאֱמָן לְפָנֶיךָ

וּכְרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי
 הָאֲמֹרִי וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזִרְעוֹ, וְתַקֵּם
 אֶת־דְּבָרֶיךָ כִּי צִדִּיק אַתָּה. וְתִרְא אֶת־עֵינֵי אֲבֹתֵינוּ
 בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף. וְתִתֵּן אֶת־
 וּמִפְתִּיחַיִם בְּפִרְעֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרְצוֹ, כִּי
 יִדְעַתָּ כִּי הִזִּידוּ עָלֶיךָ, וְתַעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
 □ וְהֵיטֵב בְּקַעְתָּ לְפָנֶיךָם וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבֵּשָׁה,
 וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלֹת כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

I CHRONICLES 29:10-13

David praised Adonai in the presence of all the assembled, saying: Praised are You, God of our father Israel, from the past to the future. Yours are greatness and power, Adonai, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

שמות י"ד: ל'-ל"א

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 בְּיַהֲוָה וּבַמֶּשֶׁה עֲבָדוּ.

שמות ט"ו: א'-י"ח

אֲזַ וַיִּשְׁרַח־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לַאֲמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
 וּרְכַבּוּ רָמָה בַּיָּם: עָזִי וּזְמַרְתִּי יְהוָה וַיַּהֲיִי־לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וַאֲנֹהוּ אֱלֹהֵי
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲיִלוֹ יִרְהַבֵּם וּמִבְּחַר
 שְׁלֹשׁוֹ טָבְעוּ בַיַּם־סוּף: תְּהַמֵּת יִכְסִּימוּ יַרְדּוֹ בְּמִצּוֹלֹת כְּמוֹ
 אֲבָן: מִיִּנְיָהּ יְהוָה נֶאֱדָרִי בַכֶּחַ? מִיִּנְיָהּ
 יְהוָה תִּרְעַץ אוֹיֵב: וּבְרַב גְּאוּנָה תִּהְרַס
 קַמִּיף תִּשְׁלַח חֲרֹנְךָ יֶאֱכְלֵמוּ בְּקֶשׁ: וּבְרוּחַ
 אַפִּיךָ נִעְרַמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶגֶד
 נְזֻלִים קָפְאוּ תְהַמֵּת בְּלִבֵּיהֶם: אָמַר
 אוֹיֵב אֶרְדֶּף אֲשִׁיג אֶחְלַק שְׁלַל תִּמְלֹאמוּ
 נַפְשֵׁי אָרִיק חֲרָבִי תִזְרִישְׁמוּ יָדַי: נִשְׁפַּתַּ
 בְּרוּיְחֶךָ כְּפִסְמוֹ יָם צָלְלוּ כְּעוֹפְרֵת בְּמַיִם
 אֲדִירִים: מִי־כְמֹכָה בְּאֵלִם יְהוָה מִי
 כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהַלֵּת עֲשֵׂה
 כְּפִלָּא: נְטִיתָ מִיִּנְיָהּ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ
 בְּחִסְדֶּךָ עַם־זוֹ גְּאֵלֶת נְהַלֵּת בְּעֵזֶךָ אֶל־נוֹה

EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory —
my ancestor's God, whom I exalt.

Adonai is a warrior; God's name is Adonai.
Pharaoh's chariots and army has God cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness,
awesome in splendor, working wonders?

You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

קְדֹשָׁה: שְׁמַעוּ עַמִּים יִרְגְּזוּן חֵיל
 אֲחֻז יִשְׁבִי פְלִשְׁת: אַז נִבְהַלּוּ אֱלוֹפֵי
 אָדוּם אֵילֵי מוֹאָב לֹאֲחֻזְמוּ רָעַד נִמְגּוּ
 כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימַתָּה
 וּפְחָד בְּגִדְל זְרוּעָה יִדְמוּ כְּאֶבֶן עַד
 יַעֲבֵר עִמָּךְ יִהְיֶה עַד-יַעֲבֵר עִם-יוֹ
 קִנְיָת: תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ מְכוֹן
 לְשִׁבְתְּךָ פְּעֻלַת יִהוּדָה מִקְדָּשׁ אֲדוֹנֵי כּוֹנְנֵי
 יְדִידָה: יִהְיֶה יִמְלֶךְ לְעֵלָם וָעַד:
 יִהְיֶה יִמְלֶךְ לְעֵלָם וָעַד.

תהלים כ"ב: ט, עבדיה א': כ"א, זכריה י"ד: ט'

□ כִּי לִיהוּדָה הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר
 צִיּוֹן לְשֹׁפֵט אֶת-הַר עֵשׂוֹ, וְהִיתָה לִיהוּדָה הַמְּלוּכָה. וְהָיָה
 יִהוּדָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יִהוּדָה אֶחָד
 וְשְׁמוֹ אֶחָד.

(On *הושענא רבה*, continue on page 106.)

שָׁחַר אֲבִקְשָׁה צוּרֵי וּמִשְׁגָּבֵי
 אֶעֱרֶךְ לְפָנֶיךָ שָׁחֲרֵי וְגַם עֲרָבֵי.
 לְפָנֶי גִדְלְתָה אֶעֱמֹד וְאֶבְהַל
 כִּי עֵינֶךָ תִּרְאֶה כָּל-מִחְשָׁבוֹת לְבִי.
 מִהֲזֶה אֲשֶׁר יוֹכַל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת
 וּמִהֲכֹחַ רוּחֵי בְּתוֹךְ קִרְבִּי.
 הִנֵּה לִּי תֵיטֵב זְמֶרֶת אֲנוּשׁ
 עַל כֵּן אֹדָדָה בְּעוֹד נִשְׁמַת אֱלוֹהֵי בִי.

Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom's chieftains are chilled with terror;
trembling seizes the mighty of Moab.
All the citizens of Canaan are confused;
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, Adonai —
the people whom You have redeemed —
pass peacefully over.

Lead them to Your lofty mountain;
let them lodge there in Your abode,
the sanctuary You have established.
Adonai shall reign throughout all time.
Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:3

For sovereignty belongs to Adonai, who rules the nations.
Deliverers shall arise on Mount Zion to judge the mountain of
Esau, and Adonai shall be supreme. Adonai shall be sovereign
over all the earth. On that day Adonai shall be One and His
name One.

(On Hoshana Rabbah, continue on page 106.)

*This poem by Solomon ibn Gabirol, composed
in eleventh-century Spain, forms a poetic bridge
between the majesty of the P'sukei D'Zimra psalms
and the humble devotion of Nishmat, which follows.*

At dawn I seek You, Refuge, Rock sublime;
My morning prayers I offer, and those at evening time.
I tremble in Your awesome presence, contrite,
For my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as breath's in me.

נשמת כל-חי תברך את-שמה יהוה אלהינו. ורוח כל-
 בשר תפאר ותרום זכרה מלכנו תמיד. מן העולם
 ועד העולם אתה אל. ומבלעדך אין לנו מלך גואל
 ומושיע, פודה ומציל ומפרנס ומרחם בכל-עת צרה
 וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים
 והאחרונים, אלוה כל-בריות, ארון כל-תולדות, המהלל
 ברב התשבחות, המנהיג עולמו בחסד ובריותיו ברחמים.
 יהוה לא ינום ולא ישן, המעורר ישנים, והמקיץ
 נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך
 נופלים, והזקף כפופים. לך לבדה אנחנו מודים.

אלו פינו מלא שירה פים ולשוננו רנה כהמון גליו
 ושפתותינו שבח כמרחבי רקיע
 ועינינו מאירות בשמש וכירח
 וידינו פרושות כנשרי שמים ורגלינו קלות כאילות,
 אין אנחנו מספיקים להודות לך
 יהוה אלהינו ואלהי אבותינו
 ולברך את-שמה על אחת מאלף אלפי אלפים
 ורבי רבבות פעמים הטובות
 שעשית עם אבותינו ועמנו.

ממצרים גאלתנו, יהוה אלהינו, ומפית עבדים פדיתנו.
 ברעב זנתנו ובשבע כלליתנו, מחרב הצלתנו ומדבר
 מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרנו
 רחמיה, ולא עזבונו חסדיך, ואל תטשנו, יהוה אלהינו,
 לנצח.

 NISHMAT

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky
and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle's wings
and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude
for one ten-thousandth of the lasting love
that is Your precious blessing, dearest God,
granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'sukei D'Zimra provides a transition from the personal intimacy of the psalms to Shabbat, the formal public worship, which follows (page 107).

על כן אברים שפִּלְגַת בְּנוֹ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחָתָּ
 בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיִּפְאְרוּ וַיְרַמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ
 אֶת־שִׁמְךָ מִלִּפְנֵינוּ. כִּי כָל־פֶּה לְךָ יוֹדֵה, וְכָל־לִשׁוֹן לְךָ
 תִּשְׁבַּע, וְכָל־בֶּרֶךְ לְךָ תִּכְרַע, וְכָל־קוֹמָה לִפְנֵיךָ תִּשְׁתַּחֲוֶה,
 וְכָל־לִבְבוֹת יִירָאוּךָ, וְכָל־קָרֵב וְכָל־יֹדֵעַ יִזְמְרוּ לְשִׁמְךָ,
 כַּדָּבָר שֶׁפָּתוּב: כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה, יְהוָה מִי כָמוֹךָ,
 מִצִּיל עֵינַי מִחֶזֶק מִמֶּנּוּ, וְעֵינַי וְאַבְיוֹן מִגֹּזְלוֹ. מִי יִדְמֶה־
 לְךָ וּמִי יִשׁוּדֶה־לְךָ וּמִי יַעֲרֶךְ־לְךָ, הָאֵל הַגְּדוֹל הַגְּבוּר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיַת שָׁמַיִם וְאַרְץ. □ נְהַלְלֶךָ וּנְשַׁבְּחֶךָ
 וּנְפָאֶרְךָ וּנְבָרְךָ אֶת־שֵׁם קְדוֹשְׁךָ, כְּאִמּוֹר: לְדוֹד. בְּרַכִּי
 נַפְשִׁי אֶת־יְהוָה, וְכָל־קָרְבִי אֶת־שֵׁם קְדוֹשׁ.

On יום טוב, the Hazzan begins here:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ, הַגְּדוֹל בְּכַבוֹד שִׁמְךָ, הַגְּבוּר לְנִצְחָה
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלֶכֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא.

On שבת, the Hazzan begins here:

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ.
 וְכַתוּב: רַנְּנוּ צְדִיקִים בַּיהוָה, לַיִּשְׂרָאִים נְאוּהָ תְהִלָּהּ.
 □ בְּפִי יִשְׂרָאִים תִּתְהַלַּל
 וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ
 וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם
 וּבְקָרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךָ בֵּית יִשְׂרָאֵל
 בְּרַנְּנָה יִתְפָּאֵר שִׁמְךָ מִלִּפְנֵינוּ בְּכָל־דוֹר וְדוֹר.
 □ שִׁפְן חוֹבֵת כָּל־הַיְצִירוֹת לִפְנֵיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 לְהוֹדוֹת לְהִלָּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם
 לְהַדְרֵה, לְבָרַךְ לְעֵלָה וּלְקַלֵּס
 עַל כָּל־דַּבְּרֵי שִׁירוֹת וְתִשְׁבַּחוֹת
 דוֹד בְּיָשִׁי עֲבָדֶךָ מְשִׁיחֶךָ.

These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festivals, the Reader begins here:

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:

God, sacred and exalted, inhabits eternity.
As the psalmist has written:
"Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God."

By the mouth of the upright are You extolled,
by the words of the righteous are You praised,
by the tongue of the faithful are You acclaimed,
in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel
Your name shall be glorified in song, our Sovereign,
in every generation.

For it is the duty of all creatures,
Adonai our God and God of our ancestors,
to acclaim, laud, and glorify You —
extolling, exalting, to add our own praise
to the songs of David, Your anointed servant.

וּשְׁתַּבַּח שְׁמֶךָ לְעַד, מְלִכְנוּ,
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ.
 כִּי לָךְ נֶאֱדָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה,
 עֹז וּמְמִשְׁלָה, נִצַּח גְּדֻלָּה וּגְבוּרָה,
 תְּהִלָּה וְתַפְאֲרָת, קִדְשָׁה וּמְלִכוּת.
 □ בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבּוּחוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה,
 מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

On שבת שובה, Psalm 130 (page 254) may be added.

חצי קדיש

Hazzan:

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
 וַיִּמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל-בֵּית
 יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא *לְעֵלָא
 מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָרָן
 בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

**On שבת שובה: לְעֵלָא לְעֵלָא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה*

*In this b'rakhah, which concludes P'sukei D'Zimra,
we affirm that God, our exalted Sovereign,
merits eternal praise.*

You shall ever be praised in heaven and on earth,
our Sovereign, the great and holy God.
Songs of praise and psalms of adoration become You,
Adonai our God and God of our ancestors,
praises that acknowledge Your grandeur, Your glory,
Your might, Your magnificence,
Your strength, Your sanctity, and Your sovereignty.
Now and forever, acclaim and honor are Yours.
Praised are You Adonai, Sovereign of wonders,
crowned with adoration, delighting in our songs and psalms,
exalted Ruler, Eternal Life of the universe.

On Shabbat Shuvah, Psalm 130 (page 254) may be added.



HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayya.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

קריאת שמע וברכותיה

Hazzan:

בְּרָכוּ אֶת־יְהוָה הַמְבָרֵךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

*When a טוב falls on a weekday,
continue with לארץ, page 109.*

On שבת:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קְדוֹשׁ כִּיְהוָה.
הַכֹּל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל־יּוֹם
דְּלִתוֹת שַׁעֲרֵי מִזְרַח, וּבוֹקֵעַ חֲלוֹנֵי רְקִיעַ, מוֹצִיא חַמָּה
מִמְקוֹמָהּ וּלְבַנָּה מִמְכוֹן שְׁבִתָּהּ, וּמְאִיר לְעוֹלָם כֹּל
וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים. הַמְאִיר לְאָרֶץ וְלְדָרִים
עָלֶיהָ בְּרַחֲמִים, וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תְּמִיד מַעֲשֵׂה
בְּרָאשִׁית. הַמְלַךְ הַמְרוֹמֵם לְבָדוֹ מְאֹד, הַמְשַׁבֵּחַ וְהַמְפּוֹאָר
וְהַמְתַּנְשֵׂא מִיּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים
רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מְגַן יִשְׁעָנוּ, מִשְׁגֵּב
בַּעֲדָנוּ. אֵין כְּעָרְכְךָ וְאֵין זוֹלָתְךָ, אֶפְסַ בְּלָתְךָ וּמִי דוֹמָה
לָךְ. □ אֵין כְּעָרְכְךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה, וְאֵין זוֹלָתְךָ
מִלְכָנוּ לְחַיֵי הָעוֹלָם הַבָּא. אֶפְסַ בְּלָתְךָ גּוֹאֲלָנוּ לַיּוֹת
הַמְשִׁיחַ, וְאֵין דוֹמָה לָךְ מוֹשִׁיעָנוּ לְתַחִית הַיְמָתִים.

SHAḤARIT



K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh.

Praise Adonai, the Exalted One.

Congregation, then Reader:

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

Praised be Adonai, the Exalted One, throughout all time.

*In this b'rakhah (which continues through page 110),
we praise God for the majesty of Creation and the
miracle of God's artistry in designing the universe.*

Praised are You Adonai our God, who rules the universe,
creating light and fashioning darkness,
ordaining the order of all creation.

*When a Festival falls on a weekday,
continue on page 109.*

On Shabbat:

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים, בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל־נִשְׁמָה.
 גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם, הִיעֵת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.
 הַמְתַּגָּאָה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִהְדָּר בְּכַבוֹד עַל הַמְרַכְּבָה.
 זְכוֹת וּמִישׁוֹר לִפְנֵי כְסָאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
 טוֹבִים מְאוֹרוֹת שִׁפְרָא אֶלְהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.
 פֶּחַ וּגְבוּרָה נָתַן בָּהֶם, לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלֵ.
 מְלֵאִים זִיו וּמְפִיקִים נְגִהָ, נֶאֱדָה זִיוָם בְּכָל־הָעוֹלָם.
 שְׂמִיחִים בְּצַאתָם וְשֹׁשֵׁימ בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.
 פֶּאֶר וְכַבוֹד נוֹתְנִים לְשִׁמוֹ, צְהֵלָה וְרִנָּה לְיִזְכָּר מְלַכּוֹתוֹ.
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.
 שִׁבַּח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם,
 תְּפִאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ ...

El Adon al kol ha-ma'asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.

Ha-mitga-eh al hayot ha-kodesh, v'neh'dar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khis-o, hesed v'rahmim lifnei kh'vodo.

Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-ah u-g'vurah natan ba-hem, lih'yot moshlim b'kerev tevel.

M'ley-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'mehim b'tzetam v'sasim b'vo-am, osim b'eimah r'tzon konam.

P'er v'khavod notnim lish'mo, tzo-holah v'rinah l'zekher malkhuto.
Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah.

Shevah notnim lo kol tz'va marom,
Tif-eret u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

*El Adon is a poetic tribute to the Author
of all existence. All nature, with its vastness
and grandeur, fills us with awe and proclaims
the greatness of the Creator.*

Creation reflects the rule of God,
who is praised by the breath of all life.

God's greatness and goodness fill the universe;
knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial,
enhanced and adorned by the mysteries of heaven.

God's throne is guarded by truth and purity;
God is surrounded by mercy and love.

Good are the lights our God has created,
fashioning them with insight and wisdom.

Endowed by God with power and vigor,
they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance,
their radiant light adorns the universe.

Rejoicing in rising, gladly setting,
they rush to obey their Creator's will.

God is acclaimed by beauty and glory,
God's sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth,
then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens
acclaim God with praise;
celestial creatures give glory and greatness . . .

לְאֵל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים,
 בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ.
 תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה,
 עָנַג קָרָא לְיוֹם הַשַּׁבָּת.
 זֶה שָׁבַח שְׁלִיּוֹם הַשְּׁבִיעִי,
 שִׁבּו שָׁבַת אֶל מִכָּל-מְלַאכְתּוֹ.
 יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר:
 מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת,
 טוֹב לְהוֹדוֹת לַיהוָה.

לְפִיכָּךְ יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל-יִצְוָרָיו.
 שָׁבַח יָקָר וְגִדְלָה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל,
 הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ
 בַּיּוֹם שַׁבַּת קֹדֶשׁ.
 שִׁמְךָ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ
 וְזִכְרְךָ מְלַכְּנוּ יִתְפָּאֵר,
 בְּשָׂמִים מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
 תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל שָׁבַח מַעֲשֵׂה יְדִיךָ
 וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂיתָ יִפְאָרוּךְ סְלָה.

On weekdays:

הַמְאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים, וּבטוֹבו מְחַדֵּשׁ
 בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מָה רַבּוּ מַעֲשֵׂיךָ יְהוָה,
 כָּל־שָׁבַח בְּחַכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנְךָ. הַמֶּלֶךְ הַמְרוֹמֵם
 לְבָדוּ מְאֹד, הַמְשַׁבֵּחַ וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מֵימֹת עוֹלָם,
 אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר
 מְשַׁבְּבֵנוּ, מְגַן יִשְׁעָנוּ, מְשַׁבֵּב בְּעַדָּנוּ.

אֵל בְּרוּךְ גָּדוֹל דַּעַה, הַכֵּין וּפָעַל זִהְרֵי חַמָּה, טוֹב יֵצֵר כְּבוֹד
 לְשִׁמּוֹ, מְאֹרוֹת נִתֵּן סְבִיבוֹת עִזּוֹ. פְּנוֹת צְבָאִיו קְדוּשִׁים,
 רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תִּתְבָּרַךְ
 יְהוָה אֱלֹהֵינוּ עַל שָׁבַח מַעֲשֵׂה יְדִיךָ וְעַל מְאֹרֵי אוֹר
 שְׁעֵשִׂיתָ, יִפְאָרוּךְ סְלָה.

To God, who completed the work of creation
on the seventh day and ascended His glorious throne.
God robed the day of rest in beauty,
calling Shabbat a delight.
God ceased all His labors on Shabbat;
that is its distinction.
The seventh day itself hymns praise to God:
“A song for Shabbat:
It is good to acclaim Adonai.”

Let all God’s creatures likewise sing His praise.
Let them honor their Sovereign,
Creator of all, who in holiness
grants rest and repose for His people Israel
on the holy Shabbat.
In the heavens above and on earth below
shall Your name be hallowed and acclaimed,
Adonai our God.
Praise shall be Yours, our Deliverer:
For Your wondrous works,
for the lights You have fashioned —
the sun and the moon, which reflect Your glory.

On weekdays:

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, with vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God’s throne. God’s heavenly servants in holiness exalt the Almighty, constantly recounting God’s sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

All services continue here:

תְּתַבַּרְךָ, צוֹרְנוּ מִלְכָּנוּ וְגוֹאֲלָנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכָּנוּ, יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר מְשֻׁרְתִיו כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמִיעִים בִּירְאָה יִחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם. □ כָּלֵם אֱהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם גְּבוּרִים, וְכָלֵם עֲשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם, וְכָלֵם פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפַאֲרִים וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

אֶת-שֵׁם הָאֵל הַמְּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא. □ וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מְזֶה, וְנוֹתְנִים רְשׁוּת זֶה לְזֶה לְהַקְדִישׁ לְיוֹצְרָם בְּנִחַת רוּחַ, בְּשִׁפְּהַ בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה, כָּלֵם כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ.

□ וְהֵאוֹפְנִים וְחַיּוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים, לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְנוּ.

לְמַלְךְ אֵל חַי וְקַיִם, זְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחוֹת יִשְׁמִיעוּ, כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,

בְּעַל מַלְחָמוֹת, זוֹרַע צְדָקוֹת, מְצַמִּיחַ יִשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,

הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל-יוֹם תְּמִיד מְעַשֶׂה בְּרֵאשִׁית, כְּאֵמֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.

□ אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר,

וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ.

בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.

All services continue here:

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty

of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
 Holy, holy, holy, *Adonai Tz'va-ot*;
 the grandeur of the world is God's glory.

As in the prophet's vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k'vod Adonai mi-m'komo.
 Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first b'rakhah before K'riat Sh'ma, celebrates the miracle of God's ongoing work of creation.

To praiseworthy God they sweetly sing;
 in song they celebrate the living, enduring God.
 For God is unique, doing mighty deeds, creating new life,
 championing justice, sowing righteousness,
 reaping victory, bringing healing.
 Awesome in praise, Sovereign of wonders,
 God, in His goodness, renews Creation day after day.
 So sang the psalmist: "Praise the Creator of great lights,
 for God's love endures forever."
 Cause a new light to illumine Zion.
 May we all soon share a portion of its radiance.
 Praised are You Adonai, Creator of lights.

קריאת שמע¹ before ברכה Second

אֱהָבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
 חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלָתָ עָלֵינוּ.
 אָבִינוּ מִלְכֵנוּ, בְּעָבוּר אַבּוֹתֵינוּ שִׁבְטָחוּ בָךְ
 וַתִּלְמַדְם חֲקֵי חַיִּים, כֵּן תַּחַנְּנוּ וַתִּלְמַדְנוּ.
 אָבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל,
 לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשֹׁמֵר וּלְעֹשֵׂת
 וּלְקִיָּים אֶת-כָּל-דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
 וְהָאֵר עֵינֵינוּ בַתּוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיִּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בִשְׁם קִדְשֶׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
 נִגְיֵלָה וְנִשְׁמַחָה בִישׁוּעָתְךָ.
 □ *וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנּוֹפֹת הָאָרֶץ,
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה,
 וּבָנוּ בְּחֵרֶת מְכַל-עַם וְלָשׁוֹן,
 וּקְרַבְתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
 לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*As we prepare to chant the Sh'ma, we gather together the tzitzit, the four fringes of the tallit, a reminder of our loving dedication to all of God's mitzvot.

The first paragraph of the Sh'ma (ואהבת), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (היהי) urges the acceptance of the discipline of מצוות, while the third (ויאמר) ordains an action that symbolizes the above principles: Gazing at the tzitzit (fringes).

It is customary, during the recitation of the third paragraph of the Sh'ma (ויאמר), to kiss the tzitzit at each mention of the word "ציצית," as a formal expression of our love.

*In this b'rakhah, we praise God for the gift of Torah,
sign of God's love, and commit ourselves to its study.*

Deep is Your love for us, Adonai our God,
boundless Your tender compassion.
Avinu Malkenu, You taught our ancestors life-giving laws.
They trusted in You;
for their sake graciously teach us.
Our Maker, merciful Provider, show us mercy;
grant us discernment and understanding.
Then will we study Your Torah, heed its words,
teach its precepts, and follow its instruction,
lovingly fulfilling all its teachings.

Open our eyes to Your Torah;
help our hearts cleave to Your mitzvot.
Unite all our thoughts to love and revere You.
Then we will never be brought to shame,
for we trust in Your awesome holiness,
and will delight in Your deliverance.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land,
for You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today.

***"Barukh shem k'vod malkhuto"** was the people's response. It was not part of the biblical text of the Sh'ma.*

קריאת שמע 

אל מִלֵּךְ נִאֲמֵן: *If there is no minyan add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

וְאֵהָבֶתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו"א: ו"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לְאֵהָבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאֶסְפַּתְּ דַּגְנְךָ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בַּשָּׂדֶה לְבַהֲמֹתַי וְאֶכְלֹתוּ וְשָׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה
 לְבַבְכֶם וְסַרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאַבְדֹתֶם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי
 אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם
 אֶת-בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל-הָאָרֶץ:

 **K'RIAT SH'MA**

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Eḥad

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אֹתָם
זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: אָמֵת

The קריאת שמע after ברכה

אָמֵת וַיִּצַיֵּב וְנִכּוֹן וְקַיָּם וַיִּשֶׁר וַיִּנְאָמֶן וְאֶהוּב וְחָבִיב
וְנִחְמַד וְנִעִים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל
וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אָמֵת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מְגֻן יִשְׁעֵנוּ.
□ לְדֹר וָדֹר הוּא קַיָּם וְשְׁמוֹ קַיָּם וְכִסָּאוֹ נִכּוֹן
וּמְלִכוּתוֹ וְאִמוּנָתוֹ לְעַד קַיָּמֵת.

וּדְבָרָיו קַיָּים וְקַיָּמִים, נְאֻמָּנִים וְנִחְמָדִים לְעַד
וְלְעוֹלָמֵי עוֹלָמִים,
עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דוֹרוֹתֵינוּ,
וְעַל כָּל־דוֹרוֹת זְרַע יִשְׂרָאֵל עַבְדֶּיךָ.
עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דְּבַר טוֹב וְקַיָּם לְעוֹלָם וָעֶד.
אָמֵת וְאִמוּנָה, חֵק וְלֹא יַעֲבֹר.
□ אָמֵת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זוּלָתְךָ.

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth*.

In this b'rakhah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attested through our historic experience as God's eternal people.

Your teaching is true and enduring,
Your words are established forever.

*Awesome and revered are they, unceasingly right;
well ordered are they, always acceptable.*

They are eloquent, majestic and pleasant,
our precious, everlasting legacy.

*True it is that eternal God is our Sovereign,
that the Rock of Jacob is our protecting shield.*

God is eternal and eternally glorious,
our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.

*God's teachings are precious and abiding;
they live forever.*

For our ancestors, for us, for our children,
for every generation of the people Israel,
for all ages from the first to the last,
God's teachings are true, everlasting.

*It is true that You are Adonai our God,
even as You were the God of our ancestors.*

Our Sovereign and our ancestors' Sovereign,
our Redeemer and our ancestors' Redeemer,
our Creator, our victorious Stronghold:
You have always helped us and saved us.

Your name endures forever. There is no God but You.

עֲזַרְתָּ אֲבוֹתֵינוּ אֵתְּהָ הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אֲחֵרֵיהֶם בְּכָל־דּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשֶׁבֶךְ וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי אָרֶץ. אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ. אָמֵת אֵתְּהָ הוּא אֲדוֹן
לְעַמֶּךָ, וּמֶלֶךְ גְּבוּר לְרִיב רִיבָם. אָמֵת אֵתְּהָ הוּא רֵאשׁוֹן
וְאֵתְּהָ הוּא אֲחֵרוֹן, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ. מִמְּצָרִים גָּאֵלְתָּנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים
פָּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגָּתָ, וּבְכוֹרְךָ גָּאֵלְתָּ, וַיִּם סוּף
בְּקַעֲתָ, וְזוֹדִים טִבַּעְתָּ, וַיְדִידִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיָהֶם,
אֶחָד מֵהֶם לֹא נוֹתַר. עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמָמוֹ
אֵל, וְנִתְּנוּ יְדִידִים וְזִמְיוֹת שִׁירוֹת וְתִשְׁבַּחוֹת, בְּרִכּוֹת
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רֵם וְנִשְׂא, גְּדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמִגְּבִיָה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֵה
עֲנָוִים, וְעוֹזֵר דְּלִים, וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלִיו.
□ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כַמְכָּה בְּאֵלִם יְהוּה, מִי כַמְכָּה נֶאֱדָר בְּקִדְשׁ,
נוֹרָא תְּהִלַּת, עֲשֵׂה־פְּלֵא.

□ שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יְחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה יְמֶלֶךְ לְעוֹלָם וָעַד.

□ צוּר יִשְׂרָאֵל, קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל, וּפְדָה כְּנָאמְךָ
יְהוּדָה וְיִשְׂרָאֵל. גָּאֵלְנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
*בְּרוּךְ אֵתְּהָ יְהוּה גָּאֵל יִשְׂרָאֵל.

*On (שבת חול המועד including) שבת, continue on page
115a or 115b (with אמהות) through page 120.*

*On (אמהות) יום טוב, continue on page 123a or 123b (with אמהות)
through page 128.*

For notes on the עמידה, see pages 155 and 157.

**On the first two days of פסח, some congregations chant
בְּרַח דוֹדֵי, page 221.*

(On הושענא רבה רבה, continue on pages 3-9.)

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, oseh feleh.

“Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!”

The redeemed sang a new song for You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yimlokh l'olam va-ed.

“Adonai shall reign throughout all time.”

Rock of Israel, arise to Israel's defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, *Adonai Tz'va-ot*. Praised are You Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Ḥol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 129.

(On Hoshana Rabbah, continue on pages 3-9.)

עמידה – שחרית לשבת

אֲדַנִּי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.
אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ
מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 116.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and שמיני עצרת, some add: מוֹרִיד הַטֶּל.*

 **SHAHARIT AMIDAH FOR SHABBAT**

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 116.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה — שחרית לשבת (כולל אמהות)

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ. :

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רְחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֶּלֶל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

On שבת שובה:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפֹקֵד שְׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח שמיני עזרת until:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלֶךְ
מְמִית וּמְחַיֶּה וּמְצַמְחֵם יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on next page.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

Silent recitation continues on page 117.

**Between פסח and עזרת שמיני עזרת, some add: מוריד הטל.*



SHAḤARIT AMIDAH FOR SHABBAT

(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

**Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.*

קדושה 

When the עמידה is chanted by the Hazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, כְּפָתוּב עַל יַד נְבִיאָךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמִּיעִים קוֹל, מְתַנַּשְׂאִים
לְעֵמֶת שְׂרָפִים, לְעֵמֶתְם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ
לָךְ. מְתִי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתְךָ, כַּדְּבַר הָאָמוּר בְּשִׁירֵי
עֲנָה, עַל יְדֵי דוֹד מְשִׁיחַ צְדָקָה.

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

 **KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

**On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

וּשְׂמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ, כִּי עָבַד נְאֻמָּן קָרְאֵת לוֹ.
 בְּלִיל תְּפֹאֲרֵת בְּרֵאשׁוֹ נִתְּתָה,
 בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
 וּשְׁנֵי לִוְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
 וּכְתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרְתָם בְּרִית עוֹלָם.
 בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

וְלֹא נִתְּתוּ, יְהוָה אֱלֹהֵינוּ, לְגוֹיֵי הָאָרְצוֹת,
 וְלֹא הִנְחַלְתוּ, מִלְּכָנוּ, לְעוֹבְדֵי פְסִילִים,
 וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרָלִים,
 כִּי לְיִשְׂרָאֵל עִמָּךְ נִתְּתוּ בְּאַהֲבָה,
 לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ.
 עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
 וְהַשְּׁבִיעִי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ,
 חֲמִדַּת יָמִים אוֹתוֹ קָרְאֵת,
 זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
 שְׂבַעְנוּ מִטוֹבְךָ וּשְׁמַחְנוּ בִישׁוּעָתְךָ,
 וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
 וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ,
 וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

Moses rejoiced at the gift of his destiny
when You declared him a faithful servant,
adorning him with splendor
as he stood in Your presence atop Mount Sinai.
Two tablets of stone did he bring down,
inscribed with Shabbat observance.
And thus is it written in Your Torah:

The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
through all generations.
It is a sign between Me and the people Israel for all time,
that in six days Adonai made the heavens and the earth,
and on the seventh day, ceased from work and rested.

You have not granted this day, Adonai our God,
to other peoples of the world, nor have You granted it,
our Sovereign, as a heritage to idolaters.
Nor do others share in its rest,
for You have given Shabbat in love to Your people Israel,
the descendants of Jacob whom You have chosen.
May the people who revere the seventh day
find satisfaction and delight in Your generosity.
You have chosen the seventh day and made it holy,
declaring it most precious,
a day recalling the work of creation.

Our God and God of our ancestors,
find favor in our Shabbat rest.
Instill in us the holiness of Your mitzvot
and let Your Torah be our portion.
Fill our lives with Your goodness,
and gladden us with Your triumph.
Cleanse our hearts so that we might serve You faithfully.
Lovingly and willingly, Adonai our God,
grant that we inherit Your holy Shabbat,
so that the people Israel, who hallow Your name,
will always find rest on this day.
Praised are You Adonai, who hallows Shabbat.

רצה יהוה אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

שבת חול המועד and ראש חודש On

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משית בנדוד עבדה, וזכרון רושלים עיר קדשה, וזכרון כל-עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

ראש החודש הזה. :ראש חודש On

חג הסוכות הזה. :סוכות On חג המצות הזה. :פסח On

זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחנונו ורחם עלינו והושיענו כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובה לציון ברחמים.
ברוך אתה יהוה הממחזיר שכירתו לציון.

When the Hazzan recites מודים, the congregation continues silently:

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו אלהי כל-בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחייטנו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גליותינו לחצרות קדשה, לשמור חקיה ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידיך ועל נשמותינו הפקודות לך, ועל נסיך שבכל-יום עמנו ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיך, מעולם קוינו לך.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Shabbat Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

חנכה On:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלָחֳמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְנַתֵּהוּ בְּיַיִחְנֵן כַּהֵן גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתְךָ
וּלְהַעֲבִירם מִחֻקֵי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בַּעַת צָרָתָם, רַבֵּת אֶת־רִיבָם, דָּגַת אֶת־דִּינָם, נִקְמַת אֶת־נַקְמָתָם,
מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וּטְמָאִים בְּיַד
טְהוּרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלֵךְ
עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפְרָקָן כַּהֵיּוֹם הַזֶּה, וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ
אֶת־הַיְכָלְךָ, וְטִהְרוּ אֶת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.

וְעַל כָּלֵם יִתְבַרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד.

שבת שובה On:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמְתָּ, הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ
וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

Hazzan adds:

אֱלֹהֵינוּ וְאַלֹהֵי אַבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
כַּהֲנָיִם, עִם קְדוּשָׁךָ, כְּאָמֹר:

Congregation:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.

May Adonai show you favor
and be gracious to you. Ken y'hi ratzon.

May Adonai show you kindness
and grant you peace. Ken y'hi ratzon.

May this be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
 פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוּה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשְׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשִׁלּוּמָךְ. * בְּרוּךְ אַתָּה יְהוּה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
 בְּשְׁלוֹם.

**On שבת טובה, substitute the following:*

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וּנְכַתֵּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה
 יְהוּה עֹשֵׂה הַשְּׁלוֹם.

*The Hazzan's chanting of the עמידה ends here.
 The silent recitation of the עמידה concludes with
 a personal prayer.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מְרַע וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תְּרִדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה
 הִפֵּר עֲצָתָם וְקָלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמָךְ, עֲשֵׂה
 לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ,
 לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי. יְהִיו לְרִצּוֹן
 אֱמִרֵי־פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגוֹאֲלִי. עֲשֵׂה
 שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

An alternative concluding prayer

זַכְּנֵי לְשִׁמְחָה וְחֵרוֹת שָׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת
 בְּאֵמַת. זַכְּנֵי שְׂלָא יַעֲלָה עַל לְבִי עַצְבוֹת בְּיוֹם שַׁבָּת קֹדֶשׁ.
 שְׂמַח נַפֵּשׁ מְשֻׂרְתָךְ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֶשָּׂא. עֲזָרְנִי
 לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְּׂמִיחָה שָׁל שַׁבָּת
 לְשִׁשֶּׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֲרַח חַיִּים. שְׁבַע שְׂמִחוֹת
 אֶת־פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נִצַּח. יְהִיו לְרִצּוֹן אֱמִרֵי־פִי וְהִגְיוֹן
 לְבִי לְפָנֶיךָ יְהוּה צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
 יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

*Continue with קדיש שלם, page 138.
 (On שבת חול המועד, and חנוכה, ראש חודש,
 continue instead with הלל, page 133.)*

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

**On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 138.

(On Rosh Ḥodesh, Ḥanukkah, and Shabbat Ḥol Ha-mo'ed, continue instead with Hallel, page 133.)



A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

עמידה — שחרית ליום טוב 

אֲדַנִּי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מִלְךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם.
אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*On שמחת תורה and the first day of פסח:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מִלְךָ
מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל-יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

Silent recitation continues on page 125.

*Between שמעתי עזרת and פסח add: מוֹרִיד הַטֶּל.



SHAHARIT AMIDAH FOR FESTIVALS

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham. Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simhat Torah and the first day of Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 124.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

**Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה — שחרית ליום טוב (כולל אמהות)

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מִלֶּךָ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מְגַן
אַבְרָהָם וּפְקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On שמחת תורה and the first day of פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, טוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מִלֶּךָ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחֲיוֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 124.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

Silent recitation continues on page 125.

**Between שמעתי עזרת and פסח add: מוריד הגשם.*



SHAḤARIT AMIDAH FOR FESTIVALS (with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simḥat Torah and the first day of Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

**Between Pesah and Sh'mini Atzeret, some add: You cause the dew to fall.*

קדושה 

When the עמידה is chanted by the Hazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשִׁמֵי
מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אִז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים, לְעַמַּתְם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַפִּים אֲנִיחֵנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיַמֵּינוּ לְעוֹלָם וְעַד תִּשְׁכַּח.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח
נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתְךָ, כַּדָּבָר הָאָמּוֹר בְּשִׁירֵי
עֲנָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה.

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּנָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ נִקְדִישׁ.
וְשַׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד, כִּי אֵל מְלֶכֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

 **KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

אָתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

וּתְתַן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁפָתוֹת לְמִנוּחָה ו)
מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֶת־יּוֹם (הַשַּׁבָּת
הַזֶּה וְאֶת־יּוֹם)

On סוכות:

חַג הַסְּפֹת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On פסח:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ,

On שבועות:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתָנוּ,

(בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ, וְזָכוֹן אֲבוֹתֵינוּ,
וְזָכוֹן מְשִׁיחַ בְּנ־דָּוִד עַבְדְּךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזָכוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

On סוכות:

בְּיוֹם חַג הַסְּפֹת הַזֶּה. בְּיוֹם הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה.

On פסח:

בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. בְּיוֹם חַג הַשְּׁבָעוֹת הַזֶּה.

זָכָרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אָתָּה.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

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

a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

והשיאנו יהוה אֱלֹהֵינו אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלוֹם,
 לְשִׂמְחָה וְלִשְׁשׂוֹן, בְּאֶשֶׁר רָצִיתָ וְאִמְרַתְּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
 חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְטַהַר
 לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה
 וּבְרַצוֹן) בְּשִׂמְחָה וּבִשְׁשׂוֹן (שֶׁבֶת וּמוֹעֲדֵי קִדְּשָׁךְ, וְיִשְׁמְחוּ
 בְךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ
 (הַשֶּׁבֶת וְיִשְׂרָאֵל וְהַזְּמַנִּים).

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתְךָ, וְהִשֵּׁב אֶת-
 הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, וְתִפְלְתֵם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן,
 וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

*When the Hazzan recites
 מוֹדִים, the congregation
 continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה
 הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ אֱלֹהֵי כָל-בֶּשֶׂר,
 יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
 הַגְּדוֹל וְהַקְּדוֹשׁ, עַל
 שֶׁחֵיִיתָנוּ וְקִיַּמְתָּנוּ. בֵּן
 תַּחֲנִינוּ וְתַקִּימֵנוּ, וְתִאֲסֹף
 גְּלוּיֹתֵינוּ לְחִצְרוֹת קִדְּשָׁךְ,
 לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
 שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן
 יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיךָ שְׁבָכְל־יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׁבָכְל־עֵת, עָרֵב וְבָקֵר וְצַהֲרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מֵעוֹלָם קוִינֵנוּ לָךְ.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

וְעַל בָּלֶם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תְּמִיד לְעוֹלָם וָעֶד.
 וְכָל הַחַיִּים יִזְדוּקָה סְלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל
 יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ
 וּלְךָ נֶאֱדָה לְהוֹדוֹת.

Hazzan adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
 הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבַדְךָ, הַאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
 כְּהֹנִים, עִם קְדוּשָׁה, בְּאֲמֹר:

Congregation:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ. בֵּן יְהִי רְצוֹן.
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. בֵּן יְהִי רְצוֹן.
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. בֵּן יְהִי רְצוֹן.

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
 פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שַׁעַר
 בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
 בְּשְׁלוֹם.

The Hazzan's chanting of the עמידה ends here.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפְרָ לְכֹל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ,
לִמְעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי. יִהְיוּ לְרִצּוֹן
אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יִהְיֶה צוּרִי וְגוֹאֲלִי. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמַחָה שְׂאִין לְפָנָיו עֲצָבוֹת, זְכַנִּי
לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֶׁת יוֹם טוֹב בְּשִׂמְחָה וְחֵדוּהָ.
יִשְׂאוּ וְיִשְׂמְחוּ בְּךָ כָּל-מְבַקְשֶׁיךָ. תֵּאִיר לִי וּתְלַמְּדֵנִי לְהַפְּךָ
יְגוֹן וְאֲנַחָה לְשִׂמְחָה, שְׂהֵה תְּרַחֲקוֹת מִמֶּךָ בְּאֵה לָנוּ עַל יְדֵי
הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי.
יִהְיוּ לְרִצּוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יִהְיֶה צוּרִי וְגוֹאֲלִי.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הלל begins on page 133.

An introduction to הלל is on page 132.

When סוכות falls on a weekday, we continue with
נטילת לולב, page 131.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

Hallel begins on page 133.

An introduction to Hallel is on page 132.

When Sukkot falls on a weekday, we continue with N'tilat Lulav, page 131.



A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

this Festival of Sukkot, season of our rejoicing,

this Festival of Sh'mini Atzeret, season of our rejoicing,

this Feast of Matzah, season of our liberation,

this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Our God, our ancestors' God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, soar and unfold, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace

on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us, O our God, our Guardian, tender and gentle; our eyes look toward You always.

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

*For Sukkot when it falls on a weekday
(The lulav and etrog are not used on Shabbat.)*

“...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days” (Leviticus 23:40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) facing down.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לֹולָב.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to take the *lulav*.

*Each year the following is recited upon taking
the lulav for the first time:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְיָמֵן הַזֶּה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-hecheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us,
and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

Hallel is recited on Sukkot (including Ḥol Ha-mo'ed, the intermediate days), Sh'mini Atzeret, Simḥat Torah, Pesah, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut (Israel Independence Day), and also, in some congregations, on Yom Y'rushalayim.

On Sukkot, the lulav and etrog are held as Hallel is recited (except on Shabbat). During the chanting of "Hodu" (page 136), and "Ana" and "Hodu" (page 137), they are waved (forward, right, back, left, up, and down) — first by the Ḥazzan, then by the congregation.

On Rosh Ḥodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Ḥatzi Hallel (Partial-Hallel). When Shabbat Ḥanukkah coincides with Rosh Ḥodesh, the full Hallel is recited.

It is likely that Psalms 113 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

Hallel begins on page 133.

Hazzan, then Congregation:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְא אֶת־הַהֵלֵל.

תהלים קי"ג

הַלְלוּיָהּ.

הֵלְלוּ, עַבְדֵי יְהוָה, הֵלְלוּ אֶת־שֵׁם יְהוָה.
יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמְזֹרַח־שֶׁמֶשׁ עַד מְבוֹאוֹ מִהַלֵּל שֵׁם יְהוָה.
רָם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי בִיהוּה אֱלֹהֵינוּ, הַמְגַבִּיהֵי לְשָׁבַת,
הַמְשַׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.
□ מְקִימֵי מַעֲפָר דָּל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן,
לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שְׂמֹחָה.
הַלְלוּיָהּ.

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לֵעֹז.
הַיְתָה יְהוּדָה לְקִדְּשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
הַיִּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן.
□ מֵהֶלֶךְ הַיִּם כִּי תִנוּס, הַיַּרְדֵּן תִּסַּב לְאַחֹר.
הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי־צֹאן.
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב,
הַהֹפְכֵי הַצּוֹר אֶגַם מַיִם, חֹלְמֵי־שׁ לְמַעַיְנוֹ־מַיִם.



HALLEL

Reader, then Congregation:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to recite Hallel.

PSALM 113

Halleluyah! Praise Adonai.

*Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.*

From east to west, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

*Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?*

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

*God settles a barren woman in her home,
a mother happy with children. Halleluyah!*

PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God's holy one; Israel, God's domain.

*The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.*

O sea, why did you flee? Jordan, why did you retreat?
Mountains, why leap like rams; and hills, like lambs?

*Even the earth trembled at Adonai's presence,
at the presence of Jacob's God
who turns rock into pools of water; flint, into fountains.*

The following passage is omitted on ראש חודש
and the last six days of פסח.

תהלים קט"ו: א'-ו"א
 לֹא לָנוּ יְהוָה, לֹא-לָנוּ,
 כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל חֶסֶדְךָ עַל אֲמֹתֶךָ.
 לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הָנָא אֱלֹהֵיהֶם.
 וְאֵלֵהֵינוּ בְּשִׁמְךָ, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
 עֲצִיבֵיהֶם כְּסָף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
 פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
 אַזְנוֹתֵיהֶם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיחוּ.
 יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ,
 לֹא יִהְיוּ בְּגִרוֹנָם.
 כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַ בָּהֶם.
 □ יִשְׂרָאֵל בְּטֶחַ בִּיהוָה, עֲזָרָם וּמִגְנָם הוּא.
 בֵּית אֶהְרֹן בְּטַחוּ בִּיהוָה, עֲזָרָם וּמִגְנָם הוּא.
 יִרְאֵי יְהוָה בְּטַחוּ בִּיהוָה, עֲזָרָם וּמִגְנָם הוּא.

תהלים קט"ו: ו"ב-י"ח
 יְהוָה זָכְרָנוּ יְבָרֵךְ,
 יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל,
 יְבָרֵךְ אֶת-בֵּית אֶהְרֹן.
 יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטַנִּים עִם הַגְּדֹלִים.
 יִסֵּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם לִיהוָה, עֲשֵׂה שְׁמִים וְאָרֶץ.
 □ הַשְּׁמַיִם שְׁמִים לִיהוָה,
 וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
 לֹא הַמֵּתִים יִהְלְלוּ יְהוָה
 וְלֹא כָל-יִרְדֵי דוּמָה.
 וְאַנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם.
 הַלְלוּיָהּ.

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

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

*Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.*

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

*They have ears and cannot hear,
a nose and cannot smell.
They have hands and cannot feel,
feet and cannot walk.*

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

*Let the House of Israel trust in Adonai;
God is their help and their shield.*

Let the House of Aaron trust in Adonai;
God is their help and their shield.

*Let those who revere God trust in Adonai;
God is their help and their shield.*

PSALM 115:12-18

Adonai remembers us with blessing;
God will bless the House of Israel.

*God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.*

May Adonai increase your blessings,
yours and your children's.
May you be blessed by Adonai,
Maker of heaven and earth.

*The heavens belong to Adonai;
the earth God has entrusted to mortals.*

The dead cannot praise Adonai,
nor can those who go down into silence.

*But we shall praise Adonai now and forever.
Halleluyah!*

The following passage is omitted on ראש חודש
and the last six days of פסח.

תהלים קט"ז: א'-ו"א

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֲבַל־מָוֶת
וּמִצְרֵי שְׂאוֹל מִצְאוּנֵי,
צָרָה וַיְגוֹן אֶמְצָא.
וּבִשֵׁם יְהוָה אֶקְרָא,
אָנָּה יְהוָה מִלְטָה נַפְשִׁי.
חֲנוּן יְהוָה וְצַדִּיק, וְאלֹהֵינוּ מֵרַחֵם.
שֹׁמֵר פְּתָאִים יְהוָה, דְּלוֹתַי וְלִי יְהוֹשִׁיעַ.
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עַלְיִכִּי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינַי מִן דְּמָעָה,
אֶת־רַגְלִי מִדְּחַי.
□ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרַתִּי בַחֲפוּזִי, כָּל־הָאָדָם כֹּזֵב.

תהלים קט"ז: י"ב-י"ט

מָה אֲשִׁיב לַיהוָה כָּל־תַּגְּמוֹלוֹהֵי עָלַי.
כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשֵׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יִקַּר בְּעֵינַי יְהוָה הַמְּוֹתָה לַחֲסִידָיו.
אָנָּה יְהוָה כִּי אֲנִי עֲבָדְךָ
אֲנִי עֲבָדְךָ בְּוַחֲלָתְךָ,
פִּתְחַת לְמוֹסְרֵי.
□ לָךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשֵׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָא לְכָל־עַמּוֹ.
בַּחֲצֵרוֹת בֵּית יְהוָה בְּתוֹכִי יְרוֹשָׁלָּיִם.
הַלְלוּהָ.

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

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

*The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.*

I called on Adonai;
I prayed that God would save me.

*Gracious is Adonai, and kind.
Our God is compassionate.*

Adonai protects the simple;
I was brought low and God saved me.

*Be at ease once again, my soul,
for Adonai has dealt kindly with you.*

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

*I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!*

PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

*I will raise the cup of deliverance,
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.*

Grievous in Adonai's sight
is the death of the faithful.

*I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.*

I will honor my vows to Adonai
in the presence of all His people,

*in the courts of the House of Adonai,
in the midst of Jerusalem. Halleluyah!*

תהלים קי"ז

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם, שְׁבַחְוְהוּ כָּל־הָאֲמִיּוֹם.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאָמַת יְהוָה לְעוֹלָם. הִלְלוּיָהּ.

תהלים קי"ח: א'-כ'

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 הַמַּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַמְּרוֹחַב יָהּ.
יְהוָה לִי, לֹא אִירָא, מִהַ יַּעֲשֶׂה לִּי אָדָם.
יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֲרָאָה בְּשׁוֹנְאֵי.
טוֹב לַחֲסוֹת בִּיהוָה מִבְּטָח בְּאָדָם.
טוֹב לַחֲסוֹת בִּיהוָה מִבְּטָח בַּנְּדִיבִים.
כָּל־גּוֹיִם סִבְּבוֹנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
סִבּוֹנִי גַם סִבְּבוֹנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
סִבּוֹנִי כַדְבָּרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יְהוָה כִּי אֲמִילָם.
דַּחַח דְּחִיתַנִּי לַנֶּפֶל, וַיְהוָה עֲזָרַנִּי.
עָזִי וְזִמְרַת יְהוָה, וַיְהִי־לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֶהְ לִי צְדִיקִים,
יְמִין יְהוָה עָשָׂה חַיִּל.
יְמִין יְהוָה רֹמְמָה, יְמִין יְהוָה עָשָׂה חַיִּל.
לֹא־אָמוֹת כִּי־אֶחָדָה, וְאֶסְפֵּר מַעֲשֵׂי יְהוָה.
יִסֹר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.
□ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אֲבֹא־בָם, אוֹדָה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

PSALM 117

Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20

Hodu ladonai ki tov, ki l'olam hasdo.

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare:
God's love endures forever.

In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

*With Adonai at my side, best help of all,
I will yet see the fall of my foes.*

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

*Though all nations surrounded me,
in Adonai's name I overcame them.*

Though they surrounded and encircled me,
in Adonai's name I overcame them.

*Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai's name I overcame them.*

Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

*The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."*

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

*Open for me the gates of triumph,
that I may enter to praise Adonai.*

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

תהלים קי"ח: כ"א-כ"ט
 אֹדְרָה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
 אָבֵן מֵאֲסוּי הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמְחָה בּוֹ.

The Hazzan chants each phrase, which is then repeated by the congregation.

אָנָּא יְהוָה הוֹשִׁיעָה נָּא. אָנָּא יְהוָה הוֹשִׁיעָה נָּא.
 אָנָּא יְהוָה הַצְּלִיחָה נָּא. אָנָּא יְהוָה הַצְּלִיחָה נָּא.

Each of the following four verses is recited twice.

בְּרוּךְ הָבֵא בְּשֵׁם יְהוָה, בְּרִכְנוּכֶם מִבֵּית יְהוָה.
 אֵל יְהוָה וַיֵּאָר לָנוּ,
 אֶסְרוּ-חַג בְּעַבְתֵּים עַד קָרְנוֹת הַמִּזְבֵּחַ.
 אֵלֵי אֲתָהּ וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמֶךָ.
 הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ, כָּל-מַעֲשֵׂיךָ, וַחֲסִידֶיךָ, צְדִיקִים
 עוֹשֵׂי רְצוֹנֶךָ, וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וַיְבָרְכוּ,
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ
 אֶת-שִׁמְךָ מִלְּכָנוּ. □ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נְאֻה
 לְזִמֹּר, כִּי מֵעוֹלָם עַד עוֹלָם אֲתָהּ אֵל. בְּרוּךְ אַתָּה יְהוָה,
 מִלֶּךְ מְהֻלָּל בַּתְּשׁוּבָה.

On טוכות, congregations that include הושענות here continue on page 200.

PSALM 118:21-29

I praise You for having answered me;
You have become my deliverance.

*The stone rejected by the builders
has become the cornerstone.*

This is the doing of Adonai;
it is marvelous in our sight.

*This is the day Adonai has made;
let us exult and rejoice in it.*

*The Reader recites each of the next two lines,
which is then repeated by the congregation.*

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Ana Adonai hoshi'ah na. Ana Adonai hatzliḥah na.

Blessed are all who come in the name of Adonai;
we bless you from the House of Adonai.

*Adonai is God who has given us light;
wreath the festive procession with myrtle
as it proceeds to the corners of the altar.*

You are my God, and I praise You;
You are my God, and I exalt You.

*Acclaim Adonai, for God is good;
God's love endures forever.*

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praised are You Adonai, Sovereign acclaimed with songs of praise.

*On Sukkot, Congregations that include Hoshanot here
continue on page 200.*

קדיש שלם 

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

Hazzan:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָא
מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**On* לְעֵלָא לְעֵלָא מְכָל-בְּרַכָּתָא וְשִׁירָתָא: שבת שובה

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Some congregations chant אנעים ומירות, page 185.

On שמחת תורה, continue with הקפות, page 213.

*On the first day of שבועות, Akdamut, page 222-225,
is recited immediately before the reading from the Torah.*



KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

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

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Some congregations chant An'im Z'mirot, page 185.

On Simhat Torah, continue on page 213.

*On the first day of Shavuot, Akdamut, pages 222-225,
is recited immediately before the reading from the Torah.*

סדר קריאת התורה

אֵין כְּמוֹף בְּאֵלֵהִים אֲדָנִי, וְאֵין כְּמַעֲשֵׂיהָ.
מְלֻכּוּתָהּ מְלֻכּוּת כָּל-עוֹלָמִים, וּמְשַׁלְתָּהּ בְּכָל-דּוֹר וְדוֹר.
יְהוּדָה מֶלֶךְ, יְהוּדָה מֶלֶךְ, יְהוּדָה מֶלֶךְ, יְהוּדָה מֶלֶךְ לְעוֹלָם וָעֶד.
יְהוּדָה עָז לְעַמּוֹ יִתֵּן, יְהוּדָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.
אֲב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנָהּ אֶת-צִיּוֹן,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָהּ לְבַד בְּטַחְנוּ, מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנֹסֵעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוּדָה וַיִּפְצוּ אֵיבֵיהָ, וַיִּנְסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְהוּדָה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנִּתְּנָה תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

On

זוהר, פרשת ויקהל

בְּרִיךְ שְׁמֵהּ דְמַרְא עֲלָמָא, בְּרִיךְ כְּתִרָה וְאַתְרָהּ. יְהֵא רְעוּתָהּ
עִם עַמְּךָ יִשְׂרָאֵל לְעָלָם, וּפְרָקוּן יְמִינָהּ אַחֲזִי לְעַמְּךָ בְּבֵית
מִקְדָּשְׁךָ, וְלֹאֲמִטוּי לָנָא מְטוּב נְהוּרָה וְלִקְבֵּל צְלוּתָנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמָה דְתוֹרִיהָ לָן חֲזִין בְּטִיבוּתָא,
וְלֵהוּי אָנָּא פְקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחָם עָלֵי, וְלִמְנַטְר
יְתִי וְיַת כָּל-דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אֲנַתְּ הוּא וְזֵן לְכָלֵּא
וּמְפָרְנִס לְכָלֵּא. אֲנַתְּ הוּא שְׁלִיט עַל כָּלֵּא. אֲנַתְּ הוּא
דְשְׁלִיט עַל מְלֻכְיָא, וּמְלֻכּוּתָא דִּילָךְ הִיא.

TORAH SERVICE

Ein kamokha va-elohim Adonai, v'ein k'ma'asekha.
Malkhut'kha malkhut kol olamim,
u-memshalt'kha b'khol dor va-dor.

Adonai melekh, Adonai malakh,
Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Av ha-rahamim heitivah virtzon'kha et Tziyon,
tivneh homot Y'rushalayim.

Ki v'kha l'vad batahnu, Melekh el ram v'nisa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting; Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust, Sovereign — exalted, eternal God.

We rise as the Ark is opened.

Va-y'hi binso'a ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.

Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.

Praised is God who gave the Torah to Israel in holiness.

On Shabbat:

ZOHAR, Parashat Vayakhel

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

אָנָא עבדא דְקדְשָא בְרִיךְ הוּא, דְסַגְדָנָא קָמָה וּמְקָמִי
 דִּיקָר אורֵיתָה בְכַל־עֵדָן וְעֵדָן. לֹא עַל אָנָשׁ רַחֲצָנָא, וְלֹא
 עַל בַּר אֱלֹהִין סְמִכְנָא, אֶלָּא בְּאֵלֶּהָא דְשִׁמְיָא, דְּהוּא
 אֱלֹהָא קָשׁוּט, וְאורֵיתָה קָשׁוּט, וּנְבִיאֵוּהִי קָשׁוּט, וּמְסַגָּא
 לְמַעַבְד טְבוּן וּקְשׁוּט.

□ בַּה אָנָא רַחֵץ וּלְשִׁמָּה קְדִישָׁא יִקְרָא אָנָא אָמַר
 תְּשַׁבְּחֵן. יְהֵא רַעְוָא קְדָמָךְ דִּתְפַתַּח לְבִי בְּאורֵיתָא, וְתִשְׁלִים
 מִשְׁאַלִּין דְּלְבִי וְלְבָא דְכַל־עַמָּךְ יִשְׂרָאֵל, לְטַב וּלְחַיִּין
 וּלְשָׁלָם. אָמֵן.

On (שבת excluding) יום טוב:

These verses are recited three times.

יְהוּה יְהוּה, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת,
 נִצַּר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקָּה.

Private meditation

רְבוּנוּ שֶׁל עוֹלָם, מֵלֵא מִשְׁאַלוֹת לְבִי לְטוֹבָה, וְהִפַּק רְצוֹנִי וְתֵן
 לִי שְׂאֵלְתִי, וְזַכְּוִי (וְאֶת־אִשְׁתִּי / וְאֶת־בְּעָלִי / וְאֶת־בְּנִי / וְאֶת־הוֹרִי)
 וְאֶת־כָּל־בְּנֵי בֵיתִי לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִי שָׁלָם. וּמְלַטְנוּ מִיַּצָּר
 הָרַע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְזַכְּוִנוּ כְּדִי שְׁתַּשְׂרֶה שְׂכִינְתְּךָ
 עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה, וְיִתְקַים בְּנוּ מִקְרָא
 שְׁפָתוֹב: וְנַחֵה עָלֵינוּ רוּחַ יְהוּה, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה
 וּגְבוּרָה, רוּחַ דַּעַת וְיִרְאַת יְהוּה. וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה
 אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שְׁתַּזַּכְּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים
 בְּעֵינֶיךָ, וְלִלְכֵת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ, וְקַדְשָׁנוּ בְּמִצְוֹתֶיךָ, כְּדִי
 שְׁנִזְכֶּה לְחַיִּים טוֹבִים וְאַרְפִּים וּלְחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ
 מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת לְבָא לְעוֹלָם.
 וְהַבּוֹטַח בִּיהוּה חֶסֶד יְסוּבְּבָנוּ. אָמֵן.

יְהִיו לְרְצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
 יְהוּה צוּרִי וְגוֹאֲלִי.

This verse is recited three times.

וְאַנִּי תְּפִלְתִּי לָךְ יְהוּה עֵת רְצוֹן,
 אֱלֹהִים בָּרַב חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust; unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

Bei ana raḥetz, v'lishmei kadisha yakira ana eimar tushb'han.
Y'hei ra'ava kodamakh d'tiftah libi b'oraita,
v'tashlim mish'alim d'libi v'liba d'khol amakh Yisra-el,
l'tav ul'hayin v'lishlam. Amen.

On Festivals (excluding Shabbat):

Adonai Adonai El raḥum v'hanun,
erekh apayim v'rav ḥesed ve'emet, notzer ḥesed la'alafim,
nosei avon va-fesha v'hata-ah v'nakeh.

Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Private meditation

Fulfill the worthy wishes of my heart, Adonai; grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulse, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing deeds that are good in Your sight, walking in paths of honesty. Instill in us the holiness of Your mitzvot, that we may be worthy of a long and happy life, as well as life eternal. Guard us from evil deeds and evil times that threaten the world. May all who trust in Adonai be embraced by lovingkindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Va-ani t'filati l'kha Adonai et ratzon,
Elohim b'rov ḥasdekha aneni be-emet yish-ekha.

I offer my prayer to You, Adonai, at this time of grace.
In Your abundant mercy answer me with Your saving truth.

The ארון הקודש is taken from the ספר תורה.

Hazzan, then congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

On שמחת תורה and הושענא רבה:

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Hazzan:

גְּדִלוֹ לַיהוָה אֲתִי, וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו.

As the ספר תורה is carried in procession,

the Hazzan and congregation chant:

לֵךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת

וְהַנְּצַח וְהַהוֹד,

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,

לֵךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קְדָשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

אֵב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֵּר בְּרִית אֵיתָנִים, וַיְצִיל
נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וַיַּגְעַר בַּיָּצָר הָרַע מִן הַנְּשׂוֹאִים,
וַיַּחֲוֶן אוֹתָנוּ לַפְּלִטָה עוֹלָמִים, וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה
יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וַיַּעֲזוֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל-הַחוֹסִים בוֹ, וְנֹאמַר אָמֵן.

הַכֹּל הָבוּ גְדֹל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה.

(פִּהֶן, קָרַב. יַעֲמֹד _____ בֵּן _____ הַכֹּהֵן.)

(בַּת פִּהֶן, קָרְבִי. תַעֲמֹד _____ בַּת _____ הַכֹּהֵן.)

(יַעֲמֹד _____ בֵּן _____, רֵאשׁוֹן.)

(תַעֲמֹד _____ בַּת _____, רֵאשׁוֹן.)

בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם.

The Sefer Torah is taken from the Ark.

Reader, then congregation:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

Ehad Eloheinu, gadol Adonenu, kadosh sh'mo.

Unique is our God, supreme our Ruler, holy in spirit.

On Hoshana Rabbah and Simhat Torah:

Ehad Eloheinu, gadol Adonenu, kadosh v'nora sh'mo.

Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet

v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz,

l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai Eloheinu

v'hish-tahavu la-hadom raglav, kadosh hu.

Rom'mu Adonai Eloheinu v'hish-tahavu l'har kodsho,

ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai; worship God, who is holy. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):

May God help, save, and shield all who trust in Him. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward.*) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem hayim kulkhem hayom.

You who remain steadfast to Adonai your God have been sustained to this day.

Each congregant receiving an עליה recites these ברכות.

Before the Reading:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

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

After the Reading:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

ברכת הגומל

B'rakhah recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth)

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּבִּים טוֹבוֹת, שְׂגַמְלָנִי כָּל־טוֹב.**

Barukh atah Adonai, Eloheinu melekh ha-olam
ha-gomel l'hayavim tovot, she-g'malani kol tov.

Congregation responds:

**מִי שְׂגַמְלָךְ (שְׂגַמְלָךְ / שְׂגַמְלָכֶם) כָּל־טוֹב,
הוּא יְגַמְלָךְ (יְגַמְלָךְ / יְגַמְלָכֶם) כָּל־טוֹב סְלָה.**

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.

In many congregations, one of the following ברכות is recited by parents of a מצוה בר/בת:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
א. שֶׂהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַיְּהוּה.**

For a boy: **ב. שְׂפָטְרָנִי / שְׂפָטְרָנוּ מֵעַנְשׂוֹ שֶׁל זֶה.**

For a girl: **שְׂפָטְרָנִי / שְׂפָטְרָנוּ מֵעַנְשֵׁה שֶׁל זוּ.**

Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

Bar'khu et Adonai ha-m'vorakh.

Congregation responds:

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

Congregant repeats above response, then continues:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher bahar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the Reading:

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'hayeit olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
choosing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.



BIRKAT HA-GOMEL

Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

May God who has been gracious to you
continue to favor you with all that is good.

*In many congregations, one of the following b'rakhot
is recited by parents of a Bar/Bat Mitzvah:*

Barukh atah Adonai, Eloheinu melekh ha-olam,

1. she-he'eyanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

2. (she-p'tarani/she-p'taranu) me-onsho shel zeh/me-onshah shel zo.

Praised is the One who has brought us to this time
when our child assumes the obligation of mitzvot.

מי שברך 

For those called to the תורה

A male:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את _____ בן _____ שְעֵלָה הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה (וְלְכַבוֹד הַשָּׁבֶת / וְלְכַבוֹד הַרְגָל). הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ וְאֶת-כָּל-מְשַׁחָתוֹ, וְיִשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל-מַעֲשֵׂה יָדָיו (וְיִזְכֶּה לַעֲלוֹת לַרְגֵל) עִם כָּל-יִשְׂרָאֵל אַחִיו, וְנֹאמַר אָמֵן.

A female:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את _____ בַת _____ שְעֵלְתָה הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה (וְלְכַבוֹד הַשָּׁבֶת / וְלְכַבוֹד הַרְגָל). הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָהּ וְאֶת-כָּל-מְשַׁחָתָהּ, וְיִשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל-מַעֲשֵׂה יָדֶיהָ (וְתִזְכֶּה לַעֲלוֹת לַרְגֵל) עִם כָּל-יִשְׂרָאֵל אַחֶיהָ, וְנֹאמַר אָמֵן.

Plural:

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך (את _____ וְאֶת _____ , וְאֶת-כָּל-הַקְרוּאִים) אֲשֶׁר עָלוּ הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה (וְלְכַבוֹד הַשָּׁבֶת / וְלְכַבוֹד הַרְגָל). הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת-מְשַׁחוֹתָם, וְיִשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל-מַעֲשֵׂה יָדֵיהֶם (וְיִזְכְּוּ לַעֲלוֹת לַרְגֵל) עִם כָּל-יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

For those about to be married

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך אֶת-הַחַתָּן _____ בן _____ , וְאֶת-הַכַּלָּה _____ בַת _____ , אֲשֶׁר בְּקִרְוֵב יִכְנָסוּ לַחֲפָה, (וְעֵלָה / וְעֵלְתָה / וְעָלוּ) הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה (וְלְכַבוֹד הַשָּׁבֶת / וְלְכַבוֹד הַרְגָל). הַקְדוּשׁ בְּרוּךְ הוּא יְדַרְיֵכֶם לְבָנוֹת בֵּית בְּיִשְׂרָאֵל אֲשֶׁר בוֹ יִשְׁכְּנוּ אַהֲבָה וְאַחֻדָה, וְשְׁלוֹם וְרַעוּת, וְיִשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל-מַעֲשֵׂה יָדֵיהֶם, וְנֹאמַר אָמֵן.

 **MI SHE-BERAKH**

For those called to the Torah

A male:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival*.) together with our fellow Jews everywhere. And let us say: Amen.

A female:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival*.) together with our fellow Jews everywhere. And let us say: Amen.

Plural:

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (_____ and _____ and/ all those) who have been called to the Torah with reverence for God, the Torah, and Shabbat / *and the Festival*. May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (*with the privilege of going up to Jerusalem for the Festival*.) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Ḥatan _____ and the Kallah _____, soon to be joined under the ḥuppah, who has/have been called to the Torah with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

בר מצוה

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה,
 הוא יברך את- _____ בן _____ שהגיע למצוות, ועלה
 לכבוד המקום ולכבוד התורה (ולכבוד השבת / ולכבוד הרגל).
 הקדוש ברוך הוא ישמרהו ויחיהו, ויכונן את- לבו להיות שלם עם
 יהוה אלהיו, להגות בתורתו, ללכת בדרךיו, ולשמור מצוותיו,
 וישלח ברכה והצלחה בכל מעשה ידיו. יהי רצון שיזכו הוריו
 לגדלו לתורה ולחפה ולמעשים טובים, וימצא חן ושכל טוב
 בעיני אלהים ואדם. ונאמר אמן.

בת מצוה

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה,
 הוא יברך את- _____ בת _____ שהגיעה למצוות,
 ועלתה לכבוד המקום ולכבוד התורה (ולכבוד השבת / ולכבוד
 הרגל). הקדוש ברוך הוא ישמרה ויחיה, ויכונן את- לבה להיות
 שלמה עם יהוה אלהיה, להגות בתורתו, ללכת בדרךיו, ולשמור
 מצוותיו, וישלח ברכה והצלחה בכל מעשה ידיה. יהי רצון שיזכו
 הוריה לגדלה לתורה ולחפה ולמעשים טובים, ותמצא חן ושכל
 טוב בעיני אלהים ואדם. ונאמר אמן.

For one who is ill

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה,

Male:

הוא יברך וירפא את- החולה _____ בן _____ . הקדוש ברוך
 הוא ימלא רחמים עליו להחזיקו ולרפאותו, וישלח לו מהרה

Female:

הוא יברך וירפא את- החולה _____ בת _____ . הקדוש ברוך
 הוא ימלא רחמים עליה להחזיקה ולרפאותה, וישלח לה מהרה

For all who are ill:

הוא יברך וירפא את- _____ , (ואת- כל החולים בקהילה קדושה
 _____ . הקדוש ברוך הוא ימלא רחמים עליהם להחזיקם
 ולרפאותם, וישלח להם מהרה

רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, בתוך
 שאר חולי ישראל, (שבת היא / יום טוב הוא) מלועוק ורפואה
 קרובה לבוא, השתא בעגלה ובזמן קריב, ונאמר אמן.

For a Bar Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/*and the Festival*. May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God's ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For one who is ill

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

Male:

bring blessing and healing to _____. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

Female:

bring blessing and healing to _____. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

For all who are ill:

bring blessing and healing to (_____, and) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,

together with all others who are ill. And although Shabbat/Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

For the well-being of a mother after childbirth

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האִשָּׁה היולֶדֶת _____ בת _____, וְאֶת־(בְּנֵה הַנוֹלָד / בְּתֵה הַנוֹלָדָה) לָהּ בְּמִזְל טוֹב. בְּשֹׁכֵר זֶה הַקְּדוּשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוּתָהּ, לְהַחֲזִיקָהּ וּלְהַחֲיוּתָהּ, וְיִשְׁלַח לָהּ רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, בְּתוֹךְ שָׁאַר חוּלֵי יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

For the parents of a newborn daughter

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האִשָּׁה היולֶדֶת _____ בת _____, וְאֶת־בְּעֵלָהּ _____ בֶּן _____, וְאֶת־בָּתָם הַנוֹלָדָה לָהֶם בְּמִזְל טוֹב. וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל _____ בת _____. יְהִי רְצוֹן שְׂיִזְכּוּ הוֹרֵיהָ לְגִדְלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן.

For the mother of a newborn daughter

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האִשָּׁה היולֶדֶת _____ בת _____, וְאֶת־בָּתָהּ הַנוֹלָדָה לָהּ בְּמִזְל טוֹב. וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל _____ בת _____. יְהִי רְצוֹן (שְׂתִזְכֶּה אִמָּהּ / שְׂיִזְכּוּ הוֹרֵיהָ) לְגִדְלָהּ לְתוֹרָה וּלְחוּפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן.

For the parents of a newborn son
(ברית מילה *The son is named at the*)

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האִשָּׁה היולֶדֶת _____ בת _____, וְאֶת־בְּעֵלָהּ _____ בֶּן _____, וְאֶת־בָּנָם הַנוֹלָד לָהֶם בְּמִזְל טוֹב. יְהִי רְצוֹן שְׂיִזְכּוּ הוֹרֵיוֹ לְגִדְלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן.

For the mother of a newborn son

מי שברך אבותינו, אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, הוא יברך את־האִשָּׁה היולֶדֶת _____ בת _____, וְאֶת בְּנֵה הַנוֹלָד לָהּ בְּמִזְל טוֹב. יְהִי רְצוֹן (שְׂתִזְכֶּה אִמּוֹ / שְׂיִזְכּוּ הוֹרֵיוֹ) לְגִדְלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן.

For the well-being of a mother after childbirth

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as _____. May these parents be privileged to raise their daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as _____. May she be privileged to raise her daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son

(The son is named at the Brit Milah.)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

*Before Maftir is called, חצי קדיש is recited.
(When we read from two ספרי תורה, both are placed
on the Reader's desk for the chanting of חצי קדיש ואמרו אמן.)*

Hazzan:

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא *לְעֵלָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

*לְעֵלָא לְעֵלָא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה *On*

ספר תורה are called to raise and tie the גולל and מגביה The

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

(On הושענא רבה continue on page 153.)

הפטרה before the ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת. בְּרוּךְ אַתָּה
יְהוָה הַבוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנְבִיאֵי הָאֵמֶת וְצִדִּיק.

Before Maftir is called, Hatzit Kaddish is recited.

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Reader and Congregation:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almay.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

The Sefer Torah is raised.

V'zot ha-Torah asher sahm Mosheh lifnei b'nai Yisra-el,
al pi Adonai, b'yad Mosheh.

This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On Hoshana Rabbah, continue on page 153.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe, appointing devoted prophets, and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

הפטרה after the ברכות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל-הָעוֹלָמִים,
צַדִּיק בְּכָל-הַדְּרוֹת, הָאֵל הַנְּאֻמָּן הַאוֹמֵר וְעוֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם, שְׁפַל-דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמַן אַתָּה
הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד מִדְּבָרֶיךָ
אֲחוּר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמִיחָנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וַיְגַל לְבָנוּ, עַל כְּסֹאוֹ
לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ, כִּי
בְּשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה מֶגֶן דָּוִד.

On (שבת חול המועד פסח שבת):

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת
הַזֶּה שְׁנַתָּת לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁה וְלִמְנוּחָה, לְכָבוֹד
וְלִתְפָאֲרָת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

On (שבת חול המועד סוכות יום טוב):

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)

On שמחת תורה and שמיני עצרת:

וְעַל יוֹם הַשְּׁמִינִי, חַג הַעֲצֵרַת הַזֶּה

On סוכות:

וְעַל יוֹם חַג הַסֻּכּוֹת הַזֶּה

On שבועות:

וְעַל יוֹם חַג הַשְּׁבָעוֹת הַזֶּה

On פסח:

וְעַל יוֹם חַג הַמִּצּוֹת הַזֶּה

שְׁנַתָּת לָנוּ יְהוָה אֱלֹהֵינוּ (לְקִדְשָׁה וְלִמְנוּחָה) לְשִׁשּׁוֹן וּלְשִׂמְחָה,
לְכָבוֹד וְלִתְפָאֲרָת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְהוָה מְקַדֵּשׁ (הַשַּׁבָּת ו)יִשְׂרָאֵל וְהַזְּמָנִים.

B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Ḥol Ha-mo'ed Pesah):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festivals (including Shabbat Ḥol Ha-mo'ed Sukkot):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this (*Shabbat and for this*)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

You have given us (*for holiness and rest,*) for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (*Shabbat and*) the people Israel and the Festivals.

The following two passages are recited only on שבת.

A prayer for the congregation

יְקוּם פְּרָקָן מִן שְׁמַיָא, חָנָא וְחֻסְדָא וְרַחֲמֵי וְחַיֵי אַרְיֵי וּמְזוּנֵי רְוִיחֵי, וְסִיעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוֹפָא וְנְהוּרָא מְעַלְיָא, וְרַעָא חֲזָא וְקִימָא, וְרַעָא דֵי לֹא יִפְסֵק וְדֵי לֹא יִבְטֵל מִפְתָּגְמֵי אוּרִיָתָא, לְכַל-קְהָלָא קְדִישָא הַדִּין, רַבְרַבִּיא עִם זְעַרְיָא טַפְלָא וְנִשְׂיָא. מַלְכָא דְעֵלְמָא יִבְרַךְ יִתְכוּן, יִפִּישׁ חַיִּיכוּן וְיִסְגָא יוֹמִיכוּן וְיִתֵּן אַרְכָא לְשַׁנִּיכוּן, וְתַתְּפָרְקוּן וְתַשְׁתַּזְבוּן מִן כָּל-עֵקָא וּמִן כָּל-מַרְעִין בִּישִׁין. מָרְן דֵי בְשְׁמַיָא יְהֵא בְסַעֲדָכוּן כָּל-זְמַן וְעַד, וְנֹאמַר אָמֵן.

A prayer for those who serve the community

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אֲבָרְהֵם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ אֶת-כָּל-הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל-קְהֵלוֹת הַקְּדוֹשׁ, הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם, וּמֵי שְׁמֵיחֵדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה, וּמֵי שְׂבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל, וּמֵי שְׁנוֹתָנִים נֵר לְמָאוֹר וְיֵינן לְקְדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוּרְחִים וְצִדְקָה לְעֵנִיִּים, וְכֹל-מֵי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאֻמוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל-מַחֲלָה וְיִרְפָּא לְכָל-גּוֹפֵם וְיִסְלַח לְכָל-עוֹנָם, וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

A prayer for our country

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת-תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמְמִשְׁלָתָהּ. הֲרַק אֶת-בְּרַכְתְּךָ עַל הָאֶרֶץ הַזֹּאת, עַל רֵאשָׁה, שׁוֹפְטִיָּה וּפְקִידֵיָּהּ הָעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאֻמוּנָה. הוֹרֵם מַחְקֵי תוֹרָתְךָ, הַבִּינֵם מִשְׁפָּטֵי צִדְקָךָ לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוּהָ, אֲשֶׁר וְחִפְּשׁ כָּל-הַיָּמִים. אָנָּא יְהוּה אֱלֹהֵי הַרְוַחוֹת לְכָל-בְּשָׂר, שְׁלַח רוּחְךָ עַל כָּל-תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקַר מַלְכָם שְׁנֵאָה וְאַיְבָהּ, קִנְאָה וְתַחְרוּת, וְטַע בֵּין בְּנֵי הָאֻמוֹת וְהָאֻמוֹנוֹת הַשּׁוֹנֹת הַשּׁוֹכְנִים בָּהּ, אֲהַבָּה וְאַחֲוָה, שְׁלוֹם וְרַעוּת. וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שְׁתֵּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל-יּוֹשְׁבֵי תְּבֵל, וְתִשְׂרָה בֵּינֵיהֶם רַעוּת וְחָרוּת, וְקִיָּם בְּמִהְרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כוֹלֵם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד גְּדוּלָם, וְנֹאמַר אָמֵן.

The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: Amen.

A prayer for the State of Israel

אֲבִינוּ שְׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל,
 רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הִגֵּן עָלֶיךָ בְּאַבְרַת חֶסֶדְךָ, וּפְרַשׁ
 עָלֶיךָ סֶבֶת שְׁלוֹמְךָ. וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּהּ
 וְיִועֲצִיָּהּ, וְתִקְנֶנּוּ בְעֵצָה טוֹבָה מִלְּפָנֶיךָ. חִזַּק אֶת־יְדֵי מְגִי אֶרֶץ
 קְדְשֵׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֵטְרַת נֶצְחוֹן תַּעֲטֶרם.
 וְנַתַּת שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמֵר אָמֵן.

A prayer for peace

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שֶׁתְּבַטֵּל מַלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם
 וְתִשְׁכֵּין שְׁלוֹם בְּעוֹלָם
 וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יִכְיֶירוּ וְיִדְעוּ בְּלִי־יוֹשְׁבֵי תְּבֵל
 שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמַחְלָקַת
 וְלֹא בְּשִׁבִיל שְׂנְאָה וְקִנְאָה וְקִנְתוּר וּשְׁפִיכוֹת דָּמִים.
 רַק בָּאנוּ לְעוֹלָם כְּדִי לְהַפִּיר אוֹתָךְ, תַּתְּבַרֵּךְ לְנֶצְחָה.

וּבְכֵן תִּרְחַם עָלֵינוּ וּיקָים בָּנוּ מְקָרָא שְׁכָתוֹב:
 וְנַתַּתִּי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מַחְרִיד
 וְהִשְׁבַּתִּי חִיָּה רְעָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֹר בְּאַרְצְכֶם.
 וַיִּגַּל כְּפִיָם מִשְׁפָּט, וְצַדִּיקָה כְּנָחַל אִיתָן.
 כִּי מִלְּאָה הָאֶרֶץ דַּעָה אֶת־יְהוָה כְּפִיָם לִיָם מְכֻסִּים.

A personal meditation

אֲבִינוּ מִלְּכָנוּ, אֲדוֹן הַשְּׁלוֹם, עֲזָרְנוּ וְהוֹשִׁיעֵנו שְׁנוֹזְכָה תְּמִיד
 לְאַחוֹז בְּמִדַּת הַשְּׁלוֹם. וְיִהְיֶה שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין
 אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׁוֹם מַחְלָקַת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי.
 אַתָּה עוֹשֶׂה שְׁלוֹם בְּמִרוֹמֶיךָ. כֵּן תִּמְשִׁיף שְׁלוֹם עָלֵינוּ וְעַל
 כָּל־הָעוֹלָם כְּלוּ, נִתְקָרֵב אֵלֶיךָ וּלְתוֹרַתְךָ בְּאַמֶּת, וְנַעֲשֶׂה
 כְּלָנוּ אֶגְדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. אֲדוֹן הַשְּׁלוֹם,
 בְּרַכְנוּ בְּשְׁלוֹם. אָמֵן.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your 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. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

ברכת החודש 

Recited on שבת מברכים החודש

It is customary to stand during this prayer.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
 שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
 וְתִתֵּן לָנוּ חַיִּים אֲרָכִים, חַיִּים שֶׁל שְׁלוֹם,
 חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
 חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצֻמוֹת,
 חַיִּים שֶׁיֵּשׁ בָּהֶם יְרֵאת שָׁמַיִם וְיְרֵאת חֶטָּא,
 חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וְכִלְמָה,
 חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד,
 חַיִּים שֶׁתְּהֵא בְנוֹ אֶהְבֵּת תּוֹרָה וְיְרֵאת שָׁמַיִם,
 חַיִּים שֶׁיִּמְלְאוּ מִשְׁאֲלוֹת לְבָבוֹ לְטוֹבָה, אָמֵן סְלָה.

The Hazzan holds the ספר תורה while continuing:

מִי שֶׁעָשָׂה נְסִים לְאַבוֹתֵינוּ וְגַאֵל אוֹתָם מֵעַבְדוֹת לְחֵרוֹת,
 הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֹב, וְיִקְבֹּץ נְדָחֵינוּ מֵאַרְבַּע כְּנָפוֹת
 הָאָרֶץ, חֲבֵרִים כָּל־יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

רֵאשׁ חֹדֶשׁ _____ יְהִיָּה בְיוֹם _____
 הַבָּא עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats these two lines, then continues:

יְחַדְּשֵׁהוּ הַקְּדוֹשׁ בְּרוּךְ הוּא עֲלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
 לְחַיִּים וּלְשְׁלוֹם, (אָמֵן)
 לְשִׁשׁוֹן וּלְשִׁמְחָה, (אָמֵן)
 לְיִשׁוּעָה וּלְנַחֲמָה, וְנֹאמֵר אָמֵן.

This passage is then repeated by the Hazzan.

 ANNOUNCING THE NEW MONTH

Recited on the Shabbat before Rosh Hodesh

It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations
will be fulfilled. Amen.

The Reader holds the Sefer Torah while continuing:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues:

May the Holy One bless this new month
for us and for all His people, the House of Israel,
with life and peace,
joy and gladness,
deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is recited. Some congregations include it during any period when Taḥanun is recited on weekdays (for a list of these dates, see page 239), while others recite it only on the Shabbat before Rosh Ḥodesh Sivan, Tisha B'av, or Yom Ha-shoah.

אב הרחמים, שוכן מרומים, ברחמי העצומים הוא יפקוד ברחמים החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאהבים והנעמים בחייהם, ובמותם לא נפרדו. מנשרים קלו, מאריות גברו, לעשות רצון קונם וחפץ צורם. זכרם אלהינו לטובה עם שאר צדיקי עולם, ויקום נקמת דם עבדיו השפוף, בפתוב בתורת משה איש האלהים: הרנינו גוים עמו, כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך הנביאים פתוב לאמר: ונקיתי דמם לא נקיתי, ויהוה שכן בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם, יודע בגוים לעינינו נקמת דם עבדיך השפוף. □ ואומר: כי דורש דמים אותם זכר, לא שכח צעקת עניים.

אשרי 

תהלים פ"ד:ה', קמ"ד:ט"ו

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שככה לו, אשרי העם שיהוה אלהיו.

תהלים קמ"ה, קט"ו:י"ח

תהלה לדוד.
ארוממך אלהי המלך, ואברכה שמך לעולם ועד.
בכל-יום אברכה, ואהללה שמך לעולם ועד.
גדול יהוה ומהלל מאד, ולגדלתו אין חקר.
דור לדור ישבח מעשיך, וגבורתיך יגידו.

A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazi liturgy in the twelfth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sanctified God's name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with sublime compassion the pious, the good, and the innocent; the holy communities who laid down their lives in the sanctification of God's name. Beloved and beautiful in their lives, in their death they were not parted. They were swifter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render retribution for His servants' blood that has been shed, as it is written in the Torah of Moses, man of God: "Acclaim God's people, O nations, for God will avenge the blood of His servants, render retribution to His foes, and cleanse His people's land." And by Your servant, the prophet Joel, it is written: "Though I cleanse them, I shall not cleanse them in regard to their bloodshed; and Adonai dwells in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble."



ASHREI

PSALM 84:5; 144:15

What happiness to be in Your house,
to sing Your praise, to belong to Your people!

What happiness to worship God!

PSALM 145; 115:18

My God, my Guide, I will praise You always.
Day after day will I extol You.

*God is infinite and awesome,
beyond all praise and all description.*

Age after age Your works are praised,
Your power is felt, Your deeds are lauded.

הַדָּר כְּבוֹד הַדָּרָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשֵׁיחָה.
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֵאֱמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.
זָכַר רַב־טוֹבָה יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפָּיִם וְגִדְל־חֶסֶד.
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִזְדוּקֶה יְהוָה כָּל־מַעֲשָׂיָה, וְחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וְגִבוּרָתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו.
קְרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
□ תְּהִלַּת יְהוָה יִדְבַר־פִּי,
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
וְאֲנַחְנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

*I too am touched by Your glory,
the wonders of Your creation.*

Some may speak of You only in awe,
but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving,
good to everyone, compassionate to all creatures.

*May all Your children be worthy of You.
May all who claim to love You be a blessing.*

May they honor Your sovereignty by declaring Your power,
by showing the splendor of Godliness.

*Your realm is the unbounded cosmos;
Your reign endures throughout eternity.*

God upholds all who falter,
and lifts up all the downtrodden.

*All eyes must look to You with hope;
satisfy our needs in due time.*

Your hand is always ready to fill all life with joy.
You are just in every way, loving in every gesture.

*You are near to all who call upon You,
to all who call upon You with integrity.*

May God always hear the prayer of the pious,
always answer their pleas, come to their aid.

*May God guard every loving soul,
and destroy all wickedness.*

May my own lips utter God's praise;
may all people worship God always.

May all of us praise God now and forever. Halleluyah!

החזרת ספר תורה 

We rise as the הקודש is opened.

Hazzan:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֲרָץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ,
תַּהֲלֶה לְכָל־חֲסִידָיו, לְבַנֵּי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

On שבת:

תהלים כ"ט

מְזֻמּוֹר לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם,
אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בַּבַּחַח, קוֹל יְהוָה בַּהֲדָר.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקְדִם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן־רֶאֱמִים.
קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ,
קוֹל יְהוָה יַחִיל מִדְּבָר,
יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלִיל אֵילוֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.
יְהוָה לְמַבּוֹל יֹשֵׁב, וַיִּשָּׁב יְהוָה מִלֶּקֶח לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵּךְ אֶת־עַמּוֹ בְּשָׁלוֹם.


RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.

Praise Adonai, for God is unique, exalted.

Hodo al erez v'shamayim, va-yarem keren l'amo,
t'hilah l'khol ḥasiday, liv'nei Yisra-el am k'rovo. Halleluyah!

God's glory encompasses heaven and earth. God exalts and extols His faithful, the people Israel who are close to Him. Halleluyah!

On Shabbat:

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Siryon to leap like a ram. The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

Mizmor l'David.

Havu ladonai b'nai elim, havu ladonai kavod va-oz.

Havu ladonai k'vod sh'mo,

hishtaḥavu ladonai b'hadrat kodesh.

Kol Adonai al ha-mayim, Eil ha-kavod hir'im,

Adonai al mayim rabim.

Kol Adonai ba-ko-aḥ, kol Adonai be-hadar.

Kol Adonai shover arazim,

va-y'shaber Adonai et arzei ha'vanon.

Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven r'eymim.

Kol Adonai ḥotzev lahavot esh, kol Adonai yaḥil midbar,

yaḥil Adonai midbar kadesh.

Kol Adonai y'holel ayalot,

va-yehesof y'arot, u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeshev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

On weekdays:

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאֲרֶץ וּמְלוֹאָהּ, תִּבְלַל וַיִּשְׁבִּי בָהּ.
 כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ.
 מִי יַעֲלֶה בְּהַר יְהוּדָה, וּמִי יִקּוּם בְּמִקְוֵי קָדְשׁוֹ.
 נָקִי כַפַּיִם וּבֵר לֵבָב,
 אֲשֶׁר לֹא נִשְׂא לִשְׂוֵא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה.
 יֵשָׂא בִרְכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל.
 זֶה דֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פָנָיִךְ יַעֲקֹב, סֵלָה.
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
 וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
 מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה.
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
 וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
 יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

The ארון הקודש is placed in the ספר תורה.

וּבִנְחָה יֹאמֵר: שׁוֹבָה יְהוָה רַבּוֹת אֶלְפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנּוּחֹתֶיךָ, אֶתָּה וְאַרְוֶן עִנְיָךְ.
 כִּהְנִיף יִלְבָּשׁוּ-צִדְקָךְ, וַחֲסִידֶיךָ יִרְנְנוּ.
 בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֵל תִּשָּׁב פָּנֵי מְשִׁיחֶךָ.
 □ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.
 עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֵׁר.
 דִּרְכֶיהָ דְרָכֵי-נְעִים, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
 הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

(On אשרי, continue with הושענא רבה 226.)

On weekdays:

PSALM 24

A Song of David. The earth and its grandeur belong to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths, nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? *Adonai Tz'va-ot* is the glorious Sovereign.

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families
of the people Israel.

*Return, Adonai, to Your sanctuary,
You and Your glorious Ark.*

Let Your *Kohanim* be clothed in triumph,
let Your faithful sing for joy.

*For the sake of David, Your servant,
do not reject Your anointed.*

Precious teaching do I give you:
Never forsake My Torah.

*It is a tree of life for those who grasp it,
and all who uphold it are blessed.*

Its ways are pleasant, and all its paths are peace.

*Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.*

Etz ḥayim hi la-maḥazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai e-lekha v'nashuva,
ḥadesh yameinu k'kedem.

חצי קדיש

Hazzan:

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, בְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

**On לעלא לעלא מכל-ברכתא ושירתא: שבת שובה*

On שבת, continue on page 156a or 156b (with אמדות) through page 161.

On יום טוב and on שבת ראש חודש (including הושענא רבה and שבת חול המועד), continue on page 166a or 166b (with אמדות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say "Modim anahnu lakh (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

MUSAF SERVICE



HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayā.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Hodesh and on Festivals (including Shabbat Hol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this “double measure” has become the symbol of Shabbat itself, expressed in spiritual imagery (our “additional soul”), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

עמידה – מוסף לשבת

כי שם יהוה אקרא, הבו גרל לאלהינו.
אדני, שפתי תפתח ופי יגיד תהלתך.

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם
אלהי יצחק ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים וקונה הכל, וזוכר חסדי אבות
ומביא גואל לבני בניהם למען שמו באהבה.

On שבת שובה:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענה אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה יהוה מגן אברהם.
אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

**From שמיני עזרת until פסח:*

משיב הרוח ומוריד הגשם.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך
נופלים ורופא חולים ומתיר אסורים, ומקים אמונתו
לישני עפר. מי כמותך בעל גבורות ומי דומה לך, מלך
ממית ומחיה ומצמיח ישועה.

On שבת שובה:

מי כמותך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.
ברוך אתה יהוה מחיה המתים.

When the עמידה is recited aloud, continue on page 157.

אתה קדוש ושמה קדוש, וקדושים בכל-יום יהללוך סלה.
**ברוך אתה יהוה האל הקדוש.

***On שבת שובה:*

ברוך אתה יהוה המלך הקדוש.

Silent recitation continues on page 158.

**From שמיני עזרת to פסח, some add: מוריד הטל.*

 **MUSAF AMIDAH FOR SHABBAT**

When I call upon Adonai, proclaim glory to our God!

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.

Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.

Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?

In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה – מוסף לשבת (כולל אמהות)

כי שם יהוה אקרא, הבו גרל לאלהינו.
 אדני, שפתי תפתח ופי יגיד תהלתך.

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם
 אלהי יצחק ואלהי יעקב, אלהי שרה אלהי רבקה
 אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא,
 אל עליון, גומל חסדים טובים וקונה הפל, וזוכר חסדי
 אבות ומביא גואל לבני בניהם למען שמו באהבה.

On שבת שובה:

זכרנו לחיים, מלך חפץ בחיים,
 וכתבנו בספר החיים, למענה אלהים חיים.

מלך עוזר ופוקד ומושיע ומגן.
 ברוך אתה יהוה מגן אברהם ופקד שרה.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

**From פסח שמיני עזרת until*

משיב הרוח ומוריד הגשם.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך
 נופלים ורופא חולים ומתיר אסורים, ומקים אמונתו
 לישני עפר. מי כמותך בעל גבורות ומי דומה לך, מלך
 מרמית ומחיה ומצמיח ישועה.

On שבת שובה:

מי כמותך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.
 ברוך אתה יהוה מחיה המתים.

When the עמידה is recited aloud, continue on page 157.

אתה קדוש ושמך קדוש, וקדושים בכל-יום יהללוך סלה.
 **ברוך אתה יהוה האל הקדוש.

***On שבת שובה:*

ברוך אתה יהוה המלך הקדוש.

Silent recitation continues on page 158.

**From פסח to שמיני עזרת, some add: מוריד הטל.*

 **MUSAF AMIDAH FOR SHABBAT**
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and
Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious deeds
of our ancestors and will send a redeemer to their children's
children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.

Holy are You and holy is Your name. Holy are those who
praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

קדושה 

When the עמידה is chanted by the Hazzan, קדושה is added.

נְעִרִיצָה וְנִקְדִישָׁה בְּסוּד שְׁיִת שְׂרָפֵי קֹדֶשׁ הַמְּקַדִּישִׁים שְׁמֹה
בְּקֹדֶשׁ, בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה: אֵיזֶה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֹן עִם הַמְּיַחֲדִים שְׁמוֹ עָרַב
וְבִקֵּר בְּכָל־יּוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנו,
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים.

אָנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח וְנִצְחִים קִדְשָׁתָהּ נִקְדִישׁ.
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "Kadosh (Holy)," literally lifting our praise "toward singing seraphim."

 **KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

And thus sang the psalmist:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, Your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.

**On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

*For an alternative that omits mention of the sacrifices,
continue at the bottom of the page.*

תִּכְנַת שַׁבַּת רְצִיַת קַרְבָּנוֹתֶיהָ, צְוִיַת פְּרוּשֵׁיהָ עִם סְדוּרֵי
נִסְכֶיהָ. מְעַנְיָהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְדֻלָּה בְּחָרוּ. אִזּוּ מְסִינֵי נְצֻטּוּ עָלֶיהָ
וְתִצְוֶה יִהוּדָה אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קַרְבָּן מוֹסֵף שַׁבַּת
כְּרָאוּי.

יְהִי רְצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ
בְּגְבוּלָנוּ, שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיהָ אֶת־קַרְבָּנוֹתֶיהֶם,
תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהַלְכָתָם, וְאֶת־מוֹסֵף יוֹם
הַשַּׁבַּת הַזֶּה עָשׂוּ וְהַקְרִיבוּ לְפָנֶיהָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנָהּ
כְּפָתוּב בְּתוֹרָתָהּ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמוֹר:

במדבר כ"ח:ט-י'

וּבַיּוֹם הַשַּׁבַּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים
סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ. עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ עַל
עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

Alternative selection

תִּכְנַת שַׁבַּת רְצִיַת קְדוּשָׁתָהּ, צְוִיַת פְּרוּשֵׁיהָ עִם סְדוּרֵי
נוֹסְחָתָהּ. מְעַנְיָהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְדֻלָּה בְּחָרוּ. אִזּוּ מְסִינֵי נְצֻטּוּ עָלֶיהָ
וְתִצְוֶה לְעַבְדְּךָ בִּירוּשָׁלַיִם עִירְךָ בַּיּוֹם שַׁבַּת קֹדֶשׁ עַל הַר
קֹדֶשׁךָ.

יְהִי רְצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ,
וְלֹא יִשְׁמַע עוֹד חֶמֶס בְּאַרְצֵנוּ, שֶׁד וְשֹׁבֵר בְּגְבוּלָנוּ. וְשָׁם
נַעֲבְדְּךָ בְּאַהֲבָה וּבִירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנוֹת.

*For an alternative that omits mention of sacrifices,
continue at the bottom of the page.*

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection—————

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

*Other interpretive English meditations may be found
on pages 162-164.*

וְשִׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנָג. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׁבַעְנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָּׁה, וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבַּת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשָּׁב אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקַּבַּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Hazzan recites מוּדִים, the congregation continues silently:

מוּדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל-בָּשָׂר, יוֹצֵרָנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהִחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנִינוּ וְתִקְיָמָנוּ, וְתִאֲסוֹף גְּלוּתֵינוּ לְחַצְרוֹת קְדֻשָּׁה, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנָה, וְלַעֲבֹדְךָ בְּלִבְּב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוּדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוּדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעָנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָּךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נְסִיךָ שְׁבַכְל-יוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל-עֵת, עָרַב וּבָקַר וְצִהָרִים. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיָנוּ לָּךְ.

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

חוכה On:

על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשפיקם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את-ריבם, הנת את-דינם, נקמת את-נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בנך לרביר ביתך ופנו את-היכלך, וטהרו את-מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד.

שבת שובה On:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאַמְתָּ, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֶךָ נָא הַהוֹדוֹת.

Hazzan adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבָרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֵנִים, עִם קְדוּשָׁךָ, כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יֵשֵׁא יְהוָה פָּנָיו אֵלֶיךָ וַיֵּשֶׂם לְךָ שְׁלוֹם.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you.

Ken y'hi ratzon.

May Adonai show you favor

and be gracious to you.

Ken y'hi ratzon.

May Adonai show you kindness

and grant you peace.

Ken y'hi ratzon.

May this be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
 פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוּדָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבַרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשִׁלּוּמָךְ. * בְּרוּךְ אַתָּה יְהוָה הַמְּבַרֵּךְ אֶת־עַמּוֹ יִשְׂרָאֵל
 בְּשְׁלוֹם.

**On שבת טובה, substitute the following:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה
 יְהוָה עֹשֶׂה הַשְׁלוֹם.

The Hazzan's chanting of the עמידה ends here.

*The silent recitation of the עמידה concludes with
 a personal prayer.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
 וּבְמִצּוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה
 לְמַעַן יִמְיִנָּה, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִיו לְרִצּוֹן
 אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה
 שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֻלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
 בִּירָאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדֻמְנִיּוֹת.

An alternative concluding prayer

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוּדָה אֱלֹהֵי, שְׁתַּפְּתַח לִי שְׁעָרֵי תוֹרָה,
 שְׁעָרֵי אַהֲבָה וְאַחוּהָ, שְׁעָרֵי שְׁלוֹם וְרַעוּת. שׁוֹשׁ אֲשִׁישׁ
 בִּיהוּדָה, תִּגַּל נַפְשִׁי בְּאֱלֹהֵי. וְגַלְתִּי בִירוּשָׁלַיִם וּשְׁתִּי בְעַמִּי.
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Continue with קדיש שלם, page 181.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

**On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalem, page 181.



A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

I

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

II

Shabbat celebrates the world's creation.
On Shabbat we attest that God is Creator;
Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness.
Be open to joy with both body and soul;
Blessed are those who make Shabbat a delight.

Shabbat is a foretaste of future redemption.
Rejoice in Shabbat, inherit God's holy mountain;
Blessed are those who will sing in God's Temple.
The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace;
May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat,
As we praise our Creator for the gift of Shabbat.

III

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

IV

To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty,
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty;
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history,
Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit,
The joys of the good,
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence.
God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion
As we praise our Creator for the holiness of Shabbat.

Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

עמידה—מוסף ליום טוב ולשבת ראש חודש

On פסח and the first day of שמני עצרת, the Hazzan's recitation begins with טל or גשם
page 217.

פִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאַלְהֵינוּ.
אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.

אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח שמני עצרת until:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 167.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

On שבת ראש חודש, the silent recitation of the עמידה continues on page 168.

On יום טוב, the silent recitation of the עמידה continues on page 170.

**From פסח to סוכות, some add: מוֹרִיד הַטֶּל.*

 **MUSAF AMIDAH FOR FESTIVALS
and SHABBAT ROSH ḤODESH**

*On Sh'mini Atzeret and the first day of Pesah,
the Reader's recitation begins with Geshem or Tal,
page 217.*

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great, mighty,
awesome, exalted God who bestows lovingkindness, Creator of
all. You remember the pious deeds of our ancestors and will
send a redeemer to their children's children because of Your
loving nature. You are the Sovereign who helps and saves and
shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance. Faithful are You in giving life to
the dead. Praised are You Adonai, Master of life and death.


When the Amidah is chanted aloud, continue on page 167.

Holy are You and holy is Your name. Holy are those who
praise You each day. Praised are You Adonai, holy God.

*On Shabbat Rosh Ḥodesh, the silent recitation
of the Amidah continues on page 168.*

*On Festivals, the silent recitation of the Amidah
continues on page 170.*

**From Pesah to Sukkot, some add: You cause the dew to fall.*

עמידה— מוסף ליום טוב 
ולשבת ראש חודש (כולל אמהות)

On פסח and the first day of שמני עצרת,
the Hazzan's recitation begins with טל or גשם
page 217.

פי שם יהוה אַקְרָא, הָבו גְדֹל לְאַלְהֵינוּ.
 אֲדַנִּי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהּ
 אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה
 אֱלֹהֵי רַחֵל וְאַלְהֵי לְאָה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר חֲסָדֵי
 אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
 מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן
 אֲבֹרָהּם וּפֹקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמני עצרת:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ
 לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
 מַמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחֲיוֹת
 מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחִיָּה הַמֵּתִים.


When the עמידה is chanted aloud, continue on page 167.

**אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
 בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.**

*On שבת ראש חודש, the silent recitation of the עמידה
 continues on page 168.*

*On יום טוב, the silent recitation of the עמידה
 continues on page 170.*

**From מוריד הטל. סוכות to פסח add:*

 **MUSAF AMIDAH FOR FESTIVALS**
and SHABBAT ROSH HODESH
(with Matriarchs)

*On Sh'mini Atzeret and the first day of Pesah,
the Reader's recitation begins with Geshem or Tal,
page 217.*

When I call upon Adonai, proclaim glory to our God!
Adoniai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious deeds
of our ancestors and will send a redeemer to their children's
children because of Your loving nature. You are the Sovereign
who helps and guards, saves and shields. Praised are You
Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance. Faithful are You in giving life to
the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 167.

Holy are You and holy is Your name. Holy are those who
praise You each day. Praised are You Adonai, holy God.

*On Shabbat Rosh Hodesh, the silent recitation
of the Amidah continues on page 168.*

*On Festivals, the silent recitation of the Amidah
continues on page 170.*

**From Pesah to Sukkot, some add: You cause the dew to fall.*

קדושה 

When the קדושה is chanted by the Hazzan, קדושה is added.

נְעַרִיצָה וְנִקְדִישָׁה בְּסוּד שְׁיַח שְׁרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמָהּ
בְּקֹדֶשׁ, בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה: אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב
וְבָקֵר בְּכָל־יוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

שְׂמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים:

אֲנִי יְהוָה אֱלֹהֵיכֶם.

On שבת ראש חודש and שבת חול המועד omit the following three lines:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדוֹנָנוּ, מֶה אֲדִיר שְׁמָהּ בְּכָל־הָאָרֶץ.
וְהִיא יְהוָה לְמִלָּה עַל כָּל־הָאָרֶץ, בְּיוֹם הַהוּא יְהִיָּה יְהוָה
אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:

יְמִלָּה יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַח נִצְחִים קְדֻשָּׁתָהּ נִקְדִּישׁ.
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יְמוּשׁ לְעוֹלָם וָעֵד, כִּי אֵל מְלָךְ
גְּדוֹל וְקְדוֹשׁ אֲתָהּ. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

On שבת ראש חודש, continue on page 168.

On יום טוב, continue on page 170.

 **KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy *Adonai Tz'va-ot*;
the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.
Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, morning and evening, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

*On Shabbat Ḥol Ha-mo'ed and Shabbat Rosh Ḥodesh,
omit the following three lines:*

Adonai, eternal, how magnificent Your name in all the world.
Adonai shall be acknowledged Ruler of all the earth. On that
day Adonai shall be One and His name One.

And thus sang the psalmist:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

On Shabbat Rosh Ḥodesh, continue on page 168.

On Festivals, continue on page 170.

לשבת ראש חודש:

אתה יצרת עולמך מקדם, כלית מלאכתך ביום השביעי. אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמה הגדול והקדוש עלינו קראת. ותתן לנו יהוה אלהינו, באהבה, שבתות למנוחה וראשי חודשים לכפרה. ולפי שחטאנו לפניך, אנחנו ואבותינו, חרבה עירנו ושם בית מקדשנו וגלה יקרנו, ונטל פבוד מבית חיינו, ואין אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הגדול והקדוש שנקרא שמה עליו, מפני היד שנשתלחה במקדשך.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, המשיב בנים לגבולם, שתעלנו בשמחה לארצנו ותטענו בגבולנו, ששם עשו אבותינו לפניך את קרבנותיהם, תמידים בסדרם ומוספים בהלכתם. ואת-מוסף יום השבת הזה ואת-מוסף יום ראש החדש הזה עשו והקריבו לפניך באהבה כמצות רצונך, ככתוב בתורתך, על ידי משה עבדך מפי כבודך פאמור:

במדבר כ"ח: ט'-י"א

וביום השבת, שני כבשים בני שנה תמימם, ושני עשרנים סלת מנחה בלולה בשמן ונספו. עלת שבת בשבתו, על עלת התמיד ונספה.

ובראשי חדשיכם תקריבו עלה ליהוה, פרים בני בקר שנים ואיל אחד, כבשים בני שנה שבעה, תמימם.

ומנחתם ונספיהם כמדבר, שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לכבש, ויין כנספו, ושעיר לכפר, ושני תמידים בהלכתם.

Continue with ישמרו, next page.

On Shabbat Rosh Hodesh:

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon Festivals for atonement. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifices, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-11

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

לשבת ראש חודש:

Alternative selection

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ,
וְלֹא יִשְׁמַע עוֹד חֲמֵס בְּאַרְצֵנוּ, שׂד וְשָׂר בְּגְבוּלָנוּ.

Continue here:

וְשִׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֻת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי
שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעֵי רְצִית בּוֹ
וְקַדְּשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קְרָאתָ, זְכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

During a leap year add the words in parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתְנוּ, וְחַדֵּשׁ עָלֵינוּ
בְּיוֹם הַשְּׁבֻת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה,
לְשִׂשׁוֹן וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנֹסָה וְלְכַלְכֵּלָה,
לְחַיִּים וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עוֹן (וְלְכַפֵּרַת
פָּשַׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחִרְתָּ מִכָּל־הָאֲמוֹת, וְשְׁבֻת
קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ, וְחֻקֵּי רְאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֻת וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת־
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאֵהָבָה תִּקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Continue on page 176.

On Shabbat Rosh Hodesh:

Alternative selection _____

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Continue here:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses.

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallows Shabbat, the people Israel, and the New Moon Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

Continue on page 176.

ליום טוב:

אֶתְּהָ בְּחֵרְתָנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִית בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשֵׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְּכָנוּ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לַמְנוּחָה ו) מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם (הַשְּׁבֻת הַזֶּה
וְאֶת־יּוֹם)

On סוכות:

חג הסוכות הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On שמחת תורה and שמיני עצרת:

הַשְּׂמִינִי, חַג הַעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On פסח:

חג המצות הַזֶּה, זְמַן חֲרוּתָנוּ,

On שבועות:

חג השבועות הַזֶּה, זְמַן מַתַּן תּוֹרָתָנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ.
וְאִין אֲנַחְנוּ יְכוּלִים לְעֵלוֹת וְלִרְאוֹת וְלִהְשַׁתַּחֲוֹת לְפָנֶיךָ,
וְלַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ, בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשֶׁךָ.
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי אַבוֹתֵינוּ, מִלֶּךְ
רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוֹלָם, שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל
מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מֵהֲרָה וְתִגְדֵּל כְּבוֹדוֹ.

On Festivals:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

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

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins were we exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance its glory.

ליום טוב:

אֲבִינוּ מִלְכָּנוּ גִּלְיָה כְבוֹד מְלֻכוֹתֶךָ עָלֵינוּ מְהֵרָה, וְהוֹפֵעַ
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם
וְנִפְּוֹצוֹתֵינוּ כְּנֶס מִיִּרְכַּת־אֲרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ
בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שְׁשָׂם
עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבָּנוֹתֵיהֶם, תְּמִידִים כְּסֻדְרָם
וּמוֹסָפִים כְּהִלְכָתָם.

וְאֶת־מוֹסֵף (יום השבת הַזֶּה וְאֶת־מוֹסֵף)

On סוכות:

יום חג הסוכות הַזֶּה

On שמחת תורה and שמיני עצרת:

יום השְּׁמִינִי, חג העֲצֵרֶת הַזֶּה

On פסח:

יום חג המצות הַזֶּה

On שבועות:

יום חג השִׁבְעוֹת הַזֶּה

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה, כְּכַתוּב
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר:

In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are recited here. These passages from the Torah are taken from the Maftir portion for each Festival. On all Festivals, the recitation concludes with the passage at the bottom of page 173. Unlike the other selections, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

On Festivals:

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passages on pages 172 and 173, from the Book of Numbers (Chapters 28 and 29), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and yearling lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.

ליום טוב:

On שבת:

וביום השַׁבָּת, שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרִים
 סֵלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן וְנִסְכוּ. עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ, עַל עֲלֵת
 הַתְּמִיד וְנִסְכָּהּ.

On the first two days of סוכות:

וּבַחֲמִשָּׁה עֶשֶׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם,
 כְּלִמְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְחַגְתֶּם חַג לַיהוָה שִׁבְעַת יָמִים.
 וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה
 עֶשֶׂר, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם
 וּמִנְחָתָם...

On the first day of סוכות:

וביום השְׁנִי, פָּרִים בְּנֵי בָקָר שְׁנָיִם עֶשֶׂר, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי
 שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...
 וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עֶשְׂתֵּי עֶשֶׂר, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

On the second day of סוכות:

וביום הַשְּׁלִישִׁי, פָּרִים עֶשְׂתֵּי עֶשֶׂר, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...
 וּבַיּוֹם הָרְבִיעִי, פָּרִים עֶשְׂרֵה, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

On the third day of סוכות:

וביום הָרְבִיעִי, פָּרִים עֶשְׂרֵה, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...
 וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תֵּשְׁעָה, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

On the fourth day of סוכות:

וביום הַחֲמִישִׁי, פָּרִים תֵּשְׁעָה, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...
 וּבַיּוֹם הַשְּׁשִׁי, פָּרִים שְׁמֹנֶה, אֵילִם שְׁנָיִם, כִּבָּשִׁים בְּנֵי שָׁנָה אַרְבָּעָה
 עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

On Festivals:*הושענא רבה On:*

וביום הששי, פרים שמנה, אילם שנים, כבשים בני שנה
 ארבעה עשר, תמימם. ומנחתם...
 וביום השביעי, פרים שבעה, אילם שנים, כבשים בני שנה
 ארבעה עשר, תמימם. ומנחתם...

שמחת תורה and שמיני עצרת On:

ביום השמיני, עצרת תהיה לכם, כל-מלאכת עבדה לא תעשו.
 והקרבתם עלה אשה ריח ניחח ליהוה, פר אחד, איל אחד,
 כבשים בני שנה שבעה, תמימם. ומנחתם...

פסח On the first two days of:

ובחודש הראשון, בארבעה עשר יום לחודש, פסח ליהוה.
 ובחמשה עשר יום לחודש הזה חג, שבעת ימים מצות יאכל.
 ביום הראשון מקרא קדש, כל-מלאכת עבדה לא תעשו.
 והקרבתם אשה עלה ליהוה, פרים בני בקר שנים ואיל אחד
 ושבעה כבשים בני שנה, תמימם יהיו לכם. ומנחתם...

פסח On all other days of:

והקרבתם אשה עלה ליהוה, פרים בני בקר שנים ואיל אחד
 ושבעה כבשים בני שנה, תמימם יהיו לכם. ומנחתם...

שבועות On:

וביום הבפורים, בהקריבכם מנחה חדשה ליהוה בשבעתיכם,
 מקרא קדש יהיה לכם. כל-מלאכת עבדה לא תעשו. והקרבתם
 עלה לריח ניחח ליהוה, פרים בני בקר שנים, איל אחד, שבעה
 כבשים בני שנה. ומנחתם...

Added on each Festival:

ומנחתם ונספיהם כמדבר, שלשה עשרנים לפר ושני
 עשרנים לאיל, ועשרון לכבש, ויין פנסכו, ושעיר לכפר,
 ושני תמידים כהלכתם.

ליום טוב:

On שבת:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקַדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

For an alternative, which omits mention of sacrifices, continue at the bottom of the page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמִטֵּיב, הַדְּרֹשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אַבּוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵיתְךָ בְּבִתְחִלָּה וְכוּנֵן מְקַדְּשֶׁךָ עַל מְכוּנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקּוּנּוֹ, וְהִשָּׁב כְּהַנִּים לְעַבּוֹדָתֵם, וְלוֹיִם לְשִׁירִים וְלִזְמֶרֶם, וְהִשָּׁב יִשְׂרָאֵל לְנוֹיָהֶם. וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יִרְאָה אֶת־פְּנֵי יְהוָה רִיקָם. אִישׁ כְּמַתְנַת יָדוֹ, כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

Continue on page 175.

Alternative selection

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמִטֵּיב, הַדְּרֹשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אַבּוֹת שְׁעָשׂוּ רְצוֹנְךָ. תַּעֲמֹדְנָה רְגְלֵינוּ בְּשַׁעְרֵי יְרוּשָׁלַיִם הַבְּנוּיָה בְּעִיר שַׁחֲבָרָה לָהּ יַחְדוֹ, יְהִי שְׁלוֹם בְּחִילָה, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ, שְׁשֵׁם עָלוּ שְׁבָטִים, שְׁבָטֵי יְהוּ, עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קְדוֹשֶׁךָ. וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יִרְאָה אֶת־פְּנֵי יְהוָה רִיקָם. אִישׁ כְּמַתְנַת יָדוֹ, כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

On Festivals:*On Shabbat:*

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

*For an alternative, which omits mention of sacrifices,
continue at the bottom of the page.*

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

Continue on page 175.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

ליום טוב:

וְהִשְׂאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
 לְשִׂמְחָה וּלְשִׁשׁוֹן, בְּאֶשֶׁר רָצִיתָ וְאִמְרַתְּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
 חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
 לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ (בְּאֵהָבָה
 וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן (שֶׁבֶת וּמוֹעֲדֵי קִדְשָׁךְ, וְיִשְׂמְחוּ
 בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ (הַשֶּׁבֶת
 וְיִשְׂרָאֵל וְהַזְּמָנִים).

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשֵׁב אֶת-
 הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, וְתַפְלָתָם בְּאֵהָבָה תִּקַּבֵּל בְּרָצוֹן,
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

* וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

** During repetition of the עמידה, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

וְתַעֲרַב עֲלֶיךָ עֲתִירַתְנוּ כְּעוֹלָה וּכְקָרְבָן. אָנָּה רַחוּם בְּרַחֲמֶיךָ
 הַרְבִּים הָשֵׁב שְׂכִינָתְךָ לְצִיּוֹן עִירְךָ, וְסַדֵּר הָעֲבוּדָה לִירוּשָׁלַיִם.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה
 כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדְךָ
 בִּירְאָה נַעֲבֹד.

On Festivals:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

*May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

**During the repetition of the Amidah, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

May our prayers be pleasing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great mercy, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

All services continue here:

When the Hazzan recites מודים, the congregation continues silently:

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו אלהי כל-בשר, יוצרנו, יוצר ברכות והודאות לשמך הגדול והקדוש, על שהחייטנו וקיימתנו. בן תחינו ותקימנו, ותאסוף גליזתינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידיך ועל נשמותינו הפקודות לך, ועל נסיך שבכל-יום עמנו ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. הטוב פי לא כלו רחמיך, והמרחם פי לא תמו חסדיך, מעולם קוינו לך.

חנוכה:

על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשפיתם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את-ריבם, הנת את-דינם, נקמת את-נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, ויודים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לזביר ביתך ופגנו את-היכלך, וטהרו את-מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

וכל החיים יודוך סלה, ויהללו את-שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יהוה הטוב שמך ולך נאה להודות.

Silent recitation of the עמידה continues on page 178.

All services continue here:

MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You. May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Silent recitation of the Amidah continues on page 178.

During the repetition of the עמידה, the Hazzan continues here (except in congregations where Kohanim chant the priestly blessing):

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבִנְיֹו,
כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

Congregation:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

The Hazzan continues on page 178.

During the repetition of the עמידה on יום טוב, in congregations where Kohanim chant the blessing, the Hazzan continues here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבִנְיֹו,
כְּהֹנִים,

Congregation:

עִם קְדוּשָׁה, כְּאֲמֹר:

Kohanim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֵן וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאֵהָבָה.

*Hazzan, followed by Kohanim,
word by word:*

Congregation:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Congregation:

אֲדִיר בְּמַרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.
זֶהי רְצוֹן שְׁתַּשִּׁים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים
וּבְרַכָּה לְמִשְׁמֶרֶת שְׁלוֹם.

During the repetition of the Amidah, the Reader continues here (except in congregations where Kohanim chant the priestly blessing):

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, *Kohanim*, Your holy people:

Congregation:

May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

The Reader continues on page 178.

During the repetition of the Amidah on Festivals, in congregations where Kohanim chant the blessing, the Reader continues here:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants,
Kohanim,

Congregation:

Your holy people:

Kohanim:

Praised are You Adonai our God, who rules the universe, instilling holiness in us through the holiness of Aaron, commanding us to bless His people Israel lovingly.

Reader, followed by Kohanim:

Congregation:

May Adonai bless you and guard you.	Amen.
May Adonai show you favor and be gracious to you.	Amen.
May Adonai show you kindness and grant you peace.	Amen.

Congregation:

Exalted in might, You are peace and Your name is peace. Bless us and the entire House of Israel with life and with enduring peace.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
 וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
 פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוּדָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשִׁלּוּמָךְ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
 בְּשְׁלוֹם.

The Hazzan's chanting of the עמידה ends here.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה
 הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׂמֶךָ, עֲשֵׂה
 לִמְעַן יִמְיִנֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ,
 לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵי. יְהִיו לְרִצּוֹן
 אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה
 שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
 הַמִּקְדָּשׁ בְּמְהִרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדָה
 בְּיָרָאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמְנִיּוֹת.

An alternative concluding prayer for יום טוב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמֵחָה שְׂאִין לְפָנָיו עֲצָבוֹת, זְכַנֵּי
 בְּרַחֲמֶיךָ הַרְבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֶׁת יוֹם
 טוֹב בְּשְׂמֵחָה וְחִדּוּדָה. יִשְׂרָשׁוּ וַיִּשְׂמְחוּ בְּךָ כָּל־מְבַקְשֶׁיךָ. תֵּאִיר
 לִי וּתְלַמְּדֵנִי לְהַפְּךָ יְגוֹן וְאַנְחָה לְשְׂמֵחָה, שְׂהֵה תְּרַחֲקוֹת
 מִמָּךְ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ,
 וְרוּחַ נְדִיבָה תְּסַמְכֵנִי. יְהִיו לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי
 לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

On יום טוב are recited, הושענות, סיכות 200.

Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer for Festivals

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Sukkot, Hoshanot are recited, page 200.



A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

 this Festival of Sukkot, season of our rejoicing,
 this Festival of Sh'mini Atzeret, season of our rejoicing,
 this Feast of Matzah, season of our liberation,
 this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in the Temple in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: Show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor. *Avinu Malkenu*, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a global unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

[*On Shabbat add:* Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of creation.]

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

קדיש שלם 

Hazzan:

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Hazzan:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמִּירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלְא לְעֵלְא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה *On**

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 **KADDISH SHALEM**

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayá.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

אין כֹּהֵנֵינוּ 

אין כֹּהֵנֵינוּ, אין כֹּהֵנֵינוּ,
אין כֹּהֵנֵינוּ, אין כֹּהֵנֵינוּ.

מי כֹּהֵנֵינוּ, מי כֹּהֵנֵינוּ,
מי כֹּהֵנֵינוּ, מי כֹּהֵנֵינוּ.

נֹדֶה לֵאלֹהֵינוּ, נֹדֶה לֵאלֹהֵינוּ,
נֹדֶה לֵאלֹהֵינוּ, נֹדֶה לֵאלֹהֵינוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱלֹהֵינוּ,
בְּרוּךְ מִלְּפָנֵינוּ, בְּרוּךְ מִלְּפָנֵינוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא מִלְּפָנֵינוּ, אַתָּה הוּא מִלְּפָנֵינוּ.

אַתָּה הוּא שֶׁהַקְטִירוֹ אַבּוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:

תְּלַמִּידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֹאֲמַר: וְכָל־בְּנֵיךָ
לְמוֹדֵי יְהוּדָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכַשׁוּל. יְהִי שְׁלוֹם
בְּחִילְךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֲזִי וְרַעֲי, אֲדַבְּרָה־נָא
שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוּדָה אֱלֹהֵינוּ, אֲבַקֶּשָׁה טוֹב לְךָ.
יְהוּדָה עֵז לְעַמּוֹ יִתֵּן, יְהוּדָה יִבְרַךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

Some congregations add קדיש דרבנן, page 71.

 EIN KELOHEINU

Ein keloheinu,	ein kadonenu,
ein k'malkenu,	ein k'moshi-enu.
Mi kheloheinu,	mi khadonenu,
mi kh'malkenu,	mi kh'moshi-enu.
Nodeh leloheinu,	nodeh ladonenu,
nodeh l'malkenu,	nodeh l'moshi-enu.
Barukh Eloheinu,	barukh Adonenu,
barukh Malkenu,	barukh Moshi-enu.
Atah hu Eloheinu,	atah hu Adonenu,
atah hu Malkenu,	atah hu Moshi-enu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.
Who compares to our God, to our Ruler?
Who compares to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.
Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.
You are our God, our Ruler.
You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Ḥanina:
Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

Some congregations add Kaddish D'Rabbanan, page 71.

עלינו 

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כְּהֵם, וְגוֹרְלָנוּ כְּכָל-הַמוֹנִם.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אָמֵת מְלַכְנוּ, אֶפְס זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת
עֲזָרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל-בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִכְיָרוּ וַיִּדְעוּ כָּל-יִשְׁרָאֵל
תִּבֵּל כִּי לָךְ תִּכְרַע כָּל-בָּרָה, תִּשָּׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
וַיִּקְבְּלוּ כָּל־עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעַלְמֵי עַד.
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהִי יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

*Some congregations add Psalms appropriate to the day
(pages 72 to 80).*

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

 ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other.”

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyei ha-aratzot
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm h’elkenu kahem, v’goralenu k’khol hamonam.

Va-anahnu kor’im u-mishta’avim u-modim
lifnei melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that you will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever.” Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.”

V’ne-emar, v’haya Adonai l’melekh al kol ha-aretz,
ba-yom ha-hu yih’yeh Adonai ehad u-sh’mo ehad.

*Some congregations add psalms appropriate to the day
(pages 72 to 80).*

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God’s awesome might. In the second paragraph, as we long for God’s closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.

קדיש יתום 

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא *לְעֵלָא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעָלְמָא, וְאָמְרוּ אָמֵן.

**On שבת שובה On:*

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**

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agalah u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayá.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'hata v'neḥamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata*

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

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

*An English translation of the Mourner's Kaddish
may be found on page 82.*

שיר הכבוד 

The aron הקודש is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, כִּי אֵלַיָּה נִפְשֵׁי תַעְרוֹג.
נִפְשֵׁי חֲמֻדָּה בְּצֵל יְדָה, לְדַעַת כָּל-רֵז סוּדָה.

מִדֵּי דַבְרֵי בְּכַבּוּדָּה הוֹמָה לְבִי אֶל הוֹדֵיָהּ.

עַל בֵּן אֲדַבֵּר בָּהּ נִכְבְּדוֹת, וְשִׁמָּה אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֶסְפְּרָה כְּבוֹדָהּ וְלֹא רְאִיתִיָּהּ, אֲדַמָּה אֲכַנְּהָ וְלֹא יִדְעֶתִיָּהּ.
בְּיַד נְבִיאֶיהָ בְּסוּד עֲבָדֶיהָ דְּמִיתַת הַדָּר כְּבוֹד הוֹדָהּ.

גְּדַלְתָּהּ וּגְבוּרַתָּהּ, כִּנּוּ לְתַקָּה פְּעֻלָּתָהּ.

דָּמּוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁה, וַיִּשְׁוֹף לְפִי מַעֲשֵׂיהָ.

הַמְּשִׁילוּף בְּרוּב חֲזִיוֹנוֹת, הִנָּה אֶחָד בְּכָל-דְּמִיוֹנוֹת.

וַיִּחְזוּ בָּהּ זְקֵנָה וּבַחֲרוּת, וְשִׁעַר רֵאשֻׁה בְּשִׁיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,

כְּאִישׁ מְלַחְמוֹת יָדָיו לֹא רָב.

חֶבֶשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֵאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.

טְלָלֵי אוֹרוֹת רֵאשׁוֹ נִמְלָא, קְוֻצוֹתָיו רְסִיסֵי לֵילָה.

יִתְפָּאֵר בִּי כִּי חֶפֶץ בִּי, וְהוּא יִהְיֶה לִּי לַעֲטָרַת צְבִי.

כִּתְּם טְהוֹר פֶּז דְּמוֹת רֵאשׁוֹ, וְחַק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.

לַחֵן וּלְכְבוֹד צְבִי תִּפְאָרָה, אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.

This song is attributed to Yehudah HeHasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

 **HYMN OF GLORY**

An'im Z'mirot

The Ark is opened.

Melodies I weave, songs I sweetly sing;
Yearning for Your presence, to You I long to cling.
Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.
When speaking of Your glory, Your radiance sublime,
My heart cries for Your love, a love transcending time.
Thus I sing Your glory in speech as well as song,
Declaring with my love: To You I do belong.
Never have I seen You, yet I state Your praise;
Never having known You, I laud You and Your ways.
To Your assembled servants and in Your prophets' speech,
You hinted at Your glory, which lay beyond their reach.
The vastness of Your power, the marvel of Your might
Were mirrored in Your actions, reflected in their sight.
The faithful ones portrayed You, but never as You are;
They told of all Your deeds, imagined from afar.
They spoke of You with parables, in visionary thought,
While ever Your great oneness inhered in all they taught.
In vain did they describe You as one now young, now old,
With hair now dark, now gray — as if it could be told:
Youth and force in battle, old age on judgment day;
Like a seasoned soldier, whose hands will clear the way.
Adorned with triumph, a helmet on His head,
God's power and holiness instill His foes with dread.
God's head suffused with dew, bathed in radiant light,
and locks of hair covered with dewdrops of the night.
God takes pride in me with heavenly delight;
And God will be my crown, whose praise I will recite.
God's head do we envision as pure and beaten gold,
That bears His holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Yisrael, God's people, crown God with their prayer.

מחלפות ראשו כבימי בחרות, קוצותיו תלתלים שחורות.
 נזה הצדק, בית תפארתו, יעלה נא על ראש שמחתו.

סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
 עמוסים נשאם עטרת ענדם, מאשר יקרו בעיניו כבדם.

פארו עלי ופארי עליו, וקרוב אלי בקראי אליו.
 צח ואדום ללבושו אדום, פורה בדרכו בבואו מאדום.

קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.
 רוצה בעמו ענוים יפאר, יושב תהלות בם להתפאר.

ראש דברך אמת קורא מראש, דור ודור, עם דורשך דרוש.
 שית המון שירי נא עליך, ורנתי תקרב אליך.

תהלתי תהי לראשך עטרת, ותפלתי תבון קטרת.
 תיקר שירת רש בעיניך, כשיר יושר על קרבניך.

ברכתי תעלה לראש משביר, מחולל ומוליד צדיק כביר.
 ובברכתי תנענע לי ראש, ואותה קח לה כבשמים ראש.

יערב נא שיחי עליך, פי נפשי תערג אליך.

The Aron Hakodesh is closed.

לה יהוה הגדלה והגבורה והתפארת והנצח והיהוד,
 כי כל בשמים ובארץ,
 לה יהוה הממלכה והמתנשא לכל לראש.
 מי ימלל גבורות יהוה, ישמיע כל-תהלתו.

In some congregations, the Mourner's Kaddish is recited, page 184.

Encircled is God's head with curly locks of youth,
Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights
Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown,
A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth
God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine,
God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes;
A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praise,
God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own;
May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter
Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth.

And when I chant my prayer, may You greet it with assent;
The scent of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song;
My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
For all in the heavens and on the earth is Yours.
Yours, Adonai, is supreme sovereignty.
Who can recount Adonai's mighty deeds?
Who can do full justice to God's praise?

אָדוֹן עוֹלָם 

בְּטֶרֶם כָּל-יְצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אָזִי מְלָךְ שָׁמוּ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבִדּוֹ יְמַלֵּךְ נוֹרָא.	וְאַחֲרֵי כְּכֹלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הָיָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אָחַד וְאֵין שְׁנֵי
וְלוֹ הָעֹז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,
וְצוּר חֲבֵלֵי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוּס לִי
בְּעַת אִישָׁן וְאַעֲיָרָה.	בְּיָדוֹ אֲפַקִּיד רוּחִי
יְהוּה לִי וְלֹא אֵינְרָא.	וְעַם רוּחִי גְּוִיָּתִי

Adon olam asher malakh
L'eit na'asah b'heftzo kol,

V'aharei kikhlot ha-kol
V'hu hayah v'hu hoveh,

V'hu ehad v'ein sheni
B'li rei-sheet b'li takhleet,

V'hu e-li v'hai go'ali
V'hu nisi u-manos li,

B'yado afkid ruhi
V'im ruhi g'viyati

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.

l'vado yimlokh nora,
v'hu yih'yeh b'tif'arah.

l'hamshil lo l'ha'ahbirah,
v'lo ha-oz v'hamisrah.

v'tzur hevli b'et tzarah,
m'nat kosi b'yom ekra.

b'et ishan v'a-irah,
Adonai li v'lo ira.

 **ADON OLAM**

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me; I have no fear.

יזכור

Yizkor

Memorial Service



יהוה, מָה־אָדָם וַתִּדְעֶהוּ, בְּן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ.
 אָדָם לְהַבִּיל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.
 בְּבִקְרָה יִצִּיץ וְחָלָף, לְעֶרְב׃ יְמוּלִל וְיִישׁ.
 תָּשֵׁב אָנוּשׁ עַד־דְּבָא, וְתֵאמֶר שׁוּבוּ בְנֵי־אָדָם.
 שׁוּבָה יְהוּה, עַד־מָתִי, וְהִנָּחֵם עַל עַבְדֶּיךָ.

There is a time for everything,
 for all things under the sun:
 A time to be born and a time to die,
 a time to laugh and a time to cry;

*a time to dance and a time to mourn,
 a time to seek and a time to lose,
 a time to forget and a time to remember.*

This day in sacred convocation
 we remember those who gave us life.

*We remember those who enriched our lives
 with love and beauty, kindness and compassion,
 thoughtfulness and understanding.*

We renew our bonds to those
 who have gone the way of all the earth,
 to those whose memory moves us this day.

*As we reflect upon them, we seek consolation,
 and the strength and the insight born of faith.*

As a parent shows love to a child,
 Adonai embraces all who are faithful.

*God knows how we are fashioned,
 remembers that we are dust.*

Our days are as grass;
 we flourish as a flower in the field.
 The wind passes over it and it is gone,
 and no one can recognize where it grew.

*But Adonai's compassion for those who are steadfast,
 God's tenderness to children's children,
 remain, age after age, unchanging.*

Three score and ten our years may number,
 four score years if granted the vigor.
 Laden with trouble and travail,
 life quickly passes; it flies away.

*What are mortals, eternal God,
 that You should be mindful of them?*

What are mortals, that You should take note of them,
 that You have made them little less than angels?

*The sounds of infants attest to Your power;
 the magnificence of life reflects Your glory.
 The heavens display Your splendor.
 What majesty is Yours throughout the world!*

Teach us to use all of our days,
 that we may attain a heart of wisdom.

*Bless us with Your love in the morning,
 that we may joyously sing all our days.*

שׁוֹיִתִּי יְהוּדָה לְגִדְי תְּמִיד, כִּי מִיְמִינִי בַל-אָמוּט.
 לְכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אַף בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח.

I

When I stray from You, Adonai, my life is as death;
 but when I cleave to You, even in death I have life.

You embrace the souls of the living and the dead.

The earth inherits that which perishes.
 The dust returns to dust;
 but the soul, which is God's, is immortal.

*Adonai has compassion for His creatures.
 God has planted eternity within our soul,
 granting us a share in His unending life.*

God redeems our life from the grave.

*May we all be charitable in deed and in thought,
 in memory of those we love who walk the earth no longer.*

May we live unselfishly, in truth and love and peace,
 so that we will be remembered as a blessing,
 as we lovingly remember, this day,
 those who live on in our hearts.

— Jules Harlow

II

When Yizkor is recited, we affirm our love of those
so near and dear who have physically left us.

*Our love, however, does not rest on physical being;
it is deeper than that.*

When we love, we love the inner being of the beloved,
the quality that makes for uniqueness,
the spirit that creates personality and character.

*That does not ever disappear.
It remains with us as long as we live.*

Time eases the pain of loss
but does not erode the affection and emotions we feel
for the one who no longer moves about in our midst.

*We know that whatever lives, someday must die.
That, however, is true only of the material world.
The spiritual can endure forever.*

When we lose one who is dear, we mourn,
but we must not mourn excessively.
We must be grateful for what we have had
and find comfort in our memories.

*We must continue the task of living, paying tribute
to our departed by contributing to the lives of others.*

— Simcha Kling

III

We tell of Your love in the morning;
we recall Your faithfulness at night.

*Yet we remember other mornings, other nights
when love and faithfulness were torn by tragedy.*

We celebrate miracles of our people's past,
deliverance from peril into promised land.

*Yet we remember slaughter and destruction,
and questions born from ashes of the undelivered.*

In spite of Your silence, we reaffirm hope,
sustained by the certainty born of faith.

*Lamentation and bitter weeping have been ours,
in refusing to be comforted for those who are no more.*

Yet we shall survive to sing, to flourish,
to turn our mourning into gladness.

*In spite of every obstacle we shall endure,
nurturing our children to overcome despair.*

In spite of every obstacle we shall praise,
sustained by Your promise of redemption.

*Our people has survived the sword,
finding favor even in the wilderness.*

Those who sow in tears shall reap in joy,
for You redeem our lives from destruction.

*Those who sow in tears shall reap in joy,
embraced by love and faithfulness forever.*

— Jules Harlow

IV

When my loved one is taken from me, shall I mourn?
When my dear one departs forever,
shall I wail and rend my flesh as I do my garment?
No! That is not the way.

*I may find the road ahead lonely.
I may dread tomorrow without that voice, without that smile.
I may not know whence will come the courage to continue.
Yet I shall not despair!*

I shall praise God who gave me my beloved.
I shall sing unto God who enables us to love.
I shall voice thanks for what I have had.
I will refuse to become bitter over what I shall lack.

*When my loved one leaves me, I shall indeed shed tears.
Yet, even then, I shall utter a hymn —
A song of joy for what has been.*

BARUKH ATAH ADONAI!
Praised are You, O God!
You have allowed me to know love;
You have granted me an eternal treasure.

— Simcha Kling

Our generations are bound to one another as children now remember their parents. Love is as strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory softens death's pain as we now remember our brothers and sisters, grandparents, and our other relatives and friends.

The death of those we now recall left gaping holes in our lives. Even so, we are grateful for the gift of their lives, strengthened by the blessings they left us and the precious memories that comfort and sustain us, as we remember them this day.

A personal meditation

Eternal God, Master of mercy, give me the gift of remembering. May my memories of the dead be tender and true, undiminished by time; let me recall them, and love them, as they were. Shelter me with the gift of tears. Let me express my sense of loss — my sorrow, my pain, as well as my love, and words unspoken. Bless me with the gift of prayer. May I face You with an open heart, with trusting faith, unembarrassed and unashamed. Strengthen me with the gift of hope. May I always believe in the beauty of life, the power of goodness, the right to joy. May I surrender my being, and the soul of the dead, to Your all-knowing compassion.

Each congregant continues with the appropriate passages among the following, in silent meditation. Personal meditations may also be added.

We rise.

In memory of a father:

יזכור אלהים נשמת אבי מורי שהלך לעולמו. הנני
 נודב / נודבת צדקה בעד הזכרת נשמתו. אנא תהי נפשו
 צרויה בצרור החיים ותהי מנוחתו כבוד, שבע שמחות
 את-פניך, נעימות בימיך נצח. אמן.

May God remember the soul of my father who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation strengthen the ties that link me to his memory and to our entire family. May he rest forever in dignity and peace. Amen.

In memory of a mother:

יְזַכֵּר אֱלֹהִים נְשַׁמַּת אִמִּי מוֹרְתִי שֶׁהִלְכָה לְעוֹלָמָהּ. הִנְנִי
נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אֲנֵא תְהִי נִפְשָׁה
צְרוּרָה בְּצִרוּר הַחַיִּים וְתְהִי מְנוּחָתָהּ כְּבוֹד, שְׁבַע שְׁמֵחוֹת
אֶת־פְּנֵיהָ, נְעִימוֹת בִּימֵיהָ נְצַח. אָמֵן.

May God remember the soul of my mother who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation strengthen the ties that link me to her memory and to our entire family. May she rest forever in dignity and peace. Amen.

In memory of a wife:

יְזַכֵּר אֱלֹהִים נְשַׁמַּת אִשְׁתִּי שֶׁהִלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב צְדָקָה
בְּעַד הַזְכָּרַת נִשְׁמָתָהּ. אֲנֵא תְהִי נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים
וְתְהִי מְנוּחָתָהּ כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימֵיהָ
נְצַח. אָמֵן.

May God remember the soul of my wife who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. Love is as strong as death; deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May she rest forever in dignity and peace. Amen.

In memory of a husband:

יְזַכֵּר אֱלֹהִים נְשַׁמַּת בְּעָלִי שֶׁהִלֵּךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֶבֶת צְדָקָה
בְּעַד הַזְכָּרַת נִשְׁמָתוֹ. אֲנֵא תְהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים
וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימֵיהָ
נְצַח. אָמֵן.

May God remember the soul of my husband who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. Love is as strong as death; deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May he rest forever in dignity and peace. Amen.

In memory of a son or a brother:

יִזְכּוֹר אֱלֹהִים נְשָׁמַת בְּנִי / אָחִי הָאֵהוּב שֶׁהֵלֵךְ לְעוֹלָמוֹ. הִנְנִי
 נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נְשָׁמָתוֹ. אָנָּא תְהִי נִפְשׁוֹ
 צְרוּרָה בְּצִרוֹר הַחַיִּים וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֹחוֹת
 אֶת־פְּנֵיהֶ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

May God remember the soul of my beloved son/brother who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. I am grateful for the sweetness of his life and for all he accomplished in his lifetime. May he rest forever in dignity and peace. Amen.

In memory of a daughter or a sister:

יִזְכּוֹר אֱלֹהִים נְשָׁמַת בְּתִי / אָחוֹתִי הָאֵהוּבָה שֶׁהֵלְכָה לְעוֹלָמָהּ.
 הִנְנִי נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נְשָׁמָתָהּ. אָנָּא תְהִי
 נִפְשָׁה צְרוּרָה בְּצִרוֹר הַחַיִּים וְתְהִי מְנוּחָתָהּ כְּבוֹד, שְׁבַע
 שְׁמֹחוֹת אֶת־פְּנֵיהֶ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

May God remember the soul of my beloved daughter/sister who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. I am grateful for the sweetness of her life and for all she accomplished in her lifetime. May she rest forever in dignity and peace. Amen.

In memory of other relatives and friends:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי וְרַעֲי שֶׁהֵלְכוּ לְעוֹלָמָם. הִנְנִי
 נוֹדֵב / נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נְשָׁמָתָם. אָנָּא תְהִינָּה
 נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע
 שְׁמֹחוֹת אֶת־פְּנֵיהֶ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

May God remember the soul of _____ and of all relatives and friends who have gone to their eternal home. In loving testimony to their lives I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and remembrance, are their souls bound up in the bond of life. May these moments of meditation strengthen the ties that link me to their memory. May they rest forever in dignity and peace. Amen.

In memory of martyrs:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת-נַפְשָׁם
עַל קְדוּשַׁת הַשֵּׁם. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה בְּעַד הַזְּכָרָה
נְשָׁמוֹתֵיהֶם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמְסִירוֹתָם
וְיִרְאֶה בְּמַעֲשֵׂינוּ טָהָר לְבָם וְתִהְיֶינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרוּר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת-פְּנֵיךָ,
נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

May God remember the souls of our brethren, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory do I pledge charity. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. And may they rest forever in dignity and peace. Amen.

In memory of congregants:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקְּהָל הַקְּדוֹשׁ הַזֶּה
שֶׁהִלְכוּ לְעוֹלָמָם. אָנָּה תִּהְיֶינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר
הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת-פְּנֵיךָ,
נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

We lovingly recall the members of our congregation who no longer dwell on this earth. They have a special place in our hearts. We pray this day that all who have sustained the loss of loved ones be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

A meditation

Our Creator, the Eternal One, delights in life. Because of God's love for us, and because we are so few, each of us is a vital part of God's kingdom. Though we are only flesh and blood, we are irreplaceable. When one of the House of Israel dies, God's own grandeur is diminished. May the memory of all those we remember this day, in love, be an undying source of blessing to us, to our children, to all Israel, and to all humanity.

In memory of the six million:

אֵל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר
הַרְקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל-אֶחָיו בְּנֵי יִשְׂרָאֵל שֶׁנִּטְבְּחוּ
בְּשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּהְרָגוּ,
שֶׁמָּסְרוּ אֶת נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם.
אָנָּה בְּעַל הַרְחָמִים, הַסְּתִירָם בְּסִתְרֵךְ כְּנַפְיֶךָ לְעוֹלָמִים.
וְצָרוּר בְּצָרוֹר הַחַיִּים אֶת-נִשְׁמוֹתֵיהֶם. יְהוּה הוּא נִחְלָתָם.
וְיִנְחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered and suffocated and burned to ashes. May their memory endure, and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of all the dead:

אֵל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר
הַרְקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל-אֶלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם
לְבִרְכָה, שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּה
בְּעַל הַרְחָמִים הַסְּתִירָם בְּסִתְרֵךְ כְּנַפְיֶךָ לְעוֹלָמִים וְצָרוֹר
בְּצָרוֹר הַחַיִּים אֶת-נִשְׁמוֹתֵיהֶם. יְהוּה הוּא נִחְלָתָם. וְיִנְחוּ
בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of all our beloved who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

PSALM 23

תהלים כ"ג

מְזֻמֹּר לְדָוִד.

יְהוָה רֹעִי, לֹא אֶחָסֵר.

Adonai is my shepherd, I shall not want.

בְּנֵאוֹת דֶּשָׁא יִרְבִּיצֵנִי,

God gives me repose in green meadows,

עַל מֵי מְנַחוֹת יְנַהֲלֵנִי.

and guides me over calm waters.

נַפְשִׁי יִשׁוּבָב, יְנַחֲנֵי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ.

God will revive my spirit and direct me on the right path
— for that is God's way.גַּם כִּי אֵלֶּךָ בְּגִיא צְלֻמוֹת
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.Though I walk in the valley of the shadow of death,
I fear no harm, for You are at my side.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יְנַחֲמֵנִי.

Your staff and Your rod comfort me.

תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרָרִי,

You prepare a banquet for me in the presence of my foes;

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָהּ.

You anoint my head with oil, my cup overflows.

אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי,

Surely goodness and kindness shall be my portion
all the days of my life,

וְשָׁבְתִי בְּבֵית יְהוָה לְאָרְךָ יָמִים.

and I shall dwell in the house of Adonai forever.

How do we face the reality of death?

We know that it is a fact. It is a part of life.

We may postpone it.

We may try to delay it as much as possible.

But some day we must be confronted by it.

How do we face the reality of death?

By giving thanks to God for the gift of life.

By voicing appreciation for the blessings we have known.

By being grateful for those lives that have touched ours
and whose echoes still resound in us.

May the Kaddish, which we now recite,
be not only a remembrance of those no longer with us,
but also a reminder of how we should live
and the values that we should represent.

— Simcha Kling

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא לְעֵלְא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא 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:

And now, let us rise to join in prayer — for ourselves, and for all whose spirit now finds voice through us — that God and God's sovereignty will forever be hallowed and enhanced, glorified and celebrated. May all of us who mourn and all of us who cherish loving memories on this day, open our hearts to God, our Ruler and Redeemer, our everpresent hope, our eternal source of comfort, as we recite the words of the Kaddish.



MOURNER'S KADDISH

Yitgadal v'yitkadesh sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayá.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
l'ela min kol birkhata v'shirata, tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

Y'hei shlama raba min sh'maya
v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

תוספת
ליום טוב

*Supplement
for Festivals*



When the first day falls on שבת, begin on page 202.

On weekdays:

We stand as the ארון הקודש is opened.

A ספר תורה is removed, and held on the bimah.

All who have a lulav and etrog form a procession behind the Hazzan, who chants הושע נא — echoed by the congregation — and the piyyut for that day.

Hazzan, then congregation:

הושע נא.	למענה אלהינו,
הושע נא.	למענה בוראנו,
הושע נא.	למענה גואלנו,
הושע נא.	למענה דורשנו,

Piyyut for first day

(second day when the first day is שבת):

למען אמתה. למען בריתך. למען גדלה ותפארתך. למען
 דתך. למען הודך. למען ועודך. למען זכרך. למען חסדך.
 למען טובך. למען יחודך. למען כבודך. למען למודך.
 למען מלכותך. למען נצחך. למען סודך. למען עזך.
 למען פאריך. למען צדקתך. למען קדשתך. למען רחמיה
 הרבים. למען שכינתך. למען תהלתך. הושע נא.

Piyyut for second day

(on Sunday, the preceding passage is recited):

אבן שתיה. בית הבחירה. גרן ארנן. דביר המצנע. הר
 המוריה. והר יראה. זבול תפארתך. חנה דוד. טוב
 הלבנון. יפה נוף משוש כל הארץ. כלילת לפי. לינת
 הצדק. מכון לשבתך. נוה שאנן. סכת שלם. עלית
 שבטים. פנת יקרת. ציון המצינת. קדש הקדשים.
 רצוף אהבה. שכינת כבודך. תל תלפיות. הושע נא.

FOR SUKKOT



HOSHANOT

When the first day falls on Shabbat, begin on page 202.

On weekdays:

We stand as the Ark is opened.

A Sefer Torah is removed, and held on the bimah.

All who have a lulav and etrog form a procession behind the Reader, who chants the first four lines —

echoed by the congregation — and the piyyut for that day.

Reader, then congregation:

Hosha na. For Your sake, our God, please help us.

Hosha na. For Your sake, our Creator, please help us.

Hosha na. For Your sake, our Redeemer, please help us.

Hosha na. Because You seek our welfare, please help us.

Piyyut for first day

(second day when the first day is Shabbat):

For the sake of Your truth and Your covenant, Your greatness and Your glory, Your Torah and Your majesty, Your meeting-place and Your fame; for the sake of Your mercy and Your goodness, Your unity, Your honor, and Your wisdom; for the sake of Your sovereignty, Your eternity, Your counsel, Your strength and Your splendor; for the sake of Your righteousness, Your holiness, and Your abundant mercies; for the sake of Your divine presence and Your praise, help us now.

Piyyut for second day

(on Sunday, the preceding passage is recited):

Send help for the Temple Mount: the foundation-stone, the House of Your choice, the granary of Ornan the Jebusite, the sacred shrine, Mount Moriah, the hill of revelation and abode of Your splendor, where David resided. Send help for the goodliest of Lebanon, lovely height and joy of the earth, perfection of beauty, home of righteousness. Send help for the dwelling prepared for You, the tranquil habitation, the tabernacle of Jerusalem, the goal of the pilgrim tribes, the precious cornerstone; magnificent Zion, place of the Holy of Holies, object of our love, the home of Your glory. Send help for Zion, the hill to which the world turns.

Conclude each day with the following:

אָנִי וְהוּ הוֹשִׁיעָה נָא.

- בְּהוֹשַׁעְתָּ אֱלִים בְּלוֹד עַמָּךְ,
בִּצְאֹתְךָ לְיִשְׁעַ עַמָּךְ,
בְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים,
דְּרוֹשִׁים לְיִשְׁעַ אֱלֹהִים,
בְּהוֹשַׁעְתָּ הַמּוֹן צְבָאוֹת,
וְעַמָּם מְלֹאכֵי צְבָאוֹת,
בְּהוֹשַׁעְתָּ זָכִים מִבֵּית עֲבָדִים,
חֲנוּן בְּיָדָם מֵעֲבָדִים,
בְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גְּזָרִים,
יִקְרָךְ עַמָּם מֵעֲבָרִים,
בְּהוֹשַׁעְתָּ כְּנֵה מְשׁוֹרְרַת וַיִּשְׁעַ,
לְגוֹחַהּ מְצִינַת וַיִּוֹשַׁעַ,
בְּהוֹשַׁעְתָּ מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם,
נְקוּב וְהוֹצֵאתִי אֶתְכֶם,
בְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ,
עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ,
בְּהוֹשַׁעְתָּ פְּלֹאֵי אֲרוֹן כְּהַפְּשַׁעַ,
צֶעַר פְּלִשְׁתַּ בְּחֶרוֹן אֶף וְנוֹשַׁעַ,
בְּהוֹשַׁעְתָּ קַהְלוֹת בְּבִלְהַ שְׁלַחַתַּ,
רְחוּם לְמַעַנָּם שְׁלַחַתַּ,
בְּהוֹשַׁעְתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב,
תְּשׁוּב וְתִשְׁיֵב שְׁבוֹת אֶהְיֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.
בְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצּוֹת, וְחוֹכֵי יִשׁוּעוֹת,
אֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבְרַךְ אֶת נַחֲלָתְךָ, וּרְעַם וּנְשָׂאֵם עַד
הָעוֹלָם. וַיְהִי דְבַרֵי אֱלֹהַ אֲשֶׁר הִתְחַנְּנֵתִי לְפָנָי יְהוָה,
קְרִבִים אֵל יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מְשַׁפֵּט
עֲבָדוֹ וּמְשַׁפֵּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן תֵּעַת
כָּל עַמֵּי הָאָרֶץ, כִּי יְהוָה הוּא הָאֱלֹהִים, אִין עוֹד.

The *ספר תורה* is returned, and the *ארון הקודש* is closed.

The service continues with *קדיש שלם*, page 181.

Conclude each day with the following:

Save Yourself and us!

As You redeemed our ancestors from Egypt,
releasing Your people from bondage, *hosha na!*

As You saved our nation and its leaders,
singled out for God's salvation, *help us now.*

As You delivered the hosts of our people,
accompanied by hosts of angels, *hosha na!*

As You guided the innocent from exile,
freeing them from their oppressors' bonds, *help us now.*

As You rescued those sinking in the depths of the sea,
Your light enabling them to cross over, *hosha na!*

As You saved the chorus who sang out: "God saved!"
and You who gave birth to them
were saved with them, *help us now.*

As You freed them, declaring: "I will bring you out,"
which our sages interpreted:
"I went out with you," *hosha na!*

As You aided those who ringed the altar,
carrying willow branches to encircle it, *help us now.*

As You redeemed the captured Ark from our foes,
punishing the Philistines with Your wrath, *hosha na!*

As You treasured the people You sent into Babylon,
accompanying them into exile, *help us now.*

As You eased the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in the tents of Jacob, *and save us.*

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption, *help us now.*

Eternal, we beseech You: Help us now.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

*The Sefer Torah is returned, and the Ark is closed.
The service continues with Kaddish Shalem, page 181.*

On Shabbat:

The ספרי תורה is opened, but no Lulav and etrog are not held, and there is no procession.

Hazzan, then congregation:

הוֹשֵׁעַ נָא,	לְמַעַן אֶלְהִינוּ,
הוֹשֵׁעַ נָא,	לְמַעַן בּוֹרְאֵנוּ,
הוֹשֵׁעַ נָא,	לְמַעַן גּוֹאֲלֵנוּ,
הוֹשֵׁעַ נָא,	לְמַעַן דּוֹרְשָׁנוּ,

אום נְצוּרָה כְּבַבְתָּ. בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת. גּוֹמְרַת הַלְכוֹת שַׁבָּת. דּוֹרְשַׁת מְשָׁאת שַׁבָּת. הַקּוֹבְעַת אֲלֵפִים תַּחֲוִים שַׁבָּת. וּמְשִׁיבַת רֶגֶל מְשַׁבָּת. זְכוֹר וְשִׁמּוֹר מְקִיַּמַת בְּשַׁבָּת. חֶשֶׁה לְמַהֵר בִּיאַת שַׁבָּת. טוֹרְחַת כָּל מְשִׁשָּׁה לְשַׁבָּת. יוֹשֶׁבֶת וּמְמַתְּנֶת עַד כְּלוֹת שַׁבָּת. כְּבוֹד וְעִנְיָ קוֹרְאָה לְשַׁבָּת. לְבוֹשׁ וּכְסוּת מַחְלֶלֶת בְּשַׁבָּת. מְאָכַל וּמְשִׁתָּה מְכִינָה לְשַׁבָּת. נְעִים מְגַדִּים מְנַעֲמַת לְשַׁבָּת. סְעוּדוֹת שָׁלֹשׁ מְקִיַּמַת בְּשַׁבָּת. עַל שְׁתֵּי כְּפָרוֹת בּוֹצְעַת בְּשַׁבָּת. פּוֹרְטַת אַרְבַּע רְשִׁיּוֹת בְּשַׁבָּת. צוּוֵי הַדְּלָקַת נֵר מְדַלְקַת בְּשַׁבָּת. קְדוּשַׁת הַיּוֹם מְקַדְּשֶׁת בְּשַׁבָּת. רִנָּן שֶׁבַע מְפַלְלֵת בְּשַׁבָּת. שְׁבַעַת בְּדַת קוֹרְאָה בְּשַׁבָּת. תְּנַחֲלֵנָה לַיּוֹם שְׁכָלוּ שַׁבָּת, הוֹשֵׁעַ נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא

כְּהוֹשַׁעַת אָדָם יִצִּיר כְּפִיךָ לְגוֹנְנָה,
בְּשַׁבָּת קֹדֶשׁ הַמִּצַּאתוֹ כְּפָר וְחַיִּינָה, בֵּן הוֹשֵׁעַ נָא.

כְּהוֹשַׁעַת גּוֹי מִצִּיָּן מְקוּיִם חֶפֶשׁ,
יְדַעַת כְּוֹנוֹ לְבוּר שְׁבִיעֵי לְנַפְשׁ, בֵּן הוֹשֵׁעַ נָא.

כְּהוֹשַׁעַת הָעַם נְהַגְתָּ כְּצֹאן לְהַנְחוֹת,
וְחֹק שְׁמֵתָ בְּמַרְהָ עַל מֵי מְנַחוֹת, בֵּן הוֹשֵׁעַ נָא.

On Shabbat:

*The Ark is opened, but no Sifrei Torah are removed.
Lulav and etrog are not held, and there is no
procession.*

Reader, then congregation:

Hosha na. For Your sake, our God, please help us.

Hosha na. For Your sake, our Creator, please help us.

Hosha na. For Your sake, our Redeemer, please help us.

Hosha na. Because You seek our welfare, please help us.

Deliver Your people whom You guard like the apple of Your eye, Your children who contemplate Your Torah, solace of the soul. They learn the precepts of Shabbat, derive the laws of carrying burdens and the regulations of the limitations on Shabbat journeys, and keep from profaning Shabbat, fulfilling Your command to “remember” and “observe” Shabbat. They hasten to welcome its arrival, and provide for its needs from their six days of work. They rest and wait until Shabbat has ended, calling it a glory and a delight. They wear new clothes for Shabbat, and prepare special foods, honoring Shabbat with tasty dishes. They arrange three meals for Shabbat, and recite blessings over two loaves of bread. They enumerate the “four domains” of Shabbat, obey the mitzvah of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You: Help us now.

As You shielded the first mortal, granting him
mercy and atonement on the holy Shabbat, *hosha na!*

*As You cared for the distinguished nation
that longed for freedom and intentionally chose
the seventh day for rest, help us now.*

As You delivered the people You led
like a flock of sheep to their rest,
and set a statute for them
beside the tranquil waters at Marah, *hosha na!*

- בְּהוֹשַׁעַתָּ זְבוּדֶיךָ בְּמִדְבַר סִין בְּמַחְנֶה,
 חָכְמוּ וּלְקַטּוּ בְּשֵׁשִׁי לֶחֶם מִשָּׁנָה בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ טְפוּלֶיךָ הוֹרוּ הַכְּנֵה בְּמִדְעָם,
 יִשְׂרָאֵל כְּחֵם וְהוֹדָה לָמוּ רוּעָם, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ בְּלִכְלוּ בְּעֶנְג מִן הַמִּשְׁמַר,
 לֹא הִפְךָ עֵינֵנו וְרִיחֹו לֹא נָמַר, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ מִשְׁפָּטֵי מִשְׁאוֹת שַׁבַּת גָּמְרוּ,
 נָחוּ וְשַׁבְתוּ רְשִׁיּוֹת וּתְחוּמֵי שְׁמֵרוֹ, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ סִינֵי הַשְּׁמַעוּ בְּדְבוּר רְבִיעֵי,
 עֲנִין זָכוֹר וְשִׁמּוֹר לְקִדְשׁ שְׁבִיעֵי, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ פָקְדוֹ יְרִיחוֹ שֶׁבַע לְהִקָּף,
 צְרוּ עַד רִדְתָּהּ בְּשַׁבַּת לְתַקָּף, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ קֹהֵלֶת וְעַמּוֹ בְּבֵית עוֹלָמִים,
 רְצוּף בְּחֻגָּם שְׁבַעַה וְשְׁבַעַה יָמִים, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ שְׁבִים עוֹלֵי גוֹלָה לְפִדְיוֹם,
 תּוֹרְתָהּ בְּקֶרְאָם בְּחַג יוֹם יוֹם, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ מִשְׁמַחֶיךָ בְּבִנְיָן שְׁנֵי הַמְּחַדָּשׁ,
 נוֹטְלִין לוֹלֵב כָּל שְׁבַעַה בְּמִקְדָּשׁ, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ חֲבוּט עֲרָבָה שַׁבַּת מְדָחִים,
 מְרַבִּיּוֹת מוֹצֵא לִיסוּד מְזִבַּח מִנִּיחִים, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַתָּ בְּרָכוֹת וְאַרוּכוֹת וּגְבוּהוֹת מְעֻלָּסִים,
 בְּפִטְרֵתָן יָפִי לָךְ מְזִבַּח מְקַלָּסִים, בֵּין הוֹשַׁע נָא.

*As You provided for Your chosen ones,
encamped in the Wilderness of Sin,
where they wisely gathered
a double portion of bread on the sixth day, help us now.*

*As You upheld Your faithful ones,
who thoughtfully taught the laws of Shabbat preparation
and earned their Shepherd's praise, hosha na!*

*As You provided manna,
which neither soured nor deteriorated on Shabbat,
to sustain Your people in the wilderness, help us now.*

*As You strengthened those who studied the laws
of carrying on Shabbat, and, by their rest,
preserved its boundaries and limits, hosha na!*

*As You transformed at Sinai those who learned,
in the fourth commandment, to "remember" and "observe"
the holiness of Shabbat, help us now.*

*As You protected those who were commanded
to encircle Jericho seven times,
besieging the city until it fell on Shabbat, hosha na!*

*As You energized, in the Temple, Solomon and his people,
who added seven days of Sukkot
to their seven-day feast of dedication, help us now.*

*As You shielded the exiled masses
returning to their homeland, who read from Your Torah
on each day of this Festival, hosha na!*

*As You heartened Your people, Your delight,
restored to Your Temple,
bearing the lulav each day of this Festival, help us now.*

*As You fortified those who, in reverence, beat willow leaves
even on Shabbat, and who, at the base of the altar,
placed branches from Moza, hosha na!*

*As You inspired those who praised You
with tall, slender willow branches as they left the altar,
chanting hymns to its beauty, help us now.*

- בְּהוֹשַׁעַת מוֹדִים וּמִיחֲלִים וְלֹא מְשָׁנִים,
 בְּלָנוּ אָנוּ לַיהוָה וְעֵינֵינוּ לַיהוָה שׁוֹנִים, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַת יִקַּב מִחֲצַבְיָה סוּבְבִים בְּרַעְנָה,
 רוֹנְנִים אָנִי וְהוּ הוֹשִׁיעָה נָא, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַת חֵיל זְרִיזִים מְשֻׁרְתִים בְּמִנוּחָה,
 קָרְבַן שְׁבֵת כְּפוּל עוֹלָה וּמִנְחָה, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַת לוֹיִךְ עַל דּוּכָנָם לְהִרְבֵּת,
 אוֹמְרִים מְזִמּוֹר שִׁיר לְיוֹם הַשְּׁבֵת, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַת נְחוּמִיָּה בְּמִצּוֹתֶיךָ תַּמִּיד יִשְׁתַּעֲשְׂעוּן,
 וּרְצֵם וְהִחֲלִיצֵם
 בְּשׁוּבָה וְנַחַת יוֹשַׁעוּן, בֵּין הוֹשַׁע נָא.
- בְּהוֹשַׁעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב,
 תָּשׁוּב וּתָשִׁיב שְׁבוֹת אֲהֵלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.
- בְּהוֹשַׁעַת שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יִשׁוּעוֹת,
 אֵל לְמוֹשָׁעוֹת, וְהוֹשִׁיעָה נָא.
- אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבִרְךָ אֶת נַחֲלָתְךָ, וּרְעֵם וּנְשָׂאֵם עַד
 הָעוֹלָם. וַיְהִי דְבַרֵי אֱלֹהִים אֲשֶׁר הִתְחַנְּנֵנִי לִפְנֵי יְהוָה,
 קְרוֹבִים אֵל יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מְשַׁפֵּט
 עֲבָדוֹ וּמְשַׁפֵּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן הָעֵת
 כָּל עַמֵּי הָאָרֶץ, כִּי יְהוּדָה הוּא הָאֱלֹהִים, אֵין עוֹד.

The ark is closed, and the service continues with קדיש שלם on page 181.

In congregations that add הלה הושענות after הלל, the service continues with קדיש שלם on page 138.

As You encouraged all whose thanks and hope
 have remained constant, who declare:
 “We are God’s, and to God our eyes are turned,” *hosha na.*

*As You emboldened those who surrounded
 Your excavated winepress, singing:
 “Eternal, we beseech You — deliver us,” so help us now.*

As You moved the host of Your zealous *Kohanim*,
 who ministered on Shabbat
 with double offering and sacrifice, *hosha na!*

*As You inspired Your Levites, who,
 assembled on their sacred platform,
 sang “A Psalm, a Song for Shabbat,” Help us now.*

As You have preserved Your comforted children,
 whose constant joy is to do mitzvot,
 so in Your grace grant them redemption
 and bring them home in peace, *hosha na!*

*As You eased the lot of the captive tribes of Jacob,
 return and restore us,
 who dwell still in the tents of Jacob, Help us now.*

As You have always fulfilled the hopes of those
 devoted to mitzvot, who wait for redemption,
 O God of redemption, *v’hoshia na!*

Eternal, we beseech You: Help us now.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

*The Ark is closed, and the service continues
 with Kaddish Shalem on page 181.*

*In congregations that add Hoshanot after Hallel,
 the service continues with Kaddish Shalem on page 138.*

Hoshana Rabbah is not observed as a full Festival day, but since Jewish tradition considers it the final day of the Season of Repentance, it shares many of the characteristics of Yom Tov, especially the content of the Shaḥarit service. In Siddur Sim Shalom, the order of prayers for Hoshana Rabbah is as follows:

The service begins as does Shaḥarit for Shabbat, pages 61-86, Psalm 100, "מְזִמּוֹר לַתּוֹדָה" (below), then pp. 87-103, and 106-114. The weekday Amidah is recited, including שִׁים שְׁלוֹם, pages 3-9. This is followed by הֶלֶל, pages 131-138. The Torah Service begins on page 139 with "אֵין קְמוּדָה" and includes the selection for Festivals on page 140. After the Torah reading and the return of the Sefer Torah, continue with אֲשֶׁרִי וּבָא לְצִיּוֹן, pages 226-228. Musaf follows with חֲצִי קָדִישׁ on page 155, and the Festival Amidah, pages 166-178. Hoshanot follow, pages 206-212; Kaddish Shalem, page 181; אֵין בְּאַלְהֵינוּ, עֲלֵינוּ, and Mourner's Kaddish, pages 182-184; and Psalm 27, page 80.

תהלים ק'
 מְזִמּוֹר לַתּוֹדָה.
 הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ.
 עֲבָדוּ אֶת יְהוָה בְּשִׂמְחָה, בָּאוּ לִפְנֵי בְרִנָּה.
 דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ,
 עֲמוּ וְצֹאן מִרְעִיתוֹ.
 בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרְתָיו בְּתִהְלָה, הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ.
 כִּי טוֹב יְהוָה לְעוֹלָם חֲסִדוֹ, וְעַד דֹּר וָדֹר אֲמוּנָתוֹ.

PSALM 100

A Psalm of Praise.

Acclaim Adonai, all people on earth.
 Worship Adonai in gladness;
 come before God with joyous song.
 Know that Adonai is God.
 God fashioned us and we are His,
 God's people, the flock God shepherds.
 Enter God's gates with thanksgiving, His courts with praise.
 Extol God and exalt Him.
 For Adonai is good; God's love is eternal.
 God's faithfulness endures for all generations.


HOSHANOT
הושענות


We stand with lulav and etrog in hand, as the Ark is opened. All of the Sifrei Torah are removed, to be held on the bimah. The Ḥazzan chants the first four lines and then chants one piyyut while leading each of the seven processions, in which all who have a lulav and an etrog participate. The words “hosha na” are repeated by the congregation as a refrain after each phrase chanted by the Ḥazzan.

הושע נָא.	הושע נָא, לְמַעַן אֱלֹהֵינוּ,
הושע נָא.	הושע נָא, לְמַעַן בּוֹרְאֵנוּ,
הושע נָא.	הושע נָא, לְמַעַן גּוֹאֲלֵנוּ,
הושע נָא.	הושע נָא, לְמַעַן דּוֹרְשָׁנוּ,

Hosha na. For Your sake, our God, please help us.

Hosha na. For Your sake, our Creator, please help us.

Hosha na. For Your sake, our Redeemer, please help us.

Hosha na. Because you seek our welfare, please help us.

לְמַעַן אֱמִתּוֹתָּהּ. לְמַעַן בְּרִיתְךָ. לְמַעַן גְּדֻלַּתְךָ וְתַפְאֲרֹתְךָ. לְמַעַן דְּתָרְךָ.
 לְמַעַן הוֹדְךָ. לְמַעַן וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן חֲסִדְךָ. לְמַעַן
 טוֹבְךָ. לְמַעַן יְחוּדְךָ. לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ. לְמַעַן
 מְלֻכוֹתְךָ. לְמַעַן נִצְחָךָ. לְמַעַן סוּדְךָ. לְמַעַן עֲזָרְךָ. לְמַעַן פְּאֲרָךָ.
 לְמַעַן צְדָקָתְךָ. לְמַעַן קִדְשָׁתְךָ. לְמַעַן רַחֲמֵיךָ הַרְבִּיּים. לְמַעַן
 שְׂכִינְתְךָ. לְמַעַן תְּהִלָּתְךָ.

כִּי אֲמַרְתִּי עוֹלָם חָסֵד יִבְנֶה.

For the sake of Your truth and Your covenant, Your greatness and Your glory, for the sake of Your goodness and Your holiness, help us now.

אֲבֹן שְׂתִיָּהּ. בֵּית הַבְּחִירָהּ. גֶּרֶן אֲרָנֹן. דְּבִיר הַמְּצַנֵּעַ. הַר
 הַמּוֹרִיָּה. וְהַר יִרְאָה. זְבוּל תַּפְאֲרֹתְךָ. חֲנֵה דָוִד. טוֹב הַלְבָּנוֹן.
 יְפֵה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ. כָּלִילַת יָפִי. לִינַת הַצֶּדֶק. מְכוּן
 לְשִׁבְתְךָ. נִוָּה שְׁאֲנוֹן. סִכַּת שְׁלָם. עֲלִיַת שְׁבָטִים. פְּנַת יְקָרְת.
 צִיּוֹן הַמְּצַיֶּנֶת. קִדְשׁ הַקְּדוּשִׁים. רְצוּף אֲהָבָה. שְׂכִינַת כְּבוֹדְךָ.
 תַּל תְּלַפְיוֹת.

לְךָ זְרוּעַ עִם גְּבוּרָה, תִּעֲזוּ יְדֶךָ תְּרוּם יְמִינְךָ.

Send help for Moriah, the site of Your Temple, joy of the earth, perfection of beauty — Zion, place of the Holy of Holies. Help us now.

אום אַני חוּמָה. בְּרָהּ בַּחֲמָה. גּוֹלָה וְסוּרָה. דְּמַתָּה לְתַמָּר.
הַהַרְוֵגָה עָלֶיךָ. וְנַחֲשֶׁבֶת כְּצֵאן טְבַחָה. זְרוּיָה בֵּין מְכַעֲסִיָּה.
חֲבוּקָה וּדְבוּקָה בָּהּ. טוֹעֲנַת עֲלֶיךָ. יַחֲידָה לְיַחְדָּךְ. כְּבוּשָׁה
בַּגּוּלָה. לּוֹמְדַת יִרְאַתָּךְ. מְרוּטַת לַחֵי. נְתוּנָה לְמַכִּים. סוּבַלַת
סְבָלָךְ. עֲנִיָּה סַעְרָה. פְּדוּיַת טוֹבִיָּה. צֵאן קְדָשִׁים. קַהְלוֹת יַעֲקֹב.
רְשׁוּמִים בְּשִׁמְךָ. שׁוֹאֲגִים הוֹשַׁעְנָא. תְּמוּכִים עָלֶיךָ, הוֹשַׁע נָא.

תתן אמת ליעקב, חסד לאברהם.

This faithful nation, bright as the sun, still endures oppressors.
Though often tormented, she continues to proclaim that You are
One. Tossed in the storm of suffering, they who bear Your name
beseech You: Help us now.

אֲדוֹן הַמוֹשִׁיעַ. בְּלַתָּךְ אֵין לְהוֹשִׁיעַ. גְּבוּר רַב לְהוֹשִׁיעַ. דְּלוֹתֵי
וְלִי יְהוֹשִׁיעַ. הָאֵל הַמוֹשִׁיעַ. וּמְצִיל וּמוֹשִׁיעַ. זוֹעֲקִיךָ תוֹשִׁיעַ.
חוֹכִיךָ הוֹשִׁיעַ. טְלֵאֲיָךְ תִּשְׁבִּיעַ. וְבוֹל לְהַשְׁפִּיעַ. כָּל שֵׁיחַ תִּדְשֵׂא
וְתוֹשִׁיעַ. לְגִיא בַל תִּרְשִׁיעַ. מְגָדִים תִּמְתִּיק וְתוֹשִׁיעַ. נְשִׂאִים
לְהַסִּיעַ. שְׁעִירִים לְהַנִּיעַ. עֲנָנִים מְלַהֲמָנִיעַ. פּוֹתַח יָד וּמִשְׁבִּיעַ.
צִמְאֲיָךְ תִּשְׁבִּיעַ. קוֹרְאֲיָךְ תוֹשִׁיעַ. רְחוּמֵיךָ תוֹשִׁיעַ. שׁוֹחֲרֵיךָ
הוֹשִׁיעַ. תְּמִימֵיךָ תוֹשִׁיעַ, הוֹשַׁע נָא.

נעמות בימינך נצח.

Adonai, my sole source of salvation, I was brought low but You
have delivered me. Help those who hope in You. Provide water
for every shrub. Condemn not the earth to infertility; withhold
not Your blessing of rain. Satisfy Your thirsting creatures, all
those who call upon You. Help us now.

אָדָם וּבַהֲמָה. בְּשָׂר וְרוּחַ וּנְשָׁמָה. גִּיד וְעַצֵּם וְקַרְמָה. דְּמוֹת וְצֵלָם
וְרַקְמָה. הוֹד לְהַבִּיל דָּמָה. וְנִמְשָׁל כְּבַהֲמוֹת נְדָמָה. זִיו וְהֶאָר
וְקוֹמָה. חֲדוּשׁ פְּנֵי אֲדָמָה. טִיעַת עֲצֵי נִשְׁמָה. יְקָבִים וְקָמָה.
כְּרָמִים וְשִׁקְמָה. לְתַבֵּל הַמְּסִימָה. מְטָרוֹת עוֹ לְסַמְמָה. נִשְׂיָה
לְקִימָה. שִׁיחִים לְקוֹמָמָה. עֲדָנִים לְעֲצָמָה. פְּרָחִים לְהַעֲצִימָה.
צִמְחִים לְגִשְׁמָה. קָרִים לְזֶרְמָה. רְבִיבִים לְשַׁלְמָה. שְׁתִּיָּה
לְרוֹמְמָה. תְּלוּיָה עַל בְּלִימָה, הוֹשַׁע נָא.

יהוה אֲדוֹנֵינוּ, מֵהָ אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ,
אֲשֶׁר תִּנְהַ הוֹדֶךָ עַל הַשָּׁמַיִם.

Save man and beast; renew the earth and bless its produce.
Send rain to nurture greenery; let cool waters flow.
Sustain the world, our earth, suspended in space. Help us now.

אֲדַמָּה מֵאָרֶר. בְּהֵמָה מִמִּשְׁכַּלְתָּ. גֶּרֶן מִגֹּזֵם. דְּגָן מִדִּלְקָתָ. הוֹן
מִמַּאֲרָה. וְאֶכֶל מִמְהוּמָה. זֵית מִנִּשְׁל. חֹטָה מִחֶגֶב. טָרֶף מִגּוֹבֵי.
יִקַּב מִיֵּלֶק. בָּרֵם מִתּוֹלְעֵת. לֶקֶשׁ מִאֲרָבָה. מְגֵד מִצְלָצֵל. נַפֶּשׁ
מִבְּהֵלָה. שִׁבְעַת מִסְּלָעִים. עֲדָרִים מִדִּלּוֹת. פְּרוֹת מִשִּׁדְּפוֹן. צֶאֱן
מִצְמִיתוֹת. קֶצִיר מִקְלָלָה. רֹב מִרְזוֹן. שִׁבְלַת מִצְנָמוֹן. תְּבוּאָה
מִחֶסֶל, הוֹשַׁע נָא.

צַדִּיק יִהוּהוּ בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.

Save the soil from curses, our substance from catastrophe.
Protect our crops from destruction, our flocks from disease,
our souls from terror. Help us now.

לְמַעַן אֵיתָן הַנִּזְרֵק בְּלֵהָב אֵשׁ. לְמַעַן בֵּן הַנֶּעֱקֵד עַל עֵצִים וְאֵשׁ.
לְמַעַן גְּבוּר הַנֶּאֱבָק עִם שָׂר אֵשׁ. לְמַעַן דְּגָלִים נֶחֱיָת בְּאוּר וְעַנָּן
אֵשׁ. לְמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה כְּמִלְאֲכֵי אֵשׁ. לְמַעַן וְהוּא
לֶךְ כְּסִגָּן בְּאֶרְצֵי אֵשׁ. לְמַעַן זָבַד דְּבִרוֹת הַנִּתְנוּנוֹת מֵאֵשׁ.
לְמַעַן חֲפוּי יִרְיעוֹת וְעַנָּן אֵשׁ. לְמַעַן טָכַס הַר יִרְדָּת עָלָיו בְּאֵשׁ.
לְמַעַן יִדִּידוֹת בֵּית אֲשֶׁר אֶהְבֵּת מִשְׁמֵי אֵשׁ. לְמַעַן פָּמָה עַד
שִׁקְעָה הָאֵשׁ. לְמַעַן לָקַח מִחַתַּת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ. לְמַעַן
מִקְנֵא קִנְאָה גְדוּלָה בְּאֵשׁ. לְמַעַן נָף יְדוֹ וְיִרְדוּ אֲבֵנֵי אֵשׁ. לְמַעַן
שֵׁם טֵלָה חֶלֶב כָּלִיל אֵשׁ. לְמַעַן עֲמַד בַּגֶּרֶן וְנִתְרַצָּה בְּאֵשׁ.
לְמַעַן פִּלַּל בְּעֶזְרָה וְיִרְדָּה הָאֵשׁ. לְמַעַן צִיר עָלָה וְנִתְעַלָּה
בְּרֶכֶב וְסוּסֵי אֵשׁ. לְמַעַן קְדוּשִׁים מִשְׁלָכִים בְּאֵשׁ. לְמַעַן רְבוּ
רַבָּן חוֹז וְנִהְרִי אֵשׁ. לְמַעַן שְׁמֹמוֹת עִירָךְ הַשְּׂרוּפָה בְּאֵשׁ.
לְמַעַן תּוֹלְדוֹת אֱלוֹפֵי יְהוּדָה תָּשִׂים כְּכִיּוֹר אֵשׁ, הוֹשַׁע נָא.

For the sake of our ancestors who were tested by fire, help us.
For the sake of Temple offerings consumed by fire, for the sake
of Your city once made desolate by fire, help us now.

לֶךְ יִהוּהוּ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד כִּי כָל בְּשָׂמִים
וּבְצִיָּץ, לֶךְ יִהוּהוּ הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ. וְהִזָּה יִהוּהוּ
לְמַלְךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יִהוּהוּ אֶחָד וְשִׁמוֹ אֶחָד.
וּבַתּוֹרָתְךָ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל יִהוּהוּ אֱלֹהֵינוּ יִהוּהוּ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

בְּהוֹשַׁעְתָּ	אֱלִים בְּלוֹד עַמֶּךָ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	בִּצְאֹתְךָ לְיִשְׁעַ עַמֶּךָ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	גּוֹי וְאֱלֹהִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	דְּרוֹשִׁים לְיִשְׁעַ אֱלֹהִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	הַמּוֹן צְבָאוֹת,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	וְעַמִּם מְלֹאכֵי צְבָאוֹת,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	זָכִים מִבֵּית עֲבָדִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	חֲנוּן בְּיָדָם מִעֲבָדִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	טְבוּעִים בְּצוּל גְּזָרִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	יִקְרָה עַמִּם מִעֲבִירִים,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	כִּנְה מְשׁוֹרְרֹת וַיִּשְׁעַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	לְגוֹזְזָה מִצִּיּוֹנֹת וַיִּשְׁעַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	נְקִיב וְהוֹצֵאתִי אֶתְכֶם,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	סוּבְבֵי מִזְבֵּחַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	פְּלֵאֵי אַרוֹן בְּהַפְשַׁעַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	צִיעַר פְּלִשְׁתַּ בְּחֲרוֹן אַף וְנוֹשַׁעַ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	קַהְלוֹת בְּבִלְהַ שְׁלַחְתָּ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	רְחוּם לְמַעַנֵם שְׁלַחְתָּ,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	שְׁבוֹת שְׁבִטֵי יַעֲקֹב,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	תְּשׁוּב וְתִשָּׁיב שְׁבוֹת אֱהִלֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	שׁוֹמְרֵי מִצְוֹת, וְחוֹכֵי יְשׁוּעוֹת,	בְּהוֹשַׁעְתָּ
בְּהוֹשַׁעְתָּ	אֵל לְמוֹשָׁעוֹת,	בְּהוֹשַׁעְתָּ

אָנִי וְהוּ הוֹשִׁיעָה נָא.

As You redeemed our ancestors from Egypt, releasing them from bondage, help us now. As You guided Your people in exile with Your light, which accompanied them in their grief, help us now. As Your presence, journeying into exile with Your people, gave them cause to sing, although banished and forlorn, help us now.

הוֹשַׁע נָא, אֵל נָא, אָנָּה הוֹשִׁיעָה נָא.
הוֹשַׁע נָא, סֶלַח נָא, וְהַצְּלִיחָה נָא, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

Save us, God; please save us. Save us, God; please forgive us.
Let us prosper. Save us, God, our stronghold.

Lulav and etrog are set aside, and willow twigs are taken.

וְהוֹשִׁיעָה נָא,	אָמוּנִים שׁוֹפְכִים לָךְ לֵב בְּמַיִם,	תַּעֲנֶה
וְהִצְלִיחָה נָא,	בָּא בָאֵשׁ וּבַמַּיִם,	לְמַעַן
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	גָּזֹר וְנִם יִקַּח נָא מַעַט מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעָה נָא,	דְּגָלִים גָּזוּ גְזָרֵי מַיִם,	לְמַעַן
וְהִצְלִיחָה נָא,	הַנֶּעֱקָד בְּשַׁעַר הַשָּׁמַיִם,	תַּעֲנֶה
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	וְשֵׁב וְחַפֵּר בְּאֵרוֹת מַיִם,	לְמַעַן
וְהוֹשִׁיעָה נָא,	זְכִירִים חוֹנִים עָלַי מַיִם,	תַּעֲנֶה
וְהִצְלִיחָה נָא,	חֶלֶק מִפֶּצֶל מַקְלוֹת בְּשִׁקְלוֹת הַמַּיִם,	לְמַעַן
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	טָעַן וְגַל אָבֵן מִבְּאֵר מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעָה נָא,	יְדִידִים נוֹחְלֵי דַת מְשׁוּלַת מַיִם,	לְמַעַן
וְהִצְלִיחָה נָא,	כְּרוּ בְּמִשְׁעָנוֹתֵם מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	לְהַכִּין לָמוֹ וּלְצַאֲצְאֵימוֹ מַיִם,	לְמַעַן
וְהוֹשִׁיעָה נָא,	מִתְחַנְּנִים כְּבִישִׁמוֹן עָלַי מַיִם,	תַּעֲנֶה
וְהִצְלִיחָה נָא,	נֶאֱמַן בַּיִת מִסְפִּיק לְעַם מַיִם,	לְמַעַן
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	סָלַע הָרָה וַיִּזְבּוּ מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעָה נָא,	עוֹנִים עָלַי בְּאֵר מַיִם,	לְמַעַן
וְהִצְלִיחָה נָא,	פָּקֵד בְּמִי מְרִיבַת מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	צְמֵאִים לְהִשְׁקוֹתֵם מַיִם,	לְמַעַן
וְהוֹשִׁיעָה נָא,	קְדוּשִׁים מְנַסְכִּים לָךְ מַיִם,	תַּעֲנֶה
וְהִצְלִיחָה נָא,	רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם,	לְמַעַן
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	שָׁב וְנִסֵּךְ לָךְ מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעָה נָא,	שׂוֹאֲלִים בְּרַבּוּעַ אֲשֶׁלִי מַיִם,	לְמַעַן
וְהִצְלִיחָה נָא,	תֵּל תְּלַפְיוֹת מוֹצֵא מַיִם,	תַּעֲנֶה
וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.	תִּפְתַּח אֶרֶץ וְתַרְעִיף שָׁמַיִם,	לְמַעַן

רַחֵם נָא קְהֵל עַדַת יִשְׂרָאֵל, סִלַּח וּמַחֵל עִוְנֵם,
וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

Bless with rain those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Bless those who have inherited the Torah, as life-giving as water. For the sake of Your servants who served You with libations of water, for the sake of Moses who, with Your help, gave his people water, let us prosper. Open the earth to Your blessing of water. Save us, God, our stronghold.

Have compassion, forgive our sin, save us.

קול מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר. קול מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

מְבַשֵּׁר וְאוֹמֵר. אֶמֶץ יִשְׁעֶךָ בָּא, קול דודי הִנֵּה זֶה בָּא,
 מְבַשֵּׁר וְאוֹמֵר. בָּא בְּרַבּוֹת כְּתוּמִים, לְעִמּוּד עַל הַר הַזֵּיתִים,
 מְבַשֵּׁר וְאוֹמֵר. גִּשְׁתוּ בִשְׂוֹפֵר לְתַקְעַ, תַּחֲתִיו הַר יִבְקַע,
 מְבַשֵּׁר וְאוֹמֵר. דִּפֵּק וְהִצִּיץ וְזָרַח, וּמֵשׁ חֲצִי הַהָר מִמּוֹרָח,
 מְבַשֵּׁר וְאוֹמֵר. הַקִּים מְלֹל נְאֻמוֹ, וּבָא הוּא וְכָל קְדוֹשָׁיו עִמוֹ,
 מְבַשֵּׁר וְאוֹמֵר. וּלְכָל בְּאֵי הָעוֹלָם, בֵּת קוֹל יִשְׁמַע בְּעוֹלָם,
 מְבַשֵּׁר וְאוֹמֵר. זָרַע עֲמוּסֵי רַחֲמוֹ, נוֹלְדוּ כִּילָד מִמְעֵי אִמּוֹ,
 מְבַשֵּׁר וְאוֹמֵר. חָלָה וְיִלְדָה מִי זֹאת, מִי שָׁמַע כְּזֹאת,
 מְבַשֵּׁר וְאוֹמֵר. טְהוֹר פֶּעַל כָּל אֵלֶּה, וּמִי רָאָה כְּאֵלֶּה,
 מְבַשֵּׁר וְאוֹמֵר. יִשַׁע וְזִמְן הַיּוֹחַד, הַיּוֹחַל אֶרֶץ בְּיוֹם אֶחָד,
 מְבַשֵּׁר וְאוֹמֵר. כְּבִיר רוּם וְתַחַת, אִם יוֹלֵד גּוֹי פֶּעַם אֶחָד,
 מְבַשֵּׁר וְאוֹמֵר. לָעֵת יִגָּאֵל עִמּוֹ נְאוֹר, וְהִיָּה לְעֵת עֶרֶב יִהְיֶה אוֹר,
 מְבַשֵּׁר וְאוֹמֵר. מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן, כִּי חָלָה גַם יִלְדָה צִיּוֹן,
 מְבַשֵּׁר וְאוֹמֵר. נִשְׁמַע בְּכָל גְּבוּלָהּ, הַרְחִיבִי מְקוֹם אֲדָלָהּ,
 מְבַשֵּׁר וְאוֹמֵר. שְׂיָמִי עַד דְּמִשְׁק מִשְׁכַּנְתִּיךָ, קְבִלִי בְּנִיךָ וּבְנֹתֶיךָ,
 מְבַשֵּׁר וְאוֹמֵר. עֲלֹזִי חֲבַצְלֹת הַשְּׂרוּן, כִּי קָמוּ יִשְׁנֵי חֲבֵרוֹן,
 מְבַשֵּׁר וְאוֹמֵר. פָּנוּ אֵלַי וְהוֹשְׁעוּ, הַיּוֹם אִם בְּקוֹלִי תִשְׁמַעוּ,
 מְבַשֵּׁר וְאוֹמֵר. צִמַּח אִישׁ צִמַּח שָׁמוֹ, הוּא דָוִד בְּעֶצְמוֹ,
 מְבַשֵּׁר וְאוֹמֵר. קוּמוּ כְּפוּשֵׁי עֶפֶר, הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפֶר,
 מְבַשֵּׁר וְאוֹמֵר. רְבַתִּי עִם בְּהֵמְלִיכוֹ, מְגִדוֹל יִשׁוּעוֹת מְלֶכֶוּ,
 מְבַשֵּׁר וְאוֹמֵר. שֵׁם רְשָׁעִים לְהֶאֱבִיד, עֲשֵׂה חֶסֶד לְמִשִּׁיחוֹ לְדָוִד,
 מְבַשֵּׁר וְאוֹמֵר. תִּנְהַ יִשׁוּעוֹת לְעַם עוֹלָם, לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

The shofar is sounded, and the echo of a heavenly voice resounds throughout the world. Exult and be joyful; redemption is real. Return to God, the source of salvation; listen to God today. Rejoice in the redemption of Zion. Be grateful for God's lovingkindness and the promise of the messiah. May the eternal people be delivered — David and his descendants — forevermore.

Hazzan and congregation declare:

קול מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.
 קול מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.
 קול מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.

Kol m'vaser, m'vaser v'omer.

The voice of the prophet rings out, proclaiming good news of peace and deliverance.

We symbolize our determination to separate sin from our lives by beating the willow twigs five times against the floor or other hard surface, causing leaves to fall.

הוֹשִׁיעָה אֶת-עַמְּךָ וּבְרַךְ אֶת-נַחְלֹתֶךָ, וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.
וַיְהִי דְבַרֵי אֱלֹהִים אֲשֶׁר הִתְחַנְּנִתִי לִפְנֵי יְהוָה, קְרוּבִים אֶל
יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלֵה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל-עַמֵי הָאָרֶץ,
כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.

Bless and deliver Your people, Your heritage; shelter and sustain them forever. May my words of supplication be near Adonai our God, day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

There is a tradition that the Days of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, end on Hoshana Rabbah, when the decree is sealed.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתִּקַּבֵּל
בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ וְהַקְּפוּתֵינוּ, וְתִסֵּיר מִחִיצַת
הַבְּרֹזֶל הַמַּפְסֶקֶת בֵּינֵנוּ וּבֵינֶיךָ, וְתִאֲזִין שְׁוַעֲתֵינוּ, וְחַתְּמֵנוּ
בְּסֵפֶר חַיִּים טוֹבִים.

May it be Your will, Adonai our God and God of our ancestors, to accept our prayers and our ritual of this morning with compassion. Remove the barriers that separate us from You. Hear our plea. And seal us in the Book of a good life. Amen.

The Sifrei Torah are returned to the Ark, and the Ark is closed.

The service continues with Kaddish Shalem, page 181.

In congregations that add Hoshanot after Hallel, the service continues with Kaddish Shalem, page 138.

לשמחת תורה

הקפות

The following פסוקים are chanted by one or a series of individuals; each פסוק is then repeated by the congregation.

אֶתָּה הָרֵאָתָּ לְדַעַת, כִּי יְהוָה הוּא הָאֱלֹהִים,
אֵין עוֹד מִלְּבָדוֹ.
לְעִשָּׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסָדוֹ.
אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׂיו.
יְהִי שֵׁם יְהוָה מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם.
יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ,
אֵל יַעֲזָבֵנו וְאֵל יִשְׁשָׁנוּ.
וְאָמְרוּ, הוֹשִׁיעֵנו, אֱלֹהֵי יִשְׁעֵנו,
וְקַבְּצֵנו וְהַצִּילֵנו מִן הַגּוֹיִם,
לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלֹתֶךָ.
יְהוָה מְלֶךְ, יְהוָה מְלֶךְ, יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
וְיִהְיֶה נָא אֲמָרֵינוּ לְרִצּוֹן, לְפָנֶי אֲדוֹן כָּל.

The ארון הקודש is opened.

וְיִהְיֶה בְּנִסְעֵ הָאָרוֹן, וְיֵאמַר מֹשֶׁה:
קוּמָה יְהוָה, וְיִפְצוּ אֲיֹבָיִךָ, וְיִנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
קוּמָה יְהוָה לְמְנוּחֹתֶיךָ, אֶתָּה וְאָרוֹן עֲצֶיךָ.
כְּהִנֵּיךָ יִלְבָּשׁוּ צַדִּיק, וְחֲסִידֶיךָ יִרְגְּנוּ.
בְּעֵבוֹר דָּוִד עֲבָדֶיךָ, אֵל תָּשָׁב פָּנֵי מְשִׁיחֶיךָ.

FOR SIMḤAT TORAH



HAKAFOT

The following biblical verses are chanted by one or a series of individuals; each verse is then repeated by the congregation.

You have been clearly shown that Adonai alone is God;
there is none besides God.

Give thanks to Adonai who works great wonders alone;
God's love is forever.

None compare to You, Adonai,
and nothing compares to Your creation.

The glory of Adonai endures forever;
may God rejoice in His works.

May the name of Adonai be praised, now and forever.

May Adonai our God be with us
as He was with our ancestors;
may God not abandon or forsake us.

Cry out: Deliver us, God our deliverer!
Gather us and save us from among the nations,
that we may give thanks to Your holy name,
that we may take pride in Your praise.

Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.

May Adonai grant His people strength;
may Adonai bless His people with peace.

May our words be pleasing to the Master of all.

The Ark is opened.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Arise, Adonai, to Your sanctuary, You and Your glorious Ark.

Let Your *Kohanim* be clothed in triumph;
let Your faithful sing for joy.

For the sake of David Your servant,
do not reject Your anointed.

וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֵלֵהֶינּוּ זֶה, קָוִינּוּ לוֹ וַיּוֹשִׁיעֵנו,
 זֶה יְהוָה קָוִינּוּ לוֹ נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ.
 מִלְכוּתְךָ מַלְכוּת כָּל-עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
 אַב הֶרְחַמִּים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן,
 תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
 כִּי בָּךְ לָבַד בְּטַחְנוּ, מִלֶּךְ אֵל רָם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

*All the ספרי תורה are removed from the ארון הקודש
 to be carried by congregants in seven הקפות through
 the sanctuary. After each הקפה, it is customary to dance
 with the ספרי תורה, while singing appropriate songs.*

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא. אָנָּה יְהוָה, הַצְּלִיחָה נָּא.
 אָנָּה יְהוָה, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

First הקפה

אֵלֵהֵי הַרוּחוֹת, הוֹשִׁיעָה נָּא. בּוֹחֵן לְבָבוֹת, הַצְּלִיחָה נָּא.
 גּוֹאֵל חֶזֶק, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

Second הקפה

דוֹבַר צְדָקוֹת, הוֹשִׁיעָה נָּא. הַדּוֹר בְּלְבוּשׁוֹ, הַצְּלִיחָה נָּא.
 וְתִיק וְחָסִיד, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

Third הקפה

זֶה וַיִּשָּׂר, הוֹשִׁיעָה נָּא. חוֹמַל דְּלִים, הַצְּלִיחָה נָּא.
 טוֹב וַיִּמְטִיב, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

Fourth הקפה

יודֵעַ מַחְשְׁבוֹת, הוֹשִׁיעָה נָּא. בְּבִיר וְנֶאֱוֹר, הַצְּלִיחָה נָּא.
 לוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

Fifth הקפה

מִלֶּךְ עוֹלָמִים, הוֹשִׁיעָה נָּא. נֶאֱוֹר וְאֲדִיר, הַצְּלִיחָה נָּא.
 סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

And on that day people will say: Behold, this is our God,
 for whom we have waited, to redeem us.
 This is Adonai for whom we have yearned;
 let us rejoice and be glad in God's deliverance.

Your sovereignty is everlasting;
 Your dominion endures throughout all generations.

Torah shall come from Zion,
 the word of Adonai from Jerusalem.

Creator of compassion, favor Zion with Your goodness;
 build the walls of Jerusalem.

For in You alone do we put our trust,
 Sovereign, exalted God, eternal Master.

*All the Sifrei Torah are removed from the Ark,
 to be carried by congregants in seven processions
 (Hakafot) through the sanctuary.*

Adonai, we beseech You, save us. Adonai, we beseech You,
 cause us to prosper. Adonai, answer us when we call.
 Anenu v'yom kor'enu.

First Hakafah

God of all spirits, save us. Searcher of hearts, cause us to prosper.
 Mighty Redeemer, answer us when we call.
 Anenu v'yom kor'enu.

Second Hakafah

Proclaimer of righteousness, save us. God clothed in splendor, cause
 us to prosper. Everlastingly loving One, answer us when we call.
 Anenu v'yom kor'enu.

Third Hakafah

Pure and upright, save us. Gracious to the needy, cause us to prosper.
 Good and benevolent One, answer us when we call.
 Anenu v'yom kor'enu.

Fourth Hakafah

Knower of our thoughts, save us. Mighty and resplendent, cause us to
 prosper. God clothed in righteousness, answer us when we call.
 Anenu v'yom kor'enu.

Fifth Hakafah

Eternal Ruler, save us. Source of light and majesty, cause us to
 prosper. Upholder of the falling, answer us when we call.
 Anenu v'yom kor'enu.

הקפה Sixth

עוֹזֵר הַלַּיִם, הוֹשִׁיעָה נָא. פּוֹדֶה וּמַצִּיל, הַצְּלִיחָה נָא.
צוֹר עוֹלָמִים, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.

הקפה Seventh

קְדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא. רַחוּם וְחַנוּן, הַצְּלִיחָה נָא.
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.
תּוֹמֵן תְּמִימִים, הוֹשִׁיעָה נָא. תִּקְיֶף לְעַד, הַצְּלִיחָה נָא.
תְּמִים בְּמַעֲשָׂיו, עֲנֵנוּ בְיוֹם קְרָאֵנוּ.

In the evening, we read from one ספר תורה,
and all the rest are returned to the ארון הקודש.

In the morning, we read from three ספרי תורה,
and the others are returned to the ארון הקודש.

The Torah service continues with שמע ישראל, page 141.

The תורה is called to the תורה as follows:

מְרֻשּׁוֹת הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
אֶפְתַּח פִּי בְשִׁירָה וּבְזִמְרָה,
לְהוֹדוֹת וּלְהַלֵּל לְדָר בְּנְהוֹרָא
שְׁחַחְנוּ וְקִיַּמְנוּ בִּירְאָתוֹ הַטְּהוֹרָה,
וְהִגִּיעֵנוּ לְשִׂמְחַת בְּשִׂמְחַת הַתּוֹרָה,
הַמְּשַׂמְחַת לֵב וְעֵינַיִם מְאִירָה,
הַמְּאַרְכֶּת יָמִים וּמוֹסַפֶּת גְּבוּרָה
לְאֵהָבִיָּה וּלְשׁוֹמְרֵיהָ בְּצוּי וְאִזְהָרָה.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֵי הַגְּבוּרָה לְתַת חַיִּים וְחֶסֶד וְנֹזֵר וְעֶטְרָה

Male:

לְ _____ בֶּן _____ הַנִּבְחָר לְהַשְׁלִים הַתּוֹרָה.
עֲמַד עֲמַד עֲמַד _____ בֶּן _____, חֲתַן הַתּוֹרָה,
וּבְשִׁכְרָה זֶה תִּזְכֶּה מֵאֵל נוֹרָא לְרְאֹת בָּנִים וּבְנֵי בָנִים
עוֹסְקִים בַּתּוֹרָה. יַעֲמַד _____ בֶּן _____, חֲתַן הַתּוֹרָה.

Female:

לְ _____ בַּת _____ הַנִּבְחָרַת לְהַשְׁלִים הַתּוֹרָה.
עֲמַדִּי עֲמַדִּי עֲמַדִּי _____ בַּת _____, כֹּלַת הַתּוֹרָה,
וּבְשִׁכְרָה זֶה תִּזְכֶּי מֵאֵל נוֹרָא לְרְאֹת בָּנִים וּבְנֵי בָנִים
עוֹסְקִים בַּתּוֹרָה. תַּעֲמַד _____ בַּת _____, כֹּלַת הַתּוֹרָה.

Sixth Hakafah

Helper of the needy, save us. Redeemer, Deliverer, cause us to prosper. Rock everlasting, answer us when we call.

Anenu v'yom kor'enu.

Seventh Hakafah

Holy, awesome, save us. Merciful, compassionate, cause us to prosper. Upholder of the covenant, answer us when we call.

Anenu v'yom kor'enu.

Supporter of the innocent, save us. Eternal in power, cause us to prosper. Perfect in Your ways, answer us when we call.

Anenu v'yom kor'enu.

*In the evening, we read from one Sefer Torah,
and all the rest are returned to the Ark.*

*In the morning, we read from three Sifrei Torah,
and the others are returned to the Ark.*

The Torah service continues with Sh'ma Yisra-el, page 141.

*The **Hatan/Kallat HaTorah** is called to the Torah
as follows:*

Requesting permission of God, mighty, awesome, and great,
I lift my voice to sing and to celebrate,
to praise the One who sustains us and dwells in light sublime,
who has granted us life and allowed us to reach this time,
enabling us to arrive at this day to rejoice
in the Torah, which grants honor, as we lift up our voice.
It brings pleasure to the heart and light to the eyes,
and joy when we embrace its values we so prize.
May it be the will of the Almighty to grant blessings in profusion
to _____, chosen for this reading of the Torah
at its conclusion.

Male:

Arise, arise, arise, _____, *Hatan HaTorah*.
Through the merit of this deed
may God grant you a privileged sight:
To witness children and children's children
immersed in Torah with delight.

Female:

Arise, arise, arise, _____, *Kallat HaTorah*.
Through the merit of this deed
may God grant you a privileged sight:
To witness children and children's children
immersed in Torah with delight.

The *קַתָּן/כַּלַּת בְּרֵאשִׁית* is called to the *תורה* as follows:

מְרֻשּׁוֹת מְרוֹמֵם עַל כָּל-בְּרִכָּה וְשִׁירָה,
 נוֹרָא עַל כָּל-תְּהִלָּה וְזִמְרָה,
 חֲכָם יָלֵב וְאַמִּיץ כָּח וְגִבּוֹרָה,
 וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל-יִצְיָרָה.
 וּמְרֻשּׁוֹת חֲבוּרַת צְדָק עֵדָה הַמְּאֻשְׁרָה,
 קְבוּצִים פֶּה הַיּוֹם לְשִׂמְחַת תּוֹרָה,
 וְנַעֲצָרִים לְסִיִּים וּלְהַחֲלֵל בְּגִיל וּבְמוֹרָא.
 וּבִכֵּן נִסְכְּמֵתֵי דַעַת כָּלָם לְבִרְרָה.

Male:

יַעַן נַעֲשִׂיתָ רֵאשׁוֹן לְמִצְוָה גְּמוּרָה,
 מָה רַב טוֹבְךָ וּמִשְׁבְּרֵתְךָ יִתְרָה.
 עֲמֹד עֲמֹד עֲמֹד _____ בֶּן _____ ,
 קַתָּן בְּרֵאשִׁית בְּרָא.
 מְרֻשּׁוֹת הַקְּהָל הַקְּדוֹשׁ הַזֶּה לְבָרְךָ אֵל גְּדוֹל וְנוֹרָא,
 אֲמֵן יַעֲנֵנו אֲחֵרֶיךָ הַכֹּל מְהֵרָה.
 יַעֲמֹד _____ בֶּן _____ , קַתָּן בְּרֵאשִׁית בְּרָא.

Female:

יַעַן נַעֲשִׂיתָ רֵאשׁוֹנָה לְמִצְוָה גְּמוּרָה,
 מָה רַב טוֹבְךָ וּמִשְׁבְּרֵתְךָ יִתְרָה.
 עֲמֵדֵי עֲמֵדֵי עֲמֵדֵי _____ בַּת _____ ,
 כַּלַּת בְּרֵאשִׁית בְּרָא.
 מְרֻשּׁוֹת הַקְּהָל הַקְּדוֹשׁ הַזֶּה לְבָרְךָ אֵל גְּדוֹל וְנוֹרָא,
 אֲמֵן יַעֲנֵנו אֲחֵרֶיךָ הַכֹּל מְהֵרָה.
 תַּעֲמֹד _____ בַּת _____ , כַּלַּת בְּרֵאשִׁית בְּרָא.

*The **Ḥatan/Kallat B'reshit** is called to the Torah as follows:*

With permission of the One
exalted beyond all song and adoration,
awesome beyond all praise and acclamation,
the essence of wisdom and power,
eternal Ruler, Master of creation —
and with permission of this just and joyous congregation,
gathered here to rejoice in the Torah, filled with elation,
assembled to complete its reading
and to begin again with joy and veneration —
I concur with all assembled here in happy affirmation.
In being chosen for this beginning you set a fine example.
Your portion is so goodly; your reward will be so ample.

Male:

Arise, arise, arise, _____, *Ḥatan B'reshit Bara*,
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.

Female:

Arise, arise, arise, _____, *Kallat B'reshit Bara*,
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.


*On Shmini Atzeret and the first day of Pessach at Musaf,
the chanting of the עמידה begins here.*

The ארון הקודש is opened.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ
וּמְגַן. בְּרוּךְ אַתָּה יְהוָה מְגַן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם יְהוָה, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On Shmini Atzeret, continue with גשם, next page.

On פסח, continue with טל, page 219.

גשם וטל  (כולל אמהות)

*On Shmini Atzeret and the first day of Pessach at Musaf,
the chanting of the עמידה begins here.*

The ארון הקודש is opened.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל
וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ
וּמְגַן. בְּרוּךְ אַתָּה יְהוָה מְגַן אַבְרָהָם וּפְקֹד שְׂרָה.
אַתָּה גִבּוֹר לְעוֹלָם יְהוָה, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

On Shmini Atzeret, continue with גשם, next page.

On פסח, continue with טל, page 219.

*GESHEM, the prayer for rain, requests that God, in the name of
our most worthy ancestors, grant ample rain and a productive
winter season to the Land of Israel. It is recited on Sh'mini Atzeret
since it would be inappropriate to ask for rain while we still
dwell outdoors in the sukkah.*

 **GESHEM & TAL**

*On Sh'mini Atzeret and the first day of Pesah at Musaf,
the chanting of the Amidah begins here.*

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless.
You give life to the dead; great is Your saving power.

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesah, continue with Tal, page 219.

 **GESHEM & TAL** (with Matriarchs)

*On Sh'mini Atzeret and the first day of Pesah at Musaf,
the chanting of the Amidah begins here.*

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless.
You give life to the dead; great is Your saving power.

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesah, continue with Tal, page 219.

TAL, the prayer for dew, beseeches God to provide sufficient springtime dew in Israel to assure a year of prosperity. According to the Midrash, it was on the first day of Pesah that Isaac blessed Jacob, asking God to grant him the "dew of heaven." Both Geshem and Tal were composed by Rabbi Eleazar Ha-Kallir in eighth-century Palestine.

טל 

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

טל תַּן לְרִצּוֹת אֶרְצָךְ,

שִׂיתָנוּ בְּרִכָּה בְּדִיצְךָ,

לֵב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ,

קוֹמִים עִיר בָּהּ חֲפָצָךְ. בְּטַל.

טל צִוֵּה שָׁנָה טוֹבָה וּמַעֲטָרְת,

פְּרֵי הָאָרֶץ לְגֵאוֹן וּלְתַפְאֲרַת,

עִיר כְּסָפָה נוֹתַרְת,

שִׁימָה בְּיַדְךָ עֲטָרְת. בְּטַל.

טל נוֹפֵף עָלֶי אֶרֶץ בְּרוּכָה,

מִמְגֵד שָׁמַיִם שְׁבַעְנוּ בְּרִכָּה

לְהֹאִיר מִתּוֹךְ חֲשֻׁכָה,

כְּנֵה אַחֲרֶיךָ מְשׁוּכָה. בְּטַל.

טל יַעֲסִיס צוּף הַרִים,

טַעַם בְּמֵאוֹדֶיךָ מִבְּחָרִים,

חֲנוּנֶיךָ חֲלִץ מִמַּסְגְּרִים,

זְמַרְהָ נְנַעִים וְקוֹל נְרִים. בְּטַל.

טל וְשָׁבַע מֵלֵא אֲסַמִּינוּ,

הִכְעַת תַּחֲדַשׁ יְמֵינוּ,

דוֹד, בְּעֶרְכָּךָ הַעֲמֵד שְׁמֵנוּ,

גֵן רוֹה שִׁימָנוּ. בְּטַל.

טל בּוֹ תִבְרַךְ מְזוֹן,

בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְזוֹן,

אִימָה אֲשֶׁר הִסְעֵת כְּצֹאן

אֲנָא תַפְק לָהּ רְצוֹן. בְּטַל.

שְׂאֵתָה הוּא יְהוּה אֱלֹהֵינוּ מְשִׁיב הַרוּחַ וּמוֹרִיד הַטַּל.

Congregation:

Congregation, then Hazzan, line by line:

אָמֵן.

לְבָרְכָה וְלֹא לְקַלְלָהּ,

אָמֵן.

לְחַיִּים וְלֹא לְמוֹת,

אָמֵן.

לְשָׁבַע וְלֹא לְרָזוֹן,

The Aron Hakodesh is closed.

The Hazzan continues with "מכלכל חיים," page 166a or b.

 TAL

Our God and God of our ancestors:

Dew, precious dew, unto Your land forlorn,
Pour out our blessing in Your exultation,
To strengthen us with ample wine and corn,
And give Your chosen city safe foundation
In dew.

Dew, precious dew, the good year's crown, we await,
That earth in pride and glory may be fruited,
And that the city once so desolate
Into a gleaming crown may be transmuted
By dew.

Dew, precious dew, let fall upon the land;
From heaven's treasury be this accorded;
So shall the darkness by a beam be spanned,
The faithful of Your vineyard be rewarded
With dew.

Dew, precious dew, to make the mountains sweet,
The savor of Your excellence recalling.
Deliver us from exile, we entreat,
So we may sing Your praises, softly falling
As dew.

Dew, precious dew, our granaries to fill,
And all our youthful excesses pardon.
Beloved God, uplift us at Your will
And make us as a richly watered garden
With dew.

Dew, precious dew, that we our harvest reap,
And guard our fatted flocks and herds from leanness.
Behold our people follow You like sheep,
And look to You to give the earth her greenness
With dew.

You are Adonai our God
who causes the wind to blow and the dew to fall.

Congregation, then Reader, line by line:

For a blessing, not for a curse,
For life, not for death,
For abundance, not for famine,

Congregation:

Amen.
Amen.
Amen.

The Ark is closed.

*The Reader continues with "Your love..,"
page 166a or b.*

לפסח

This hymn is recited in some congregations on the first day of פסח. It was composed by Shlomo HaBavli in tenth-century Italy.

בְּרַח דְּוִדִי עַד שְׁתַּחֲפֵץ אֶהְבֵּת כְּלוּלָנוּ,
 שׁוֹב לְרַחֵם. כִּי כְלוּנוּ שׁוּבֵינוּ תוֹלְלֵינוּ,
 הָרוּס וְקַעֲקַע בִּיצְתָם מִתְלַנּוּ,
 הָקָם טוֹרֵךְ גִּנָּן שְׁתִּילָנוּ: הִנֵּה זֶה עוֹמֵד אַחַר כְּתִלָנוּ.
 בְּרַח דְּוִדִי עַד שְׁיַפּוּיַח קֶץ מַחֲזֶה, חֵישׁ וְנָסוּ הַצְּלָלִים מִזֶּה,
 יָרוּם וְנִשְׂא וְגִבָּה נִבְזָה, יִשְׁפִּיל וְיוֹכִיחַ וְגוֹיִם רַבִּים יִזַּה,
 חֲשׂוּף וְרוּעֵךְ קְרוּא כְּזֶה: קוֹל דְּוִדִי הִנֵּה זֶה.
 בְּרַח דְּוִדִי וְדָמָה לָךְ לְצַבִּי, יִגַּל יִגַּשׁ קֶץ קְצָבִי,
 דְּלוּתִי מִשְׁבִּי לְעַטְרַת צְבִי, תְּעוּבִים תְּאָבִים הֵר צְבִי,
 וְאִין מַבִּיא וְנִבְיָא, וְלֹא תִשְׁבִּי מִשׁוּי מְשִׁיבִי.
 רִיבָה רִיבִי, הִסֵּר חוּבִי וְכֹאבִי,
 וַיִּרְא וַיְבוֹשׂ אוֹיְבִי, וְאֶשְׁיִבָה חוֹרְפִי בְּנִיבִי:
 זֶה דְּוִדִי, גּוֹאֲלִי קְרוּבִי, רַעִי וְאַהוּבִי, אֵל אֱלֹהֵי אָבִי.
 בְּגִלְל אַבּוֹת תּוֹשִׁיעַ בְּנִים, וְתִבְיָא גְאוּלָּה לְבַנֵּי בְּנֵיהֶם.
 בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

This hymn is recited in some congregations on the second day of פסח. It was composed by Rabbi Meshullam ben Kalonymus in the tenth century.

בְּרַח דְּוִדִי אֵל מְכוּן לְשִׁבְתְּךָ, וְאִם עֲבָרְנוּ אֶת בְּרִיתְךָ,
 אֲנָא זְכוּר אוֹוִי חֲפָתְךָ, הָקָם קוֹשֵׁט מְלִתְךָ,
 כּוֹנֵן מִשׁוֹשׁ קְרִיַתְךָ, הַעֲלוּתָה עַל רֹאשׁ שְׁמַחְתְּךָ.
 בְּרַח דְּוִדִי אֵל שְׁלָם סִפְךָ, וְאִם תַּעֲיִנוּ מִדְּרָכְךָ,
 אֲנָא הֶצֶץ מִחֲרָכְךָ, וְתוֹשִׁיעַ עִם עֲנִי וּמִתְכָּךָ,
 חֲמַתְךָ מֵהֶם לְשִׁפְךָ, וּבְאַבְרַתְךָ סִלָּה לְהַסְתּוֹכְךָ.
 בְּרַח דְּוִדִי אֵל מְרוֹם מִרְאשׁוֹן, וְאִם בְּגִדְנוּ בְּכַחְשׁוֹן,
 אֲנָא סְכוּת צְקוֹן לְחֲשׁוֹן, דְּלוּתִי מִטְבוּעַ רְפִשׁוֹן,
 גָּאֵל נְצוּרִי כְּאִישׁוֹן כְּאֵז בְּחֻדְשׁ הַרְאִשׁוֹן.
 בְּגִלְל אַבּוֹת תּוֹשִׁיעַ בְּנִים, וְתִבְיָא גְאוּלָּה לְבַנֵּי בְּנֵיהֶם.
 בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

Continue on page 123.

FOR PESAH

On the first day of Pesah:

Hasten, O Friend divine, the time of our renewal;
return to us in mercy.

The oppressors of our people have all but consumed us;
destroy, uproot them from our midst.

Restore Your city and make us again a people of song.
May the hour of our redeemer draw nigh.

Hasten, O Friend, the time of redemption promised by Your seers.
Lift from us the darkening shadows;
raise up, exalt a people that has long known insult.
Bestow upon them wisdom, to teach, to cleanse many nations.
Reveal Your saving might; proclaim the hour of redemption.

Hasten, O Friend, with the roe's speed,
to put an end to my imprisonment.
I am despoiled in captivity; for my crown of glory I yearn,
and seek to return to the glorious mountain.
I am left without a leader, without prophet to restore me.
Plead my cause; remove my guilt and pain.
Let my enemy see and be confounded,
let me announce to them who reproach me
that my Friend has come —
my Redeemer, my Beloved, my father's God.

For the merit of the ancestors, deliver their children and
children's children. Praised are You Adonai, Redeemer of Israel.

On the second day of Pesah:

Hasten, O Friend divine, to the city of Your presence. Though we
have broken Your covenant, return in mercy to the shrine of Your
love. Fulfill the promise of deliverance: Renew Your city in joy;
make her again an object of rejoicing.

Hasten, O Friend, to Your shrine of peace. Though we have strayed
from Your path, look with favor upon us and help a people afflicted
and harassed. Make an end to anger; shelter them beneath the wings
of Your love.

Hasten, O Friend, to Your ancient habitation. Though we have been
false to You, accept the plea stirring in our hearts. Lift us from the
mire; redeem the people You did guard with tenderness in this
month of freedom, as in days of old.

For the merit of the ancestors, deliver their children and
children's children. Praised are You Adonai, Redeemer of Israel.

Continue on page 123.

אקדמות

On the first day of Shavuot, Akdamut is chanted as part of the Torah service, before the first aliyah, as an introduction to the Torah reading.

Shavuot celebrates God's gift of Torah to the Jewish people. On Shavuot, the Ten Commandments, or Ten Words, are the focus of the Torah reading and thus represent the entire Revelation of Torah. The first words of this special poem, AKDAMUT MILLIN (introductory words), describe the poem's purpose — to introduce the Words of the Ten Commandments.

Akdamut was written in Aramaic by Rabbi Meir Ben Isaac Nehorai in twelfth-century Germany.

אֶקְדָּמוֹת מְלִין וְשָׂרִיוֹת שׁוֹתָא
 אִוְלָא שְׁקֻלְנָא הֶרְמֵן וְרִשׁוֹתָא.
 בְּבִי תִירִי וְתִלֵּת דְּאֶפְתַּח בְּנִקְשׁוֹתָא,
 בְּבִרִי דְּבִרִי וְטִרִי עֵדִי לְקִשְׁשׁוֹתָא.
 גְּבוּרֵן עֲלָמִין לִיהַ וְלֹא סִפֵּק פְּרִישׁוֹתָא,
 גְּוִיל אֱלוֹ רְקִיעֵי, קְנִי כָּל-חֹרֶשׁתָּא.
 דִּיּוֹ אֱלוֹ יָמֵי וְכָל מֵי כְּנִישׁוֹתָא,
 דִּירִי אֶרְעָא סְפָרֵי וְרִשְׁמֵי רִשׁוֹתָא.
 הֶדְר מְרִי שְׁמִיא וְשְׁלִיט בִּיבְשָׁתָא,
 הֶקֶם עֲלָמָא יְחִידָאֵי וְכַבְּשִׁיהַ בְּכַבְּשׁוֹתָא.
 וּבְלָא לֵאוֹ שְׁכָלְלִיהַ, וּבְלָא תִשְׁשׁוֹתָא,
 וּבְאֶתָא קְלִילָא, דְּלִית בַּהּ מִשְׁשׁוֹתָא.
 זְמִין כָּל עֲבִידְתִּיהַ בְּהַךְ יוֹמֵי שְׁתָּא,
 יְהוּר יְקָרִיהַ עֲלֵי, עֲלֵי כְּרִסְיָהּ דְּאֶשְׁתָּא.
 חֵיל אֶלְף אֶלְפִין וְרַבּוּא לְשִׁמְשׁוֹתָא,
 חֲדָתִין נְבוּט לְצַפְרִין, סְגִיאָה טְרִישׁוֹתָא.

FOR SHAVUOT



AKDAMUT

Akdamut praises God as Creator of the world. It highlights the inadequacy of any mortal attempt at such praise. The angels join in groups to praise the Creator. Yet wondrous and respectful as angels are, the praise of the people Israel is far more precious to God because of Israel's unique devotion to God on earth. The people Israel have been enticed to join others in idolatry, but they have withstood temptation, maintaining their loyalty to God and Jewish tradition, anticipating the time when they will enjoy the Shekhinah, the splendor of God's presence. All of us, the poet concludes, will be able to merit and enjoy that splendor by fulfilling the "Ten Words" presented at Mount Sinai by the living God: The words that embody God's gift of Torah, which we are about to hear in the Torah reading.

Before reading the ten divine commands,
O let me speak in awe two words, or three,
Of the One who wrought the world
And sustained it since time's beginning.

At God's command is infinite power,
Which words cannot define.
Were all the skies parchment,
And all the reeds pens, and all the oceans ink,
And all who dwell on earth scribes,
God's grandeur could not be told.

Sovereign over the heavens above,
God reigns supreme on earth below.
God launched creation unaided
And contains it in the bounds of His law.

Without weariness God created,
Only by divine will, uttered in a gentle sound.
God wrought His works in six days,
Then established His glorious sovereignty
Over the life of the universe.

Myriads of angelic hosts serve God,
Divine messengers that propel life's destiny.
They arise each morning to their calling.

טְפִי יְקִידִין שְׂרָפִין, כָּלֹל גְּפִי שְׂתָא,
 טַעַם עַד יִתְיַהֵב לְהוֹן שְׂתִיקִין בְּאִדְשְׂתָא.
 יִקְבְּלוּן דִּין מִן דִּין שְׂוִי דְלָא בְּשִׂשְׂתָא,
 יִקְר מְלִי כַל-אַרְעָא, לְתַלוּתֵי קִדְשְׂתָא.
 כְּקַל מִן קָדָם שְׂדֵי כְּקַל מִי נְפִישׁוּתָא,
 כְּרוּבִין קְבַל גְּלַגְלִין מְרוּמְמִין בְּאוּשְׂתָא.
 לְמַחְזִי בְּאַנְפָא עֵין כּוֹת גִּירֵי קִשְׂתָא,
 לְכַל אַתְר דְּמִשְׂתַּלְחִין, זְרִיזִין בְּאַשׁוּתָא.
 מְבָרְכִין בְּרִיךְ יִקְרִיָה בְּכַל-לִשָּׁן לְחִישׁוּתָא,
 מֵאַתְר בֵּית שְׂכִינְתָהּ, דְּלָא צְרִיךְ בְּחִישׁוּתָא.
 נְהִים כָּל-חֵיל מְרוּמָא, מְקַלְסִין בְּחִישׁוּתָא,
 נְהִירָא מְלַכּוּתֵיהּ, לְדַר וְדַר לְאַפְרָשְׂתָא.
 סְדִירָא בְּהוֹן קִדְשְׂתָא, וְכַד חֲלָפָא שְׂעֵתָא,
 סִיּוּמָא דְלַעֲלָם, וְאוּף לָא לְשַׁבּוּעֵתָא.
 עַדב יִקְר אַחְסַנְתֵּיהּ חֲבִיבִין דְּבִקְבַעֲתָא
 עֲבָדִין לִיהּ חֲטִיבָה בְּדִנְח וּשְׂקַעֲתָא.
 פְּרִישָׁן לְמִנְתֵּיהּ, לְמַעַבַּד לִיהּ רְעוּתָא,
 פְּרִישׁוּתֵיהּ שְׂבַחֵיהּ יְחִוּן בְּשַׁעוּתָא.
 צְבִי וְחַמֵּד וְרַגְג דִּילָאוּן בְּלַעוּתָא,
 צְלוּתְהוֹן בְּכֵן מְקַבֵּל וְהִנְיָא בְּעוּתָא.
 קְטִירָא לְחֵי עֲלָמָא בְּתַנָּא בְּשַׁבּוּעֵתָא,
 קְבַל יִקְר טוּטְפָתָא יְתִיבָא בְּקַבֵּיעוּתָא.
 רְשִׁימָא הִיא גּוּפָא בְּחֻכְמָתָא וּבְדַעֲתָא,
 רְבוּתְהוֹן דִּישְׂרָאֵל, קְרָאֵי בְּשַׁמְעֵתָא.
 שְׂבַח רְבוּן עֲלָמָא, אַמִּירָא דְכּוּתָא,
 שְׂפַר עֲלֵי לְחֻוּיָהּ, בְּאַפִּי מְלַכּוּתָא.
 תָּאִין וּמִתְכַּנְּשִׁין כְּחֻזוּ אֲדוּתָא,
 תְּמַהִין וְשִׁילִין לִיהּ בְּעַסְק אֲתוּתָא.

All the celestial beings join in a chorus of praise;
In unison they call to one another:
All the earth is full of the glory of the thrice Holy One.

In a mighty roar,
As the thundering noise of vast waters,
Moving amidst the heavenly spheres
Where the divine light glows brilliant,
The angelic hosts proclaim their words of adoration:

Praised be God's glory by every whispering lip
From the place of His abode which is everywhere.
All the celestial hosts roar their response in awe:
The splendor of God's dominion
is acclaimed from age to age.

Yet dearer to God than this
Is the song of the children of Israel,
Rising to Him morning and evening,
In free outpourings of adoration.

Chosen to be the faithful servants of God's will,
They continually rehearse God's praises,
Who summoned them in love
to pursue the labors of Torah,
And accepts their supplications and entreaties,
Which weave a crown of glory for the Almighty.

The Eternal cherishes their prayers
And keeps them ever before Him,
Thus declaring the greatness of Israel
Who reiterate that God is One.

Israel acclaim the glory of the Ruler of the universe,
And offers God homage before kings and princes.
They all gather and ask in wonder,
Who is this your beloved, O fair one,
For whom you brave the perils of the lion's den?

מִנֵּן וּמֵאן הוּא רְחִימָהּ, שְׁפִירָא בְּרוּתָא,
אָרוּם בְּגִינְיָה סְפִית מְדוּר אַרְיֹתָא.
יִקְרָא וַיָּאָה אֲתָּה, אֵין תַּעֲרִבִי לְמֵרוּתָא,
רְעוּתָךְ נַעֲבִיד לִיךָ, בְּכֹל-אַתְרוּתָא.
בְּחֻכְמָתָא מְתִיבְתָּא לְהוּן קֶצֶת לְהוּדְעוּתָא,
יִדְעָתוּן חֻכְמִין לִיָּה בְּאַשְׁתַּמּוּדְעוּתָא.
רְבוּתְכוֹן מָה חֲשִׁיבָא קָבֵל הֵהִיא שְׁבַחְתָּא,
רְבוּתָא דִּיעֵבֵד לִי, כֵּד מְטִיא יִשׁוּעָתָא.
בְּמִיתִי לִי נְהוּרָא, וְתַחֲפִי לְכוּן בְּהָתָא,
יִקְרָה כֵּד אַתְגְּלִי בְּתַקְפָּא וּבְגִיּוּתָא.
יִשְׁלַם גַּמְלִיא לְסַנְאֵי וְנִגּוּתָא,
צְדָקָתָא לְעַם חֲבִיב וְסִגִּיא זְכוּתָא.
חֲדוּ שְׁלָמָא בְּמִיתִיָּה וּמְנִי דְכִיָּתָא,
קְרִיָּתָא דִּירוּשָׁלַם כֵּד יִכְנַשׁ גְּלוּתָא.
יִקְרִיָּה מְטִיל עֲלָה בְּיוֹמֵי וְלִילוּתָא,
גְּנוּנְיָה לְמַעֲבַד בֵּיה בְּתַשְׁבְּחוֹן כְּלִילְתָּא.
דִּזְהוּר עֲנִיָּא לְמִשְׁפַּר כִּילְתָּא,
לְפּוּמִיָּה דְעַבְדְּתָא עֲבִידֵן מְטִלְלְתָּא.
בְּתַכְתְּקֵי דְהַב פִּיזָא וְשִׁבְעַ מַעֲלָתָא
תְּחִימִין צְדִיקֵי קָדָם רַב פְּעֵלְתָּא.
וְרִיּוּהוֹן דְּמִי לְשִׁבְעָא חֲדוּתָא,
רְקִיעָא בְּזַהוּרָה וְכוּכְבֵי זִיוָתָא.
הֲדָרָא דְלָא אָפְשֵׁר לְמַפְרֵט בְּשׁוּפּוּתָא,
וְלָא אֲשַׁתְּמַע וְחֲמֵי נְבִיאָן, חוּזָתָא.
כֵּלָא שְׁלֻטָא בֵּיה עֵין, בְּגוּ עֵדֵן גִּנְתָּא,
מְטִילֵי בֵי חֲנָגָא לְבַהֲדֵי דְשְׁכִינְתָּא.
עֲלִיָּה רְמִזֵי דִין הוּא, בְּרַם בְּאַמְתְּנוּתָא,
שְׁבַרְנָא לִיָּה בְּשַׁבָּן, תְּקוּף הַמְּנוּתָא.

If you but join our fold,
We would cover you with splendor and glory;
In every land would we ratify your every wish.

A wise reply is Israel's:
How can you know God with your foolish minds?
How compare the glories you bestow
With the glory that is God's,
With the splendor of God's deeds
In the hour of our deliverance,
When the light divine will shine on us,
While darkness covers your mocking multitudes,
When God will manifest His glorious might
And render His foes their due,
And triumph to the people
Abounding in virtue
Whom God has loved.

Joy unmarred will reign in hearts ennobled, pure.
Jerusalem will rise again;
Her exiled children will come back to her.
Day and night God will shed His glory on her,
And build in her anew His sacred shrine of praise.

The righteous will possess the reward for their service.
They will dwell before their Creator,
Arrayed on golden thrones,
With seven steps ascending,
Resplendent as the azure of the sky
And the brightness of the stars.

They will acclaim God:
It is God we trusted with faith unyielding
In the days of our captivity.
God will lead us forever,
Renewing us with the glee of youthful dancers.

יְדַבֵּר לָן עַל־מִין עַל־מִין מְדַמּוּתָא,
 מְנַת דִּילָן דְּמַלְקָדְמִין פֶּרֶשׁ בְּאַרְמוּתָא.
 טְלוּלָה דְלוּיָתָן וְתוּר טוּר רְמוּתָא,
 וְחַד בְּחַד כִּי סְבִיר וְעֵבֵד קְרַבּוּתָא.
 בְּקַרְנוּהִי מְנַגַּח בְּהַמוּת בְּרַבְרַבּוּתָא,
 יְקַרְטַע נוּן לְקַבְלִיָּה בְּצִיצוּי בְּגַבּוּרְתָא.
 מְקַרַב לִיָּה בְּרִיָּה בְּחַרְבִּיָּה רַבְרַבְתָּא,
 אֲרַסְטוֹן לְצַדִּיקֵי יִתְקַן וְשְׂרוּתָא.
 מְסַחְרִין עַלִּי תַכִּי דְכַדְכַד וְגוּמְרְתָא,
 נְגִידִין קַמִּיהוּן אֲפַרְסָמוֹן נְהַרְתָּא.
 וּמַתְפַּנְקִין וְרוּוּ בְכַסִּי רוּיָתָא,
 חֲמַר מְרַת דְּמַבְרָא שִׁית נָטִיר בִּי נַעוּתָא.
 זְכָאִין, כַּד שְׁמַעְתוּן שְׁבַח דָּא שִׁירְתָּא,
 קְבִיעִין בְּן תְּהוּוֹן בְּהַנְהוּ חַבּוּרְתָּא.
 וְתַזְכּוּן דִּי תִיתְבוּן בְּעֵלָא דְרְתָא,
 אַרִי תַצִּיתוּן לְמַלּוּי, דִּנְפַקִין בְּהַדְרְתָּא.
 מְרוּמָם הוּא אֱלֹהִין בְּקַדְמָא וּבַתְרִיָּתָא,
 צְבִי וְאַתְרַעִי בְּן וּמְסַר לָן אֹרִיָּתָא.

We will possess the portion
God set apart for us in ancient days.
Leviathan and the wild ox of the mountains
Will charge and contend with each other,
The beast goring fiercely with its horns,
The sea monster striking with its mighty fins.

But Adonai will make an end of them
With His great sword,
And prepare a banquet for the righteous.

They will sit at tables of precious stones,
Rivers of balsam flowing before them;
And they will drink the precious wine
Stored for them from the first of days.

O you upright who have heard the song of God's praise,
May you ever be in the blessed circle of God's faithful.

Through all eternity, exalted be Adonai
Who conferred true love upon us
By entrusting to us the Torah.