life eternal. So long as this soul is within me I acknowledge You, Lord my God, my ancestors' God, Master of all creation, sovereign of all souls. Praised are You, Lord 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 are grateful for the renewal of each day

Praised are You, Lord our God, King of the universe who enables His creatures to distinguish between night and day, who made me in His image, who made me a Jew, who made me free. who gives sight to the blind, who clothes the naked. who releases the bound. who raises the downtrodden. who creates the heavens and the earth. who provides for all my needs. who guides us on our path, who strengthens the people Israel with courage, who crowns the people Israel with glory, who restores vigor to the weary.

We are grateful for compassion, for which we pray

Praised are You, Lord our God, King of the universe who removes 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 humi-

בְּקַרְבִּי מוֹדֶה (מוֹדָה) אֲנִי לְפָנֵיךּ יהוה אֱלֹהַי וַאלֹהֵי אֲבוֹתַי רבון בָל־הַמַּעשִים אָרון בָּל־הַנְּשָׁמוֹת. בָּרוּךְ אַהָּה יהוה הַמַּחַזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים. הַרֵינִי מְקַבֶּל (מְקַבֶּלֶת) עָלַי מִצְנַת הַבּוֹרֵא: וְאָהַרְתָּ לְרִעַךְּ

כַּמְוֹךְ.

We are grateful for the renewal of each day

בָרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׁכְוִי בַּ בִינֶה לְהַבְחִין בֵּין יוֹם ובֵין לֵיְלָה. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, שֶׁעַשְׂנִי בְּצַלְמוֹ. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעֶשַנִי יִשְׁרָאֵל. בָּרוּך אַתָּה יהוה אֱלֹהִינוּ מֶלֶךְ הָעוֹלָם, שֶׁצְשְׁנִי בֶּן־ (בַּת־)חוֹרוֹוּ, בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוְרִים. בָּרוּךְ אַתָּה יהוה אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עַרְמִּים. בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים. בָּרוּךְ אַתָּה יהוה אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקף כְּפוּפִים. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, רוֹקַע הָאָרֶץ עַל הַפָּים. בָּרוּךְ אַתָּה יהוה אֱלֹחֵינוּ מֵלֶּךְ הָעוֹלָם, שֶׁעָשָׁה לִי כַּל־צַרְכִּי. בָּרוּךְ אַתָּה יהוה אֱלֹהִינוּ מֶלֶּךְ הָעוֹלָם, הַמֵּכִין מִצְעַדִי־גֶּבֶר. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלֶם, אוֹזֵר יִשְׁרָאֵל בּגְבוּרָה. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׁרָאֵל בַּעֹפֹאַנַעי בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַנּוֹתֵן לַיָּעֵף כְּחַ.

We are grateful for compassion, for which we pray

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֻבִיר שֵׁנָה מֵעִינִי וּתְנוּמָה מֵעַפְעַפָּי. וִיהִי רָצוֹן מִלְפָנֶיךְ יהוה אֱלהֵינוּ וֵאלהֵי אַבוֹתִינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךְ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךְ, וְאַל תְּבִיאֵנוּ לא לִידֵי חֵטְא, וְלֹא לִידִי עֲבָרָה וְעָוֹן, וְלֹא לִידֵי נְסָיוֹן, וְלֹא lity, 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, Lord who bestows lovingkindness upon His people Israel.

Personal thoughts and supplications may be added to the following:

May it be Your will, Lord 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.

Aware of our mortality, we are grateful for the covenant

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, Lord our God and God of our ancestors? Compared to You, all the mighty are nothing, the famous nonexistent, the wise lack wisdom, the clever lack reason. For most of their actions are meaningless, the days of their lives emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

But we 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,

לִידֵי בְזָּיוֹן, וְאַל תַּשְׁלֶט־בְּנוּ וֵצֶר הָרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע יְמַחְבֵּר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטוֹב וּבְמַצִּשִּׁים טוֹבִים, וְכוֹף אֶת־יִצְרְהִישְׁתַעְבֶּר־לֶךְ. בּ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶטֶר וּלְרַחֲמִים בְּעֵינֶיךְ וּבְעִינֵי כָל־רוֹאֵינוּ, וְתִגְּמְלֵנוּ חֲסָדִים טוֹבִים לָּבָרוּךְ אֻתָּה יהוה גּוֹמֵל חֲסָדִים טוֹבִים לְעַמוֹ יִשְׂרָאֵל.

Personal thoughts and supplications may be added to the following:

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֶלהַי וַאלהֵי אֲבוֹתַי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְּכָל־יוֹם מֵעַזִּי פָּנִים וּמֵעַזּוּת פָּנִים, מִאָּדָם דָע וּמִחָּבֵר דָע, וֹמִשָּׁבֵן רָע וּמִפֶּגַע רָע וּמִשָּׁטֶן הַמַּשְׁחִית, מִדִּין לָשֶׁה וּמִבְּעַל דִין לָשֶׁה, בֵּין שֶׁהוּא בֶּן־בְּרִית וּבֵין שֶׁאִינוֹ בֶּן־בְּרִית.

Aware of our mortality, we are grateful for the covenant

לְעוֹלֶם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּפֵּתֶר וֹבַגָּלוּי, וּמוֹרֶה עַל הָאֶמֶת וְדוֹבֵר אֶמֶת בִּלְבָבוֹ, וְיַשְׁבֵּם וְיֹאמֵר:

רבוֹן כֶּל־הָעוֹלָמִים, לֹא עַל צִּדְקוֹתִינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנְינוּ לְפָנֶיךְ, כִּי עַל רַחֲמֶיךְ הָרַבִּים. מָה אֲנַחְנוּ, מֶה־גְּבוּרָתֵנוּ, מֶה חַסְדֵּנוּ, מַה־צִּדְקֵנוּ, מַה־יִשְׁעֲנוּ, מַה־כֹּחֵנוּ, מַה־גְבוּרָתֵנוּ. מַה נֹאמֵר לְפָנֶיךְ יחוה אֱלֹחֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, הַלֹא כָּל־ הַגְּבּוֹרִים כְּאָיִן לְפָנֶיךְ, וְאַנְשֵׁי הַשְּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדְע, וּנְבוֹנִים כִּבְּלִי הַשְּׁבֵּל, כִּי רוֹב מַעֲשֵׂיהֶם הְּחוּ וִימִי חַיֵּיהֶם הֶבֶל לְפָנֶיךְ. וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכּל הֶבֶל.

אָבָל אַנַחְנוּ עַמְּךְ בְּנִי בְּרִיתֶּךְ, בְּנֵי אַבְרָהָם אֹהַכְךְ שֶׁנִּשְׁבְּעְתָּ לוֹ בְּחַר הַמֹּרִיָּה, זֶרַע יִצְחָק יְחִירוֹ שֶׁנָּצֵקַד עַל גַּב הַמִּזְבָּחַ, עַרַת יַעֵּלְב בִּנְךְ בְּכוֹרֶךְ שֶׁמֵּאַהֲבָּתְךְ שֶׁאָקַבְּתָּ שֶׁשָּׁמַחְתָּ בּוֹ לָרֶאתָ אֶת־שְׁמוֹ יִשְׂרָאַל יִישֶׁרוּן.

ֶּלְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹרוֹת לְךְ וּלְשַׁבַּחַךְ וּלְפָּאֶרְךְ וּלְבָּרֵךְ וּלְקַדֵּשׁ וְלֶתֵת שֲבַח וְהוֹדָיָה לִשְׁמֶךְ. □ אַשְׁרֵינוּ, מַה־טוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה יָפָה יְרָשָׁתְנוּ. אַשְׁרֵינוּ שֶׁאֲנַחְנוּ how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. Praised be His glorious sovereignty throughout all time.

We are grateful for holiness

You are the Lord 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, Lord who manifests His holiness to all humanity.

You are the Lord 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 Father in heaven, be merciful to us for we bear Your great name. Fulfill the promise made through Your prophet Zephaniah: "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 the Lord."

The next passage is read daily, followed by selections from pages 17 and/or 19

Rabbinic texts on lovingkindness

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

AVOT D'RABBI NATAN 11a

מַשְׁבִּימִים וּמַצַרִיבִים אֶרֶב וָלְּקֶר, וְאוֹמְרִים פַּצַמַיִּם בְּכָּל-יוֹם: שָׁמַע יִשְּׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָר. בָּרוּךְ שֵׁם כִּבוּד מַלְכוּתוּ לְעוּלֶם וַעֶּד.

We are grateful for holiness

אַתָּה הוּא עַר שֶׁלֹא נִבְּרָא הָעוֹלָם, אַתָּה הוּא מָשֶּׁנְבְּרָא הָעוֹלֶם, אַתָּה הוּא בָּעוֹלֶם הַזֶּה וְאַתָּה הוּא לָעוֹלֶם הַבָּא. קַרש אָת־שִׁמְךּ עַל מַקְדִּישֵׁי שְּמֶךּ, וְאַרֵשׁ אָת־שִׁמְךּ ב בְּעוֹלָמֶךְ. וּבִישוּעָתְךְ תָּרִים וְתַגְּבִּיהַ קַרְנֵנוּ. בָּרוּךְ אַתָּה יהוה מְקַבִּשׁ אֶת־שִׁמְךְ בָּרַבִּיִם.

אַתָּה הוא יהוה אֶלהִינוּ בַּשָּׁמִים וּבָאָרֶץ, וּבִשְּמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים. אֱמֶת, אַתָּה הוא ראשון וְאַתָּה הוּא אַחַרוֹן וּמְבַּלְעָדֵיךּ אֵין אֶלהִים. קבָּץ קוֶיךּ מֵאַרְבַע כַּנְפוֹת הָאָרֶץ. יַבְּירוּ וְיֵדְעוּ בָּל־בָּאֵי עוֹלֶם בִּי אַתָּה הוּא הָאֱלהִים לְבַדְּךְ לְכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאֶרֶץ, אֶת־ הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, ומִי בְּכָל־מַעַשֵּה יָדֶיךְ בָּעֶלְיוֹנִים אוֹ בַתַּחְתוֹנִים שֶׁיאמַר לְךָ מַה תַּעֲשֶׁה. אָבְינוּ שֶׁבַּשְּמַיִם, עֲשֵׁה עמנו הסד בּעבור שמך הַגָּרוֹל שֶנִקְרָא עָלֵינוּ, וְקַיֶּם־לֵנוּ, יהוה אֱלֹהֵינוּ, מַה שֶׁבָּתוּב: בָּעֵת הַהִּיא אָבִיא אֶתְבֶּם, וּבָעֵת ַקַבְּצִי אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהַלָּה בְּכֹל עַמֵּי הָאֶרֶץ, בָּשוּבִי אֵת־שִבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יהוה.

> The next passage is read daily, followed by selections from pages 16 and/or 18

Rabbinic texts on lovingkindness

פַעַם אַחַת הָיָה רַבָּן יוֹחָנָן בֶּן־זַכַּאי יוֹצֵא מִירוּשְׁלַיִם, וְהָיָה רַבִּי יְהוֹשֶׁעַ הוֹלֵךְ אַחַרָיו וְרָאָה אֶת־בֵּית הַמִּקְרָשׁ חָרֵב. אָמַר רַבִּי יְהוֹשֶׁעַ: אוֹי לֵנוּ עַל זֶה שֶׁהוּא חָרֵב, מָקוֹם שֶׁמְּכַפְּרִים בּוֹ עונותיהם של ישְרָאֵל! אָמַר לוֹ רַבָּן יוֹחָנָן: בִּנִי, אַל יִרַע לְּךָּ. יש לֶנוּ בַּפָּרָה אֲחֶרֶת שֶׁהִיא בְּמוֹתָה. וְאֵיזוֹּ גְּמִילוּת חַסָּדִים, שֶׁנֶאֶמַר: כִּי חֶסֶר חָפַּצְתִּי וְלֹא זֵבַח.

Continue with one or more of the following sources, concluding with "May it be Your will, . . ." on page 19:

Rabbi Elazar quoted this verse: "You have been told what is good and what the Lord 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 by giving humbly, in private.

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 acceptable to the Lord 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.

SUKKAH 49b

II

Rabbi Elazar said: Whoever does deeds of charity and justice is considered as having filled the world with lovingkindness, as it is written, "He loves charity and justice; the earth is filled with the lovingkindness of the Lord" (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 a Torah of lovingkindness and a Torah which is not of lovingkindness? Torah which is studied on its own merit is a Torah of lovingkindness, whereas Torah which is studied for an ulterior motive is not a Torah of lovingkindness. And some say that Torah which is studied in order to teach is a Torah of

Continue with one or more of the following sources, concluding with יהי רצון מלפניך on page 18:

אָמַר רַבִּי אֶלְעָזָר: מַאי דִּכְתִיב, הָגִּיד לְךָ אָדָם מַה טוֹב וּמָה יהוה דורש ממך, כִּי אָם עֲשׁוֹת מִשְׁפָּט וְאַהְבַת חֶסֶד וְהַצְּגַע לֵכֶת עָם אֱלֹהֶיךְ. עֲשׁוֹת מִשְׁפָּט, זֶה הַדִּין. וְאַהַבַּת חֶסֶד, זוֹ גְּמִילוּת חֲסָדִים. וְהַצְגַעַ לֶּכֶת עם אֱלֹהֶיךָ, זוֹ הוֹצְאַת הַמֵּת וְהַבְנָסֵת בַּלָּה לַחוּפָּה.... אָמֵר רַבִּי אֶלְעָזָר: גָּרוֹל הָעוֹשֶׁה צְדָקָה יוֹתֵר מִבֶּל־הַקָּרְבָּנוֹת, שֶׁנֶּאֱמֵר, צַשׁה צְדָקָה וּמִשְׁפָּט נְבְחֵר לַיהוה מִזְבַח.... וְאָמֵר רַבִּי אֶלְעָזָר: אֵין צְּדָקָה מִשְׁתַּלֶּמֶת אֶלָּא לְפִי חֶסֶר שֶׁבָּה, שֶׁנָּאֱמַר, זְרְעוּ לָכֶם לִצְדָקָה וקצרו לפי חַסֶר.

תָנוּ רַבֶּנָן: בִּשְׁלשָה דְּבָרִים גְּרוֹלָה גְמִילוּת חֲסָרִים יוֹתֵר מִן הַצְּדָקָה. צְדָקָה בְּמָמוֹנוֹ, גְמִילוֹת חֲסָדִים בֵּין בְּגוּפוֹ בֵּין בְּמָמוֹנוֹ. צְדָקָה לָעַנִיִים, גְמִילוֹת חֲסָדִים בֵּין לָעַנִיִים בִּין לַצַשִּירִים. צָדַקָה לַחַיִּים, גִּמִילוּת חֲסָדִים בֵּין לַחַיִּים בִּין

אָמֵר רַבִּי אֶלְעָזָר: בָּל־הָעוֹשֶׁה צְדָקָה וּמִשְׁפָּט בְּאִילוּ מִלֵּא בַּל־הָעוֹלָם בּוּלוֹ חֶסֶד, שֶׁנֶּאֱמַר, אוֹהֵבׁ צְּדָקָה וּמִשְׁפָּט חֶסֶר יהוה מַלְאַה הָאַרֵץ....

אַמַר רַבִּי אֶלְעָזָר: מַאי דְּכְתִיב, פִּיהָ פַּתְחָה בְּחָכְמָה וְתוֹרֵת חֵסֶר עַל לְשׁוֹנָה. וְכִי יֵשׁ תּוֹרָה שֶׁל חֲסֶר וְיֵשׁ תּוֹרָה שֶׁאֵינָה שֵׁל חֱסֶר: אֶלָּא תוֹרָה לִשְׁמָה זוֹ הִיא תוֹרָה שֶׁל חֱסֶר, שֶׁלֹא לְשָׁמָה זוֹ הִיא תּוֹרָה שֶׁאֵינָה שֶׁל חֶסֶר. אִיבָּא דְאָמְרֵי, תּוֹרָה

lovingkindness, whereas Torah which is not studied in order to teach is a Torah which is not of lovingkindness.

SUKKAH 49b

III

"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). This means that just as God is gracious and compassionate, you too must be gracious and compassionate. "The Lord 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.

SIFRE DEUTERONOMY, EKEV

IV

"Follow the Lord 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, praised be He. As He 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 the Lord 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 He buried him in the valley in the land of Moab" (Deuteronomy 34:6).

SOTAH 14a

May it be Your will, Lord our God and God of our ancestors, to grant our 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.

לְלַמְּדָה, זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד, שֶׁלֹא לְלַמְּנָה, זוֹ הִיא תּוֹרָה שאֵינַה שֵׁל חֵסֵר.

לָלֶכֶת בְּבֶל־דְּרָבִיוּ. אֵילוּ דַּרְבֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֶמַר: יהוה יהוה אַל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶטֶד וָאֲמֶת, נוֹצֵר חֵסֶד לָאַלָפִים נוֹשֵא עָוֹן נָפֶשַע וְחַטָּאָה וְנַקַה.... מָה הַפָּקוֹם נִקְרָא רַחוּם וְחַנּוּן, אַף אַתָּה הֶנֵי רַחוּם וְחַנּוּן.... מָה הַקְּרוֹשׁ בָּרוּךְ הוּא נִקְּרָא צַּדִּיק, שֶׁנֶאֶמֶר, צַדִּיק יהוה בְּכַּל-דְּרָכִיו, אַף אַתָּה הֶנִי צַדִּיק. הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְרָא חָסִיד, שֶׁנֶּאֶמַר, וָחָסִיד בִּכַל-מַצַשָּיו, אַף אַתָּה הֶנֵי חָסִיד.

IV

אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מַאי דְּכְתִיב, אַחֲרֵי יהוה אֶלהֵיכֶם תַּלֵבוּ. וְבִי אֶפְשָׁר לוֹ לְאָרָם לַהַלֹךְ אַחַר שְׁבִינָה? אָלָא לַהַלך אַחַר מִדּוֹתָיו שֶׁל הַקָּרוֹשׁ בָּרוֹךְ הוּא. מָה הוּא מַלְבִּישׁ עַרִמִּים אַף אַתָּה הַלְבֵּשׁ עַרָמִים. הַקָּדושׁ בָּרוּךְ הוּא בַּקַר חוֹלִים, אַף אַתָּה בַּקַר חוֹלִים. הַקָּדוֹשׁ בָּרוֹךְ הוּא נְחֵם אָבֶלִים, אַף אַתָּה נַחָם אֲבֵלִים. הַקָּדושׁ בַּרוּךְ הוּא קַבַר מֵתִים, אַף אַתָּה קבור מִתִים.... דָרַש רַב שִׁמְלָאִי: תוֹרָה תְּחִילֶּתָה גְמִילוֹת חֲסָדִים וְסוֹפָה גְמִילוֹת חֲסָדִים. תְחִילָתָה גְמִילוֹת חֲסָדִים דְּכְתִיב, וַיִּעֲשׁ יהוה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כַּתְנוֹת עור וַיַּלְבִּישֵם. וְסוֹפָה גָמִילוּת חַסָּדִים דְּכְתִיב, וַיִּקְבַּר אוֹתוֹ בַנֵּי בַאַרֵץ מוֹאַב.

יָהִי רָצוֹן מִלְּפָנֶיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתֵּן 🗆 חֶלְקֵנוּ בְּתוֹרָתֶרָ, וְנִהְיֶה מִתַּלְמִידָיוּ שֶׁל אַהַרֹן הַכּהַן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיוֹת וּמְקַרְבַן לַתּוֹרַה.

KADDISH DE-RABBANAN

After the study of Torah we praise God and we pray for teachers and students. For such praise and prayer sustain the world.

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

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 (l'ela mi-kol) min kol birkhata v'shirata, tushb'hata v'nehemata da-amiran b'alma. v'imru amen.

Al yisrael v'al rabbanan v'al talmideihon, v'al kol talmidei talmidei hon, 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, hina v'hisda v'rahamin, v'hayin arikhin u-m'zona r'viha, u-furkana min kodam ayuhon di vi-sh'maya, v'imru amen.

Heavenly Father, grant lasting peace to our people and their leaders, to our teachers and their disciples, to all who engage in the study of Torah in this land and in all other lands. Let there be 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'hayim tovim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu b'rahamav ya'aseh shalom aleinu v'al kol visrael, v'imru amen.

KADDISH DE-RABBANAN

Recitation of Kaddish De-rabbanan need not necessarily be limited to mourners. All who have read or who have heard the teaching of a text may participate fully.

Mourners and those observing Yahrzeit:

יִתְגַּרַל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעַנָּלָא וֹבְוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

ּיְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְּ וִיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדֵּר וְיִתְעַלֶּה וִיתְהַלֵּל שְמֵהּ דְקְרְשָׁא, בְּרִיךְ הוּא לְעֵלָּא (לְעֵלָּא מִבְּּל־) מִן בְּל-בִּרְכָּתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֶמָתָא דַאֲמִירָן בְּעַלְמָא, ואמרו אַמוֹ.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידִיהוֹן, וְעַל בָּל-תַּלְמִידִי תַלְמִידִיהוֹן, וְעַל בָּל־מָאן דְעָסְקִין בְּאוֹרַיְתָא, דִי בְאַתְרָא הָדֵין וְדִי בְּכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבְּא, חִנָּא וְחִסְרָא וְרַחָמִין, וְחַיִּין אֲרִיכִין וִמְזוֹנָא רְוִיחָא, וּפּוּרְקָנָא מִן ָקָדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יָהֵא שְׁלָמֶא רַבֶּא מִן שְׁמַיֶּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל־ יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עוֹשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל-ישַׂרָאֵל, וְאָמִרוּ אָמֵן.

After the recitation of the appropriate following psalm or psalms the service continues with "A psalm of David . . . " on page 51.

In some congregations, the following psalms are added at the end of the service (weekdays, page 163; Shabbat and Festivals, page 511). In such congregations, the service now continues with "A psalm of David . . ." on page 51.



THE PSALM FOR SUNDAY

On the first day of the week the Levites would recite this Psalm in the Temple:

A Psalm of David.

The earth belongs to the Lord, and all it contains; the world and its inhabitants.

He founded it upon the seas, and set it firm upon flowing waters.

Who may ascend the mountain of the Lord? Who may rise in His sanctuary?

One who has clean hands and a pure heart, who has not used God's name in false oaths, who has not sworn deceitfully.

He shall receive a blessing from the Lord, a just reward from the God of his deliverance.

Such are the people who seek Him, who long for the Presence of Jacob's God.

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

Who is the glorious King? The Lord, with triumph and might, the Lord, triumphant in battle.

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

Who is the glorious King? Adonai tzeva'ot, He is the glorious King.

PSALM 24

After the recitation of the appropriate following psalm or psalms the service continues with מזמור שיר, on page 50.

In some congregations, the following psalms are added at the end of the service (weekdays, page 162; Shabbat and Festivals, page 510). In such congregations, the service now continues with סומור שיר, on page 50.

THE PSALM FOR SUNDAY

היום יום ראשון בשבת, שבו היו הלוים אומרים בבית המקדש:

לדוד מומור.

לַיהוה הָאֶרֶץ ומְלוֹאָה, תַבֵּל וְיִשְבֵי בָה. פִי הוּא עֵל יַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.

מי יעלה בהר יהוה, ומי יַקום בְּמִקוֹם קַרְשׁוֹ.

ּנְקִי כַפֵּיִם וּבַר לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְּשִׁי, ולא נשבע למרמה.

יָשָׁא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ. וה דור דורשיו, מבקשי פניד יעקב, קֶלָה.

> שאו שערים ראשיכם, ָוָהָנַשָּאוּ פִּתָחֵי עוֹלֵם, וַיַבוֹא מֵלֶךְ הַכָּבוֹד.

> > מי זה מֵלֶךְ הַכָּבוֹד, יהוה עזוז וְגַבּוֹר,

יהוה גבור מלְחַמה.

שאו שערים ראשיבם, 🗆 ושאו פתחי עולם,

ויבוא מֵלֶךְ הַכַּבוֹר. מִי הוּא זֵה מֱלֶךְ הַכַּבוֹד,

יהוה צְבָאוֹת הוּא מֶלֶךְ הַבָּבוֹד, סֵלָה.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

M

THE PSALM FOR MONDAY

On the second day of the week the Levites would recite this Psalm in the Temple:

A song. A psalm of the sons of Korah.

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

Splendid, sublime on the north is Mount Zion, joy of all the earth, city of the great King.

Through her citadels God is known 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 tzeva'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 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.

PSALM 48

THE PSALM FOR MONDAY הַיּוֹם יוֹם שֵׁנִי בִּשַׁבַּת שֶׁבּוֹ הָיוֹ הַלְוִים אוֹמְרִים בְּבִית הַמִּקְּדָשׁ: שִׁיר מִזְמוֹר לִבְנֵי קֹרַח. ָּגָרוֹל יהוה וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר קַּרְשׁוֹ. יִפָה נוֹף, מְשׁוֹשׁ כָּל־הָאָרֶץ הַר צִיּוֹן, יַרְכְּתֵי צָפוֹן, קֹרְיַת מֶלֶךְ רָב. אַלהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב. בִּי הָנֵה הַמְּלֶכִים נוֹעֵדוּ, עָבְרוּ יַחְדָּוֹ. הַמָּה רָאוּ, כַּן תָּמָהוּ, נִבְהַלוּ נָחְפֵּוּוּ. רְעָדָה אֲחָזָתַם שָׁם, חִיל כַּיוֹלֵדָה. בְּרְוּחַ קָּדִים תְּשָׁבֵּר אָנִיוֹת תַּרְשִׁישׁ. ָבָאַשֶׁר שָׁמַעְנוּ, כֵּן רָאִינוּ בְּעִיר יהוה צְּבָאוֹת, בְּעִיר אֱלֹהִינוּ, אֱלֹהִים יְכוֹנְנֶהָ עַר עוֹלָם, סֶלָה. דְּמִינוּ אֱלֹהִים חַסְדֶּךְ, בְּמֵרֶב הֵיכָלֶךְ. כִשְמְךָ אֱלֹהִים, כַּן תִהַלָּתְךָ עַל קַצְנֵי אֶרֶץ, צֵרַק מַלְאָה יִמִינֶּךְ. יִשְׂמַח הַר צִיוֹן, תָּגֵלְנָה בְּנוֹת יְהוּדָה, לִמַעַן מִשְפָּטֶיךְ. סְבוּ צִיוֹן וְהַקִּיפְּוֹהָ, ספרו מגדליה. שיתו לבכם לחילה, פַּסְגוּ אַרְמְנוֹתֶיהָ, לְמַעַן תְּסַפְּרוּ לְדוֹר אַחַרוֹן. , פִי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם נָעֶד, 🖂 הוא יְנַהָגנוּ עַל מות.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

M

THE PSALM FOR TUESDAY

On the third day of the week the Levites would recite this Psalm in the Temple:

A Psalm of Asaph.

God rises in the court of the mighty; He pronounces 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.

PSALM 82



THE PSALM FOR WEDNESDAY

On the fourth day of the week the Levites would recite this Psalm in the Temple:

God of retribution, Lord, God of retribution appear. Judge of the earth, give the arrogant their deserts.

How long, Lord, how long shall the wicked exult? They pour out arrogance, swaggering, boasting.

They crush Your people, Lord, they oppress Your very own.

Widows and strangers they slay; orphans they murder.

THE PSALM FOR TUESDAY

הַיוֹם יוֹם שְׁלִישִׁי בְּשַבָּת שֶׁבוֹ הָיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ:

מִזְמוֹר לְאָסְף.

אֱלֹהִים נִצָּב בַּעַרַת אֵל, בַּקֵרֵב אֱלֹהִים יִשְׁפַּט:

בְּקֶרֶב אֱלהִים יִשְפּט: "עַד מֶתִי תִּשְׁפְטוּ־עֲנֶל, וּפְנֵי רְשָׁעִים תִּשְׁאוּ, סֶלָה. שִׁפְּטוּ דָל וְיָתוֹם, עָנִי וָרָשׁ הַצְּדְּיקוּ. פַּלְטוּ דַל וְאֶבְיוֹן, מִיַּד רְשָׁעִים הַצְּילוּ.״ לֹא יָדְעוּ וְלֹא יָבְינוּ, בַּחֲשֵׁכָה יִתְהַלֶּכוּ, יִמְוֹטוּ בָּל-מִוֹסְדֵי אֶרֶץ.

אָנִי אָמַרְתִּי אֶלֹהִים אַתֶּם, וּכְנֵי עֶלְיוֹן כָּלְכֶם. אָכֵן כְּאָדָם הְמוּתוּן, וּכְאַחַר הַשָּׁרִים תִּפְּלוּ.

ם קוּמָה אֱלהִים, שַׁפְטָה הָאָרֶץ, כִּי אַתָּה תִנְחַל בְּכֶל־הַגּוֹיִם.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

THE PSALM FOR WEDNESDAY

הַיּוֹם יוֹם רְבִּיעִי בְּשַׁבָּת שֶׁבּוֹ הִיּוּ הַלְּנִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ: אֵל נְקְמוֹת, יהוה, אֵל נְקָמוֹת, הוֹפִּיע. הַנְּשֵׁא, שֹׁפֵט הָאֶרֶץ, הָשֵׁב גְּמוּל עַל גִּאִים. עַר מָתַי רְשָׁעִים, יהוה, עַד מָתַי רְשָׁעִים יַעֵּלְזוּ. יַבְּיעוּ יְדַבְּרוּ עָתָק, יִתְאַמְּרוּ כָּל-פְּעֵלֵי אָנֶן. עַמְּךְ יהוה יְדַבְּאוּ, וְנִחַלָּתְךְ יְעַנּוּ. אַלְמָנָה וְגִר יַהַרְגוּ, וִיתוֹמִים יְרַצְחוּ. They say, "The Lord does not see, the God of Jacob pays no heed."

Be discerning, you dullards. When will you fools be wise?

Surely He who shapes the ear can hear. Surely He who forms the eye can see.

Surely He who disciplines nations will chastise, He who teaches mortals knowledge.

The Lord knows human schemes, how futile they are. Blessed the one whom He disciplines and teaches Torah,

training him to wait calmly in adversity until a pit be dug for the wicked.

The Lord will not abandon His people, He 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, the Lord's love supports me. When I am filled with cares, His comfort soothes my soul.

Are You allied with seats of wickedness, those who frame injustice by statute?

They organize against the righteous, they condemn the innocent to death.

The Lord is my refuge; my God is my sheltering Rock.

He will repay them for their wickedness, destroy them with their own evil. The Lord our God will destroy them.

PSALM 94

Let us sing to the Lord, acclaim our Rock of deliverance.

Let us greet Him with praise and sing songs in joy. The Lord is exalted, beyond all that is worshiped.

PSALM 95:1-3

ַניֹאמְרוּ לֹא יִרְאֶה יָה, וְלֹא יָבִין אֱלֹהֵי יַעַקֹב. בִינוּ בֹעַרִים בָּעָם, וּכְסִילִים מָתַי תַּשְׂבִּילוּ. ָהַנְטַע אָזֶן הַלֹא יִשְׁמָע, אָם יוֹצֵר עֵיִן הַלֹא יַבִּיט. הַיֹּסֵר גוֹיִם הַלֹא יוֹכֵיחַ, הַמְלַמֵּד אָדָם דָּעַת. יהוה יֹדֶעַ מַחְשְׁבוֹת אָדָם, כִּי הֵמָה הֶבֶל. אַשְׁרֵי הַגֶּבֶר אֲשֶׁר תְּיַפְּרֶנוּ יָה, ומִתוֹרָתְךְ תְלַמְּדֵנוּ. לְהַשְּׁקִיט לו מִימִי רָע, עַד יִבָּרָה לָרָשָׁע שָׁחַת. בי לא יטש יהוה עַמוֹ, וְנַחַלָּתוֹ לֹא יַעַזֹב. בִּי עַד צֶדֶק יָשוּב מִשְׁפָּט, וְאַחֲרָיו בָּל־יִשְׁרֵי לֵב. ּמִי יָקוּם לִי עם מְרַעִים, מִי יִתְיַצֵב לִי עם פְּעַלֵי אָנֶן. לוּלֵי יהוה עָזְרָתָה לִּי, כִּמְעַט שָׁכְנָה רוּמָה נַפְשִׁי. אָם אָמֵרְתִּי מָטָה רַגְלִי, חַסְדְּךְּ יהוה יִסְעָדֵנִי. ָבָרֹב שַּׂרְעַפַּי בְּקּרְבִּי, תַּנְחוּמֶיךְ יְשַׁעַשְׁעוּ נַפְשִׁי. ַהַיִּחַבְרָךְ בָּפָא הַוּוֹת, יֹצֵר עָמָל עֲלֵי חֹק. יָגוֹדוּ עַל נֶפֶשׁ צַדִּיק, וְדָם נָקִי יַרְשִׁיעוּ. וַיָהִי יהוה לִי לְמִשְׂנֶב, וַאלֹהַי לְצוּר מַחְסִי. ָוַישֶׁב עֲלֵיהֵם אָת־אוֹנָם, וּבְרָעָתָם יַצְמִיתֵם, יצמיתם יהוה אַלֹהֵינוּ.

לְכוּ נְרַנְּנָה לֵיהוה, נָרְיעָה לְצוּר יִשְׁעֵנוּ.
 נְקַדְמָה פָנָיו בְּתוֹדָה, בִּוְמִרוֹת נָרְיעַ לוֹ.
 בִּי אֵל נָדוֹל יהוה, וּמֶלֶךְ נָדוֹל עַל בָּל־אֶלֹהִים.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

M

THE PSALM FOR THURSDAY

On the fifth day of the week the Levites would recite this Psalm in the Temple:

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.

He 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 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 gave them over to their stubborness, I let them follow their own devices.

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 the Lord shall be humbled; their doom shall be eternal.

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

PSALM 81

THE PSALM FOR THURSDAY

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבָּת ***** בני בלנים אומרים ככית המקד!

שֶׁבּוֹ הָיוּ הַלְּוִים אוֹמְרִים בְּבִית הַמִּקְרָשׁ: לַמְנַצֵּחַ עַל הַגִּתִּית לְאָסָף.

> הַרְנִינוּ לֵאלהִים עָזְנוּ, הַרִיעוּ לֵאלהֵי יַעַקבּ.

ָּםְלְיעוּ לֵאַלווֵי בַּצְּקְבּי שָאוּ וָמָרַה וֹתְנוּ תֹף,

ייייין ווייינייין. בְּנוֹר נָעִים עִם נֵבֶּל.

תִּקְעוּ בַחְׂדֶשׁ שׁוֹפָר, בַּבֵּסֶה לְיוֹם חַגֵּנוּ.

בִּי חֹק לְיִשְׁרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַצַּקֹב. עֵדוּת בִּיהוֹסֵף שָׁמוֹ, בְּצֵאתוֹ עַל אֶרֶץ מִצְרֵיִם, שָׁפַת לֹא יָדַעְתִּי אֶשְׁמָע.

בַּצָּרָה קָרָאתָ נָאַחַלְּצֶּרָ, אֶעֶנְּרָ בְּסֵתֶּר רַעַם, הַסִירְוֹתִי מִפֶּבֶל שִׁכְמוֹ, בַּפָּיו מִדּוּד תַּעַלְרְנָה.

אָבֹטוּל הֹק מֹו מִנוּלוּבִי' מֹלָניי בַּצָּנָנוּ לִּוֹ אַנְ וֹאָנוּ נְּצִינִי פְּצִּנִּי

יִשְׁמַע עַמִּי וְאָעִידָה בָּךְ, יִשְׁרָאֵל אִם תִּשְׁמַע לִי: לא יִהְיֶה בְךָ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר.

אָנֹכִי יהוה אֱלֹהֶיךּ, הַפַּעַלְךּ מֵאֶרֶץ מִצְרָיִם, הַרְחֶב פִּיךּ וַאֲמַלְאֵהוּ.

וַלְא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׁרָאֵל לֹא אֲבָה לִי.

וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם.

לו עַמִּי שמֵעַ לִּי, יִשְרָאֵל בִּדְרָכַי יְהַלְּכוּ.

ּבִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ, וְעַל צָרֵיהֶם אָשִׁיב יָדִי.

ם מְשַׁנְאֵי יהוה יְכַחֲשׁוּ לוֹ, וִיהִי עִתָּם לְעוֹלֶם. 🗆

וַיַּאָבִילֶהוּ מֵחֵלֶב חִטָּה, וּמָצוּר דְּבַשׁ אַשְּׁבִּיצֶוּּ.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

M

THE PSALM FOR FRIDAY

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

The Lord is King, crowned with splendor; the Lord reigns, robed in strength.

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

His kingdom stands from earliest time. He is eternal.

The rivers may rise and rage, the waters may pound and roar, the floods may spread and storm;

above the crash of the sea and its breakers, awesome is the Lord our God.

Your decrees, O Lord, never fail. Holiness befits Your house for eternity.

PSALM 93



THE PSALM FOR SHABBAT

On Shabbat the Levites would recite this Psalm in the Temple:

A Song for Shabbat.

It is good to acclaim the Lord, to sing Your praise, exalted God,

to proclaim Your love each morning, to tell of Your faithfulness each night,

to the music of the lute and the melody of the harp.

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

How vast Your works, O Lord. Your designs are beyond our grasp.

The thoughtless cannot comprehend, the foolish cannot fathom this:

THE PSALM FOR FRIDAY

הַיוֹם יוֹם שִׁשִּׁי בְּשַבָּת שבו היו הַלְוִים אוֹמִרִים בְּבֵית הַמְּקְדָשׁ:

יהוה מָלָך גַאוּת לָבִשׁ,

לֶבֶשׁ יהוה, עוֹ הִתְאַזָּר, אף תכּוֹן תַּבֵל בַּל תִּמּוֹט.

נָכוֹן כִּסְאַך מֵאָז, מֵעוֹלָם אָתָה.

נָשְׂאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלֶם, ישׂאוּ נִהַרוֹת דַּכִיָם.

מָקֹלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמֵרוֹם יהוה.

עד תֶיך נֶאֶמְנוּ מְאֹד,
 לְבֵיתְך נַאֲנָה קֹרֶשׁ יהוה לְאְרֶךְ יָמִים.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

THE PSALM FOR SHABBAT

הַיּוֹם יוֹם שַׁבַּת קְׂדֶשׁ, יייי בין בליות אומרות כרו

שֶׁבּוֹ הָיוּ הַלְוִיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.

מִזְמוֹר שִׁיר לְיוֹם הַשַּבָּת.

טוב לְהַדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶּלְיוֹן.

לְהַגִּיר בַּבְּקֶר חַסְהֶךְ, וָאֱמוּנָתְךְ בַּלֵּילוֹת.

ָעַלֵי עָשוֹר וַאֲלֵי נְבֶּל, אֲלֵי הִנִּיוֹן בְּכִנּוֹר.

בִּי שִׁמַחְתַנִי יהוח בְּפָּעֻלֶּךְ, בְּמַעֲשֵׁי זָבֶיךְ אַרַנּוֹ.

מַה־נָּדְלוּ מַעֲשֶׁיךְ יהוה, מְאַד עָמְקוּ מַחְשְׁבֹתֶיךְּ.

אָישׁ בַּעַר לֹא וַדָע, וּכְסִיל לֹא יָבִין אֶת־וֹאת.

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

Your enemies, Lord, Your enemies shall perish; all the wicked shall disintegrate.

But You have greatly exalted me; I am anointed as with fragrant oil.

I have seen the downfall of my foes; I have heard the doom of my attackers.

The righteous shall flourish like the palm tree; they shall thrive like a cedar of Lebanon.

Planted in the house of the Lord, they shall flourish in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant.

They shall proclaim: The Lord is just. He is my Rock, in whom there is no flaw.

PSALM 92

X

THE PSALM FOR ROSH HODESH

Praise the Lord, my soul.
O Lord, my God, You are great indeed, clothed in grandeur and glory,

wrapped in light as in a garment, unfolding the heavens like a curtain.

On waters You lay the beams of Your chambers; You take the clouds for 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 so that it should never collapse.

The deep covered it like a cloak, till the waters rose over the mountains.

בְּפְּלְחַ רְשָׁעִים כְּמוֹ עֵשֶׁב, וַיָּצִיצוּ בָּל-פְּעֵלֵי אֵנֶן,
כְּי הִנָּה אִיְבֶיךּ, יהוה,
יִתְפָּרְדוּ בָּל-פְּעֵלֵי אֵנֶן.
יַתְּבָּט עֵינִי בְּשׁוּרָי,
יַתְּבָּט עֵינִי בְּשׁוּרָי,
בַּלְתִי בְּשֶׁמֶן רַעַנָּן.
בַּלְתִי בְּשֶׁמֶן רַעַנָּן.
בַּלְתִי בְּשְׁנֶי מְרָעִים תִּשְׁמַעְנָה אִוֹנִי.
בַּלְתִי בְּשְׁנֶין יִשְׁנָּוּ.
בְּאָרֶין בַּלְּבָנוֹן יִשְׂנֶה.
בְּאָרֶין בַּלְּבָנוֹן יִשְׂנֶה.

יְאֶת יְלִים בְּבֵית יהוה שְׁתוּלִים בְּבֵית יהוה בִּחַצְרוֹת אֱלֹהֵינוּ יַפְּרְיחוּ.

עוד יְנוּבוּן בְּשֵיבָה, רְשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַנִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

THE PSALM FOR ROSH HODESH 🚜

בָּרְכִי נַפְשִׁי אֶת־יהוה.

יהוה אֱלֹהֵי נָּדְלְתָּ מְאֹר, הוֹד וְהָדָר לָבְשְׁתָּ. עָטֶה אוֹר בַּשַּלְמָה, נוֹטֶה שָׁמֵיִם כַּיְרִיעָה.

הַמְּלֶרָה בַּמַּיִם עַלִּיוֹתָיוּ,

הַשָּׁם עָבִים רְבוּבוֹ, הַמְהַלֵּךְ עַל בַּנְפֵיִ-רְוּחַ.

עשֶׁה מֵלְאָכָיו רוּחוֹת, מְשָּׁרְתָיו אֵשׁ לֹהֵט. יֶסֵד אֶרֶץ עַל מְכוֹנֵיָה, בֵּל תִּמוֹט עוֹלָם נָעָד. תָהוֹם כַּלְבוּש כִּסִיתוֹ, עַל הָרִים יַעַמְדוּ מֵיִם. 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 which they may not pass, so that never again shall they cover the earth.

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, bringing forth bread from the earth,

wine to gladden the human heart, oil to make the face shine, and bread to sustain human life.

The trees of the Lord drink their fill, the cedars of Lebanon which He planted.

Birds build their nests in them; storks have 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 go to lie down in their dens.

מן גערתר ינוסון, מָן קוֹל רַעַמְרָ יֵחָפֵּזוּן. יַעַלוּ הָרִים יַרְדוּ בְּקָעוֹת, אֶל מְקוֹם זֶה יָסֵרָתָּ לְהֶם. גָבוּל שַׂמְתָּ בַּל יַעֵבֹרְוּן, בַל יִשְבִון לְבַסוֹת הָאָרֶץ. הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים, בֵּין הָרִים יְהַלֵּכְוּן. יַשְׁקוּ כֶּל־חַיְתוֹ שָּׁדִי, יִשְׁבְּרוּ פְּרָאִים צְמָאָם. עַלִיהֶם עוֹף הַשְּׁמִים יִשְׁכּוֹן, מבין עפאים יתנו קול. מַשְׁכֶּח הָרִים מֵעֲלִיוֹתָיוּ, ּמִפְּרִי מַעֲשֶּׂיךְ תִּשְׂבַע הָאֶנֶרְץ מַצְמְיחַ חָצִיר לַבְּהֵמָה וְעֵשֵׁב לַעַבֹּרַת הָאָרָם, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וְיַיִן יְשַׁמַח לְבַב אֱנוֹש לְהַצְהִיל פָּנִים מִשְּׁמֶן, ּוֹלֵחֶם לְבַב אֱנוֹשׁ יִסְעָר. ּיִשְׂבְעוּ עֲצֵי יהוה, אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע. אָשֶׁר שָׁם צִפֶּרִים יָקַנְנוּ, חֲסִידָה בְּרוֹשִׁים בִּיתָה. ָּהָרִים הַגְּבֹהִים לַיְּעֵלִים, סְלָעִים מַחְסֶה לַשְׁפַנִּים. ַעְשָׁה יָרֶחַ לְמוֹעֲדִים, שֵׁמֶשׁ יָדַע מְבוֹאוֹ. ּתְשֶׁת חְשֶׁךְ וִיהִי לֵיְלָה, בּוֹ תִּרְמֹשׁ בָּל־חַיְתוֹ־יֵעַר. הַבְּפִירִים שֹאֲגִים לַטָּרֶף וּלְבַקִשׁ מֵאֵל אַכִּלָם. ּתִּוְרַח הַשֶּׁמֶשׁ יֵאָסֵפְּוּן, וְאֶל מְעוֹנֹתָם יִרְבָּצוּן.

Then people go out to their work, to their labor until evening.

How varied are Your works, O Lord; 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 is 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 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 the Lord endures forever; may He rejoice in His works.

When He looks at the earth, it quakes; He touches the hills and they smoke.

I will sing to the Lord as long as I live; all my life I will chant to my God.

May my meditations please Him; I will rejoice in the Lord.

Let sins disappear from the earth and the wicked will be no more.

Praise the Lord, my soul. Halleluyah.

PSALM 104

ָיֵצֵא אָדָם לְפָּצָלוֹ וְלַצְבֹּדָתוֹ צֵדִי עֶרֶב. מָה רַבּוּ מַעַשֶּׁיךְ יהוה, כלם בַחַכִמָה עָשִׂיתָ, מַלְאָה הַאָרֶץ קּנִינֶּךְּ. זֵה הַנָּם נָּדוֹל וּרְחַב יָדְיִם, שָׁם רֶמֶשׁ וְאֵין מִסְפָּר, חַיוֹת קטַנוֹת עם גְדֹלוֹת. שָׁם אֲנִיוֹת יְהַלֵּלְּוּן, לְוָיָתָן זֶה יָצַרְתָּ לְשַׁחֶק בּוֹ. כלם אַלֵיך יִשְׂבֵּרוֹן לַתֶת אַכִּלָם בְעִתוּ. שִׁמֵן לָהֶם יִלְקִטְּוֹן, תִפְתַח נָדְךְ יִשְׂבְעִוּן טוֹב. תַּסְתִּיר פָּנֶיךּ יִבְּהֵלְיּוֹ, תֹפֶף רוֹחָם יִגְּנְעְיוֹ, וָאֶל עַפָּרָם יְשוּבְוּן. ּלִשְּׁלֵּח רוּחָךּ יִבָּרִאִוּן, וּתְחַדִּשׁ פְּנִי אֲדָמָה. יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׁמַח יהוה בְּמַעֲשִׁיוּ. ַהַמַבִּיט לָאָרֶץ וַתִּרְעָד, יִנַּע בֶּהָרִים וְיֶגֶשְׁנוּ. אָשִירָה לַיהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹרִי. . יֶעֶרַב עָלָיו שִיחִי, אָנכִי אֶשְמַח בַּיהוה. יִתַּמוּ חַטָּאִים מִן הָאֶרֶץ, וּרְשָׁעִים עוֹד אֵינָם. בָּרְכִי נַפְשִׁי אֶת־יהוה, הַלְּלוּיָה. Mizmor Shir: page 50; Mourner's Kaddish: page 52

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



THE PSALM ON DAYS OF AWE

A Psalm of David.

The Lord is my light and my help. Whom shall I fear?

The Lord 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 will have no fear.

Though wars threaten, I remain steadfast in my faith.

One thing I ask of the Lord, for this I yearn: To dwell in the House of the Lord all the days of my life, to behold His beauty, to pray in His sanctuary.

He will hide me in His shrine, safe from peril. He will shelter me beyond the reach of disaster.

He will raise my head high above my enemies. I will bring Him offerings with shouts of joy, singing, chanting praise to the Lord.

O Lord, hear my voice when I call; be gracious to me, and answer.

It is You that I seek, says my heart. It is Your Presence that I seek, O Lord.

Hide not from me, reject not 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, the Lord will care for me.

Teach me Your way, O Lord: guide me on the right path, to confound my oppressors.

From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom

THE PSALM ON DAYS OF AWE

לַדַנְד.

יהוה אוֹרִי וְיִשְׁעִי, מִמִּי אִירָא. יהוה מָעוֹז חַיַּי, מִמִּי אֶפְחָר. ָבְקְרֹב עָלַי מְרֵעִים לֶאֱכֹל אֶת־בְּשָּׂרִי, צָרַי וְאִיָּבַי לִי הַמָּה בָשְׁלוּ וְנָפֶּלוּ. אָם תַּחַנֵּה עָלַי מַחַנֵּה לֹא יִירַא לִבִּי, אָם תָּקוּם עָלַי מִלְחָמָה בּוֹאת אֲנִי בוֹטֵחַ. אַבָקשׁ: אַבָקשׁ: אַתַּעִת יהוה, אוֹתָה אֲבַקשׁ שְׁבְתִּי בְּבֵית יהוה בָּל־יְמֵי חַיֵּי, לַחֲזוֹת בְּנְעַם יהוה וּלְבַקֵּר בְּהֵיכָלוֹ. בִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה, יַסְתִּבְנִי בְּּמָתֶר אָהָלוֹ, בְּצוּר יְרוֹמְמֵנִי. ּוְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי, ּוֹאֶזְבְּחָה כְאָהֶלוֹ זִבְחֵי תְרוּעָה, אָשִירָה וַאַזַמְרָה לֵיהוה. שָׁמֵע יהוה, קוֹלִי אֶקְרָא, וְחָנֵנִי וַעַנְנִי. לְרָ אָמַר לְבִי בַּקְשׁוּ פָּנְיּ אָת־פָּנֵיךְ יהוה אֲבַקִּשׁ. אַל תַּסְתֵּר פָּגֵיךְ מִמֶּנִיּי, אַל תַט בְּאַף עַבְּדֶּךְ, עֶזְרָתִי הָיִיְתָ, אַל תִּטְשֵׁנִי וְאַל תַעַזְבֵנִי אֱלֹהֵי יִשְׁעִי. ָבִּי אָבִי וְאִמִּי עֲזָבְוּנִי וַיחוה יַאַסְפֵנִי. הוֹרֶנִי יהוה דַּרְכֶּךְ וּנְחֵנִי בְּאֹרַח מִישׁוֹר לְּמַעַן שוֹרְרָי.

Abandon me not to the will of my foes.

False witnesses have risen against me, people who breathe out lies.

Mine is the faith that I surely shall see the Lord's goodness in the land of the living.

Hope in the Lord and be strong. Take courage, hope in the Lord.

PSALM 27

In a house of mourning, select one of the following two psalms



A PSALM FOR A HOUSE OF MOURNING

For the leader, a psalm of the Korahites. Hear this, all you nations; listen well, all who dwell on earth the mighty as well as the humble.

the mighty as well as the humble, the rich as well as the poor.

My mouth will utter wisdom, probings of a discerning heart.

I will turn my attention to teaching, present my lesson to the music of a harp.

Why should I fear in time of trouble, even when surrounded by treachery, by those who put their trust in riches, who glory in their great wealth?

None can save a brother from death, or pay his ransom to God.

The price of life is too high. There is no way to evade death forever.

Shall we live eternally? Shall we never see the grave?

The wise must die, even as the foolish and senseless, leaving their possessions to others.

Their home eternal is the grave, though they were famous on earth.

אַל תּתְּנְנִי בְּנֶפֶשׁ צָּרָי, בִּי קֵמוּ בִי עֲדִי שֵׁקֶר וִיפֵחַ חָמָס. ם לוּלֵא הָאֱמַנְתִּי לִרְאוֹת בְּטוּב יהוה בְּאֶבֶץ חַיִּים. קַנִה אֶל יהוה, חֲזַק וְיַאֲמֵץ לִבֶּךְ וְקַנָּה אֶל יהוה.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

In a house of mourning, select one of the following two psalms

A PSALM FOR A HOUSE OF MOURNING

לַמְנַצְּחַ, לִּבְנִי־קְׂרַח, מִזְמוֹר. שִׁמְעוּ זֹאת, כֶּל־הָעַמִּים, הַאַזִינוּ, כָּל־יְוֹשְׁבֵי חָלֶד.

נֵם כִּנִּי אָרָם נֵּם כְּנֵי אִישׁ. הַאֲזִינוּ, כָּכ-יְושְׁבִי חֶלֶי.

יַחַד עָשִיר וְאֶבְיוֹן.

פִּי יְדַבֵּר חָּכְמוֹת, וְהָגוּת לִבִּי תְבוּנוֹת. אֵטֶה לְמָשָׁל אָזְנִי, אֶפְתַּח בְּכִנּוֹר חִידָתִי.

בֶּמֶה אִירָא בִּימֵי רָע, עֲוֹן עֲקַבַי יְסוּבְּנִי. הַבּטְחִים עַל חֵילָם, וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ.

אָח לא פָרה יפְרָה איש,

לא יָתַן לֵאלהִים כָּפְרוֹ. וְיֵקֵר פִּרְיוֹן נַפְשָׁם, וְחָדֵל לְעוֹלָם.

וֹיִטִּי עוֹר לָנֶצִׁם, לִא יִרְאָׁה הַשְּׁחַת. וְיֵּלֵר פִּּרְיוּן נַפְּשָׁם, וְחַיֵּ ע יְּעִי זְּם.

בָּי יִרְאֶה חֲבָמִים יָמְוּתוּ, יַחֲד בְּסִיל נָבַעַר יֹאבֵרוּ, וְעָזְבוּ לַאֲחֵרִים חֵילָם, מִשְׁכְּנֹתָם לְּדוֹר נָדר, מִשְׁכְּנֹתָם לְדוֹר נָדר,

Your word is based on truth from the start of all Creation; since we always seek You, seek the welfare of our nation.

Cherish my plentitude of song as Your own; may my verses be permitted to approach Your throne.

My praise I humbly offer as a crown upon Your head; we no longer offer incense, accept my prayer instead.

May the words of this my song be precious as the psalter once offered in the Temple with sacrifice upon the altar.

May my prayer rise to the Creator of the miracle of birth, Master of beginnings whose might and justice fill the earth.

And when I chant my prayer, may You greet it with assent; the spirit of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my songs; my soul goes out in yearning, for You alone it longs.

The Ark is closed

Yours, O Lord, is the greatness and the power and the splendor. Yours is the triumph and the majesty, for all in the heavens and on earth is Yours. Yours, O Lord, is supreme sovereignty. Who can recount the Lord's mighty deeds, who can do full justice to His praise?

In some congregations, the Mourner's Kaddish is recited, on page 53

The service continues here:

A psalm of David, a song for the dedication of the temple. I extol you, O Lord. You raised me up. You did not permit foes to rejoice over me.

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

Sing to the Lord, you faithful, Acclaiming His holiness.

His anger lasts a moment: His love is for a lifetime.

Tears may linger for a night, but joy comes with the dawn.

While at ease I once thought: nothing can shake my security. ראש דְּבָרְךָ אֶמֶת קוֹרֵא מֵרֹאשׁ דּוֹר נָדוֹר, עַם דּוֹרֶשְׁךְ דְּרוֹשׁ. שִׁית הַמוֹן שִירֵי נָא עָלֶיךְ, וְרְנָתִי תִּקְרַב אֵלֶיךְ. תָהַלָּתִי תְּהִי לְרֹאשְׁךְ צַעֱרֶת, וּתְפָּלֶתִי תִּכּוֹן קְּטְרֶת. ּתִיקַר שִירַת רַשׁ בְּעִינֶיךְ, כַּשִּיר יוּשַׁר עַל קַרְבָּנֵיךְּ. בִּרְבָתִי תַעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק בַּבִּיר. וּבְבִרְבָתִי תְנַעַנַע לִי ראש, וְאוֹתָה קַח לְךְ בִּבְשָׁמִים ראש. ָיֵעָרַב נָא שִּׁיחִי עָלֵיךּ, בִּי נַפְשִׁי תַעַרוֹג אֵלֶיךּ.

The Ark is closed

לְּךְ יהוה הַגְּרָלָה וְהַגְּבוּרָה וְהַתִּפְּאֶנֶרת וְהַנֵּצֵח וְהַהוֹד, כִּי כֹל בַּשָּׁמִים וּבָאָרֶץ, לְךָּ יהוה הַמַּמְלָבָה וְהַמִּתְנַשֵּא לְכל לְראש. מִי יְמַלֵּל גְבוּרוֹת יהוה, יַשְמִיעַ בֶּל־תְּהַלֶּתוֹ.

In some congregations, the Mourner's Kaddish is recited, on page 52

The service continues here:

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִר. אַרוֹמִמְךְ יהוה כִּי דִלִּיתָנִי וְלֹא שִׁמַּחְתָּ אֹיְבַי לִי. יהוה אֱלֹהָי, שְנַעִתִּי אֵלֶיךְ וַתִּרְפָּאֵנִי. יהוה הֶעֱלִיתָ מִן שְאוֹל נַפְשִׁי, דֹוֹנִּינִלֹנִי מִנְּנְרִיַבּנְרִי

זַמְרוּ לַיהוה חֲסִידִיוּ, וְהוֹדוּ לְזֵבֶר קַּדְשׁוֹ. בִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ, בָּצֶרֶב יָלִין בֶּכִי וְלַבְּקֶר רְנָה. וַאָנִי אָמַרְתִּי בְשַׁלְוִי, בַּל אָמוֹט לִעוֹלַם.

Favor me and I am a mountain of strength. Hide Your face, Lord, and I am terrified.

To You, Lord, would I call; before the Lord 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, Lord. Be gracious, be my help.

You turned my mourning into dancing. You changed my sackcloth into robes of joy

that I might sing Your praise unceasingly. that I might thank You, Lord my God, forever.

PSALM 30



MOURNER'S KADDISH

Mourners and those observing Yahrzeit rise

Yitgadal ve-yitkadash sh'mei raba b'alma di v'ra khir'utei, v'vamlikh malkhutei be-haveikhon u-ve'vomeikhon u-ve-havei d'khol beit yisrael, ba-agala u-vi-z'man kariv, v'imru amen.

Congregation and mourner:

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

Mourner:

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 (l'ela mi'kol) min kol birkhata v'shirata, tushb'hata v'nehemata da'amiran b'alma v'imru amen.

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

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

יהוה בּרְצוֹנְךּ הָעֶמַדְתָּה לְהַרְרִי עוֹ, ָהִסְתַּוְרָתָּ פָּנֵיךּ, הַיִּיְתִי נִבְּהַל. אַלֶּיךְ יהוה אָקָרָא, וְאֶל אַרֹנָי אֶתְחַנָּן. מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל שֱחַת. הַיוֹרָךְ עָפָר, הַיגִיר אַמְתְּךּ. שְׁמֵע יהוה וְחַנֵנִי, יהוה הֵיֵה עֹזֵר לִי. הַפַּבְתַּ מִסְפְּדִי לְמָחוֹל לִי, פַתְּחְתָּ שַׂקִי וַתְּאַזְּרֵנִי שַּׁמְחָה. ם לְמַעַן יְזַמֶּרְךְ כָבוֹד וְלֹא יִדֹם, יהוה אֱלהַי לעולם אובֶּךּ.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit rise

יִתְצַּדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיִּיכוֹן וּבִיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעַנָּלָא וֹבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourner:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְּ וְיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְּהַדֵּר וְיִתְעַכֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא לְעֵלֶּא (לְעֵלֶּא מִבֶּל-) מִן בָּל־בּרְכָּתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֲמָתָא רַאֲמִירָן בְּעַלְמָא,

יָהֵא שְׁלָמֶא רַבֶּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל בָּל־יִשְׁרָאַל,

עוֹשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׁה שָׁלוֹם עָלֵינוּ וְעַל כָּל־ יִשְׁרָאֵל, וִאִמְרוּ אָמֵן.

PESUKEI DE-ZIMRA



BARUKH SHEH-AMAR

In the berakhah which introduces Pesukei De-zimra, we praise our eternal, compassionate Creator. Our chanting of Psalms celebrates God's sovereignty.

He created the world with His word.

Praise Him.

Praise Him, Author of Creation.

His word is performance.

His decree is fulfillment. Praise Him.

His mercy embraces the world and all creatures.

Praise Him. He rewards those who revere Him.

He lives forever, endures eternally. Praise Him.

He redeems, He rescues. Praise Him.

We praise You, Lord our God, King of the universe, compassionate Father extolled by His people, glorified by His 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 King, singular, eternal God. Praised are You, Lord, King extolled with songs of praise.

Some congregations select from among the passages on the following pages (55-89), varying the selections from day to day

Acclaim the Lord, invoke His name, make His deeds known among all people.

Praise Him in song and in psalm, recalling all of His wonders.

Exult in His hallowed name; let His seekers rejoice in their heart.

Seek the Lord and His strength, seek His Presence always.

Children of Israel His servant, chosen people of Jacob,

remember the wonders He has wrought, His marvels and His justice.

He is the Lord our God; His justice fills the earth.

PESUKEI DE-ZIMRA

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In the berakhah which introduces Pesukei De-zimra, we praise our eternal, compassionate Creator. Our chanting of Psalms celebrates God's sovereignty.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא. בָּרוּךְ עֹשֶׁה בְרֵאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׁה, בָּרוּךְ גוֹזֵר וּמְלַזֵּם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיוֹת, בָּרוּךְ מְשַׁלֵם שָׁכָר טוֹב לִירֵאָיו, בָּרוּךְ חֵי לָעַד וְלַיֶּם לָנֶצַח, בָּרוּךְ פּוֹרֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יהוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הָאֵל, הָאָב הָרַחַמָּן, הַמְהֻלָּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפֹּאָר בִּלְשׁוֹן חֲסִידִיוֹ וַעֲבָּדִיוֹ. וֹבְשִׁירֵי דְוִד עַבְּדֶּךְ וְהַכֶּלְךְ יהוֹה אֱלֹהֵינוּ, בִּשְׁבָחוֹת וּבְּזְמִירוֹת, וְנַדֶּלְךְ וּנְשַׁבַּחַךְ וְנָפָּאֶרְךְ וְנַוְפִיר שִׁמְךְ וְנַמְלִיכְךְ מֵלְכֵנוּ אֱלֹהֵינוּ, הַיָּחִיד חֵי הָעוֹלְמִים. מֶלֶךְ מְשֻׁבָּח וֹמְפֹּאָר עֲדֵי עַד שְׁמוֹ הַנָּדוֹל. בָּרוּךְ אַתָּה יהוֹה מֶלֶךְ מְהֻלֶּל בַּתִּשְׁבָּחוֹת.

Some congregations select from among the passages on the following pages (54–88), varying the selections from day to day

חודו לַיהוה, קרְאוּ בִשְׁמוֹ, הוֹדְיעוּ בָעַמִּים עֲלִילֹתָיוּ. שִירוּ לוֹ, זַמְּרוּ לוֹ, שִׂיחוּ בְּכָל־נִפְּלְאוֹתָיוּ.

הָתְהַלְּלוּ בְשֵׁם קָּרְשׁוֹ,

יִשְׁמַח לֵב מְבַקְשֵׁי יהוה.

ַדְרְשׁוּ יהוה וְעֻזּוֹ, בַּקְשׁוּ פָנָיו תָמִיד.

זְכְרוּ נִפְּלְאֹתָיו אֲשֶׁר עָשָׂה,

מפְתָיו וּמִשְׁפְּטִי־פִיהוּ. זֶרַע יִשְׂרָאֵל עַבְּרוֹ, בְּנֵי יַעַקֹב בְּחִירָיוֹ. הוא יהוה אֱלֹהֵינוּ, בְּכָל־הָאֶרֶץ מִשְׁפָּטִיוּ. Remember His covenant always, His word to a thousand generations,

His covenant with Abraham, His oath to Isaac, His unchanging compact with Jacob, His 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.

He would let no one oppress you, admonishing kings for your sake:

"Touch not My anointed, harm not My prophets."

Sing to the Lord, all the earth; proclaim His triumph day by day.

Declare His glory among the nations, His marvels among all peoples.

Great is the Lord, and worthy of praise, to be revered beyond all gods.

All the pagan gods are mere idols, but the Lord created the heavens.

Grandeur and glory attend Him, strength and joy abide in His dwelling.

Acclaim the Lord, you families of nations, acclaim His glory and might.

Come into His Presence with an offering; worship the Lord in the splendor of holiness.

Let all on earth tremble before Him, for He fashioned and steadied the world.

Let the heavens rejoice and the earth exult. Let the nations declare: the Lord is King.

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

Let trees of the forest sing for joy; the Lord comes to judge the earth.

ּוְבָרוּ לְעוֹלֶם בִּרִיתוֹ, דָּבָר צִנָּה לְאֱלֶף דּוֹר, אָשֶׁר בָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעַתוֹ לִּיִצְחָק, ניַעִמִירֶהָ לְיָעֵקֹב לְחֹק, לְיִשְׁרָאֵל בְּרִית עוֹלָם, לאמר: לְךָּ אֶתֵן אֶרֶץ כְּנָעַן, חֶבֶּל נַחֲלַתְּכֶם. בַּהְיוֹתְכֶם מְתֵי מִסְפֵּר, כִּמְעַט וְגַרִים בָּה. ויתהלכו מגוי אל גוי, ומממלכה אל עם אחר. לא הָגְיחַ לְאִישׁ לְעָשְׁקָם, וַיְּוֹכֵח אֲלֵיהֶם מְלָכִים: אַל תִגְעוּ בִּמְשִׁיחָי, וֹבְנָבִיאַי אַל תָּרֵעוּ. שירו ליהוה כל־הַאַרְץ, בַשרו מיום אל יום ישועתו. ספרו בגוים את־כבודו, בַכַל־הַעַמִּים נִפְּלְאֹתַיוֹ. בי גדול יהוה ומהלל מאד. ונורא הוא על כַּל־אֵלהים. פי כל-אַלהֵי הַעַמִּים אֵלִילִים, ויהוה שמים עשה.

הוד וְהָדָר לְפָנָיו, עוֹ וְחֶדְּנָה בִּמְּקֹמוֹ. הָבְּוּ לֵיהוֹה מִשְׁפְּחוֹת עֵמִּים, הְבְּוּ לֵיהוֹה בְּבוֹד שְׁמוֹ, הְשְׁמוֹ מִיְּסְנִיו בָּל־הָאִנֶרץ, הִשְׁמִחוּ הַשְּׁמִים וְתָּגֵל הָאָרֶץ, וְיֹאמְרוּ בַּגּוֹיִם יהוֹה מָלֶךְ. יִרְעַם הַיָּם וּמְלוֹאוֹ, יַעֵלץ הַשְּׁדֶה וְבָל־אֲשֶׁר בּוֹ. אָז יְרַעַם הַיָּם וּמְלוֹאוֹ, יַעֵלץ הַשְּׁדֶה וְבָל־אֲשֶׁר בּוֹ. אָז יְרַנְנוּ עֲצֵי הַיָּעַר, מִלּפְנֵי יהוֹה, כִּי בָּא לִשְׁפּוֹט אֶת־הָאָבֶץ. It is good to acclaim the Lord, for His love endures forever. Declare: "Save us, God of our salvation; gather us and deliver us from oppression, that we may acknowledge Your holiness, that we may take pride in Your praise. Praised be the Lord God of Israel from age to age. And all the people said "Amen" and "Praise the Lord."

I CHRONICLES 16:8-36

Exalt the Lord our God, worship Him in His sanctuary; He is holy. Exalt the Lord our God, worship Him at His holy mountain; for the Lord our God is holy.

God, being merciful, grants atonement for sin and does not destroy. Time and again He restrains wrath, refuses to let rage be all-consuming. Lord, withhold not Your compassion from me; may Your unfailing love always guard me. Lord, remember Your compassion 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 vengeance, Lord, God of vengeance appear. Judge of the earth, give the arrogant their just deserts. Salvation is Yours, O Lord; may Your blessing be upon Your people. Adonai tzeva'ot, be with us. God of Jacob, be our protection. Adonai tzeva'ot, blessed are those who trust in You. O Lord, help us. Answer us, O King, when we call.

Save Your people, bless Your heritage; tend Your flock and sustain them forever. We wait hopefully for the Lord; He is our help and our shield. In Him our hearts rejoice, for in His holy name do we trust. May Your lovingkindness be extended to us, Lord, 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 the Lord your God who brought you out of the land of Egypt. Speak your desire and I will fulfill it." Blessed the people who are so privileged, blessed the people whose God is the Lord. I have trusted in Your love; may I rejoice in Your saving power. I shall sing to the Lord, for He has been bountiful to me.

הוֹדוּ לַיהוֹה כִּי טוֹב, כִּי לְעוֹלֶם חַסְדּוֹ. וְאִמְרוּ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגוֹיִם, לְהוֹדוֹת לְשֵׁם קִּדְשֵּׁךּ, לְהִשְׁתַּבֶּחַ בִּתְהַלֶּתֶךְ. בָּרוּךְ יהוֹה אֱלֹהֵי יִשְּׂרָאֵל מִן הָעוֹלֶם וְעַר הָעֹלֶם, וַיֹּאמְרוּ כָּל־הָעָם אָמֵן וְהַלֵּל לַיהוֹה.

ם רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדֹם רַגְּלָיוּ, קְדוֹשׁ הוּא. רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר לֻּדְשׁוֹ, כִּי לָדְוֹשׁ יהוה אלהֵינוּ.

יְהוּא רַחוּם יְכַפֶּר עָוֹן וְלֹא יַשְׁחִית וְהַרְבָּה לְּהָשִׁיב אַפּוֹ וְלֹא יַעִיר בֶּל־חֲמֶתוֹ. אַתָּה יהוה לֹא תִכְלָא רַחֲמֶיךְ מִמְנִּי, חַסְּדְּךְּ וַצְאמְהְּךְ תָּמִיד יִצְּרְוּנִי. וְכֹר רַחֲמֶיךְ יהוה וַחֲסָבֶיךְ, כִּי מֵעוֹלָם הַמְּקְדְּשֶׁיךְ, אֵל יִשְׁרָאֵל גַּאֲנָתוֹ וְעֻזּוֹ בַשְּׁחָמִים. הַמָּקְדָשֶׁיךְ, אֵל יִשְׁרָאֵל הוּא נֹתֵן עוֹ וְתַעֻצְמוֹת נוֹרָא אֱלֹהִים מִמְּקְדָשֶׁיךְ, אֵל יִשְׁרָאֵל הוּא נֹתֵן עוֹ וְתַעֻצְמוֹת נְנֵירְא אֱלֹהִים מִמְּקְדָשֶׁיךְ, הַשֵּׁב גְּמוֹל עַל גַּאִים. לֵיהוֹה הַיְשׁוּעָה, עַל נְּמָמוֹת הוֹפְיעַ. עַמְרָּבְּרְרְכָתֶךְ פֶּלָה. יהוה צְבָאוֹת עִמְנִוּ בְּיִם בְּטְחַ בָּךְ. יהוֹה הוֹשְׁיעָה, עַל הַמֶּלֶךְ יַעַנְנוּ בְיוֹם לַּרְאֵנוֹ. הַמְשְׁנָר. בּיוֹם לַּרְאֵנוֹ.

הוֹשִיעָה אֶת־עַמֶּךְ וּבָרֵךְ אֶת־נַחַלָּתֶּךְ וּרְעֵם וְנַשְּׁאֵם עַד הְעוֹלָם. נַפְּשְׁנוּ חִבְּתָה לֵיהוה, עֶזְרְנוּ וּמְגֹנֵנוּ הוּא. כִּי בּוֹ יִשְׁמַח לְבֵנוּ, כִּי בְשֵׁם לָּדְשׁוֹ בָטֶחְנוּ. יְהִי חַסְּדְּךְ יהוֹה עֲלִינוּ בַּאֲשֶׁר לְנוּ וּפְּדֵנוּ לְקַעֵן חַסְדֶּךְ. אָנֹכִי יהוֹה אֱלֹהֶיךְ הַמַּעַלְּךְ מֵאֶרֶץ מִצְרֵיִם, הַרְחֶב פִּיךְ וַאֲמַלְאָהוּ. אַשְׁרֵי הָעָם שֶׁבֶּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוֹה אֱלֹהָיוֹ. □ וַאֲנִי בְּחַסְדְּךְ בָּטְחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךְ, אָשִׁירָה לַיהוֹה כִּי גָמֵל עָלָי. On Shabbat and Festivals, we omit the following Psalm. It is also omitted on the day before Passover, on Hol Ha-mo'ed Passover and on the day before Yom Kippur.

A Psalm of praise.

Acclaim the Lord, all people on earth.

Worship the Lord in gladness; come before Him with joyous song.

Know that the Lord is God. He fashioned us and we are His, His people, the flock that He shepherds.

Enter His gates with acclamation, His courts with praise. Acclaim Him and praise Him.

For the Lord is good, His love is eternal, His faithfulness endures for all generations.

PSALM 100

On ordinary weekdays, we continue with "God's glory . . ." on page 81

On Shabbat and Festivals and on Hoshana Rabbah, the following psalms (or selections from among them) are recited, through page 79

A Song of David. The heavens declare the glory of God; the sky proclaims His handiwork.

Day after day the word goes forth; night after night the story is told.

Soundless the speech, voiceless the talk, yet the story is echoed throughout the world.

The sun, from its tent in the heavens, comes out like a bridegroom from his chamber, exulting and eager as a champion 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. On Shabbat and Festivals, we omit the following Psalm. It is also omitted on the day before Passover, on Hol Ha-Mo'ed Passover, and on the day before Yom Kippur.

מִזְמוֹר לְתוֹדָה.

מָזְמוֹר לְתוֹדָה.

עָבְרוּ אֶת־יהוֹה בְּשִׁמְחָה, בְּאוּ לְפָנִיוֹ בִּרְנָנָה.

דְעוּ כִּי יהוֹה הוֹא אֱלֹהִים,

הוֹא עֲשְׂנוּ וְלוֹ אֲנַחְנוּ, עַמוֹ וְצֹאן מֵּרְעִיתוֹ.
בְּאוּ שְׁעָרָיוֹ בְּתוֹדָה,

חֲצֵרוֹתָיוֹ בִּתְהִלָּה,

הְוֹרוּ לוֹ, בָּרְכוּ שְׁמוֹ.

בְּי טוֹב יהוֹה, לְעוֹלָם חַסְהוֹ,

וְעֵד דֹּר נָדֹר אֱמוּנָתוֹ.

On ordinary weekdays, we continue with יהי כבוד on page 80

On Shabbat and Festivals and on Hoshana Rabbah, the following psalms (or selections from among them) are recited, through page 78

לַמְנֵצְחַ מִזְמוֹר לְּדָוֹד. הַשָּׁמִיִם מְסַפְּרִים כְּבוֹד אֵל, וּמִצְשֵׁה יָדִיו מַגִּיר הָרָקִיעַ. יוֹם לְיוֹם יַבִּיעַ אִמֶּר, וְלַיְלָה לְלַיְלָה יְחַנֶּה־דְּעַת. אֵין אְמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם. בְּבֶל־הָאָנֶץ יָצָא לַנָּם וֹבִקְצֵה תַבֵּל מִלֵּיהֶם, לְשֶׁמֶשׁ שֶׁם אְהֶל בָּהֶם וְהוֹא כְּחָתָן יִצִא מֵחֻפָּתוֹ, יָשִׁישׁ בְּגִבּוֹר לֶרוּץ אְרַח.

מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, וּתְקוּפָתוֹ עַל קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ. Weekday services continue here (from page 61), as do all other services

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

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

PSALM 84:5

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

PSALM 144:15

A Psalm of David.

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

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

Great is the Lord, and praiseworthy; His greatness exceeds definition.

One generation lauds Your works to another, declaring Your mighty deeds.

They tell of Your wonders, and of Your glorious splendor.

They speak of Your greatness, and of Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

יְהִי כְבוֹד יהוה לְעוֹלֶם, יִשְׁמֵח יהוה בְּמֵעֲשֶׁיו. יְהִי שֵׁם יהוה יְהִי כְבוֹד יהוה לְעוֹלֶם, יִשְׁמֵח יהוה בְּמֵעֲשֶׁיו. יְהִי שֵׁם יהוה מְבֹּרָךְ מֵעַתָּה וְעַד עוֹלֶם. מִמְּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלֶּל שֵׁם יהוה. רֶם עַל בָּל־גּוֹיִם יהוה, עַל הַשְּׁמִים בְּבוֹדוֹ. יהוה שִׁמְּךְ יְּהוֹה בַּשְּׁמִים הַבִּין בִּסְאוֹ, וְמַלְּכוֹתוֹ בַּכּל מָשְֶלָה. יִשְׁמְחוּ הַשְּׁמִים וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַּגוֹיִם יהוה מֶלֶךְ, יהוה מֶלֶךְ, יהוה יִמְלֹךְ לְעַלֶם נַעֶד, אָבְדוּ גוֹיִם מְאַרְצוֹ. יהוה הַפִּי עְעִבְּ וֹעָר. אָבְדוּ גוֹיִם מְאַרְצוֹ. יהוה הַפִּי עִמְים וְעָבִי אִבְּרוּ גוֹיִם מְאַרְוֹ בִּיֹעִלְּ אִישְׁבוֹת בְּלֶב אִישׁ, עְצֵעַת יהוה הִיא תְּקוֹם. עַצְעַת יהוה לְעוֹלֶם תַּעֲמֹד, מַחְשְׁבוֹת לִבְּי בְּחַר לוֹ יָה, יִשְׁרָבוֹת לִמְיִלְבוֹ לְתוֹלְ אִנְיִבְּ לְנִילְבוֹ בְּיוֹם לְנִילְבוֹ בְּיוֹם לְנִילְבוֹ בִּיוֹם לְנִילְבוֹ וְלֹא יִשְׁתִית, וְהִרְבָּה לְּהָשִׁיב אַפּוֹ וְלֹא יָעִיר בִּבוֹ וְלֹא יָעִיר. הַוֹּל וְלֹא יִשְׁתִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר בַּלֹב בְּיוֹם לְרָבוֹ בִּיוֹם לָנִוֹם לִוֹלְתוֹ לֹא יַעִוֹב. ם וְחֹלֹא יָעִיר בִבּר לְנִים בְּבָּב עִוֹן וְלֹא יַשְׁתִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר. הַוֹם מִבְּיִב בְּוֹן וֹלֹא יָעִינִוּ בִיוֹם לָּרְשִׁיב אַפּוֹ וְלֹא יָעִיר. הַוֹם מִּוֹלָה. הִוֹם לִּרְאִנְינִוּ בִיוֹם לָּרָבִיתוֹם לִרִים בְּיִבְּנוֹנִי.

אַשְׁרֵי יוֹשְׁבֵּי בִיתֶּךְ, עוֹר יְהַלְּלְיּךְ שֶּלָה. אַשְׁרֵי הָעָם שֶׁבֶּבָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו. תִּהָלָּה לְדַוִר.

זֵבֶר רַב טוּבְךְ יַבִּיעוּ, וְצִרְקָתְךְ יִרֵנְנוּ. זָבֶר רִב טוּבְךְ יָשְׁבַּיְ מִאֶר, וְאָבַיְלָה שִׁמְךְ לְעוֹלָם וָעֶר. דְּוֹר לְּדוֹר יְשַׁבַּח מַּעֲשֶׂיךְ, וּגְבוּרֹתֶיךְ אַשְׁיחָה. הָדַר בְּבוֹד הוֹבֶךְ, וְדִבְּרֵי נִפְּלְאֹתֶיךְ אָשְׂיחָה. הָבִר בְּבוֹד הוֹבֶךְ, וֹאֲבַיְלָה שִׁמְךְ אַשְׁיחָה. זֵבֵר רַב טוּבְךְ יִאמֵרוּ, וּגְּדֶלֶתְרְ אֲסַפְּבֶנָה. Gracious and compassionate is the Lord; patient, and abounding in love.

The Lord is good to all; His compassion embraces all.

All of Your creatures shall praise You; the faithful shall repeatedly bless You.

They shall describe Your glorious kingship, declaring Your power.

And people will know of Your might, the splendor of Your dominion.

Your kingship is an everlasting kingship; Your dominion endures for all generations.

The Lord supports all who stumble, He raises all who are bowed down.

All eyes look hopefully to You, to receive their food in due time.

You open Your hand, and Your favor sustains all the living.

In all His paths the Lord is faithful; in all His deeds He is loving.

The Lord is near to all who call, to all who call upon Him in truth.

He fulfills the desire of those who revere Him; He hears their cry and delivers them.

All who love the Lord He preserves, but all the wicked He destroys

My mouth shall praise the Lord. Let all flesh praise His name throughout all time.

PSALM 145

We shall praise the Lord now and always. Halleluyah!

PSALM 115:18

Halleluyah. Let my soul praise the Lord.

I will praise the Lord all my life, 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 the Lord our God,

חַנוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְּדָל-חֵסֶד. טוב יהוה לַכּל, וַרְחַמָיו עַל כָּל־מַעַשִּיו. יודור יהוה כָּל־מַעשִיר, וַחַסִידִיר יָבָרְכִּוּבָה. כָבוֹד מַלְכוּתְך יאמֵרוּ, וּגְבוּרָתְךּ יְדַבֵּרוּ. לְחוֹדִיעַ לִבְנִי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הָדַר מַלְבוּתוֹ. מַלְבוּתָךְ מַלְבוּת בָּל-עֹלָמִים, וֹמֶמְשֵׁלְתְּךְ בְּבֶל-דוֹר וָדר. סומר יהוה לְכָל־הַנֹּפְלִים, וְזוֹקף לְכָל־הַכְּפוּפִים. עִינֵי כֹל אֵלֶיךָ יִשַּבֶּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אַכָּלֶם בְּעִתוֹ. פּוֹתְחַ אֶת־יָדֶךּ, וּמַשְּבִּיעַ לְכַל־חַי רַצוֹן. צַדִיק יהוה בְּכֵל־דְּרָבָיוּ, וְחָסִיר בְּכֵל־מַעַשְׂיוּ. ָקרוב יהוה לְבָל-קרְאָיו, לְכל אֲשֶׁר יִקרָאָהוּ בָאֶמֶת. ָרצוֹן יְרָאָיו יַעַשָּׁה, וְאֶת־שַּוֹנֶעָתָם יִשְׁמַע וְיוֹשִׁיעֵם. שומר יהוה את־כָּל־אהֲבָיו, ואת כָּל־הָרְשָׁעִים יַשְמִיד. תִהְצַּת יהוה יְדַבֶּר פִי, ָוִיבָרַךְ בָּל־בָּשָׂר שֵם קָּךְשׁוֹ לְעוֹלָם נָעָד. וַאָבַחְנוּ נְבָרֵךְ יָה, מֵעַתָּה וְעֵד עוֹלָם. הַלְּלוּיַה.

הַלְלוּיָה. הַלְלִי נַפְשִׁי אֶת־יהוּה. אֲהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי. אַל תִּבְטְחוּ בִנְדִיבִים, בְּבֶּן־אָדָם שָׁאֵין לוֹ תְשוּעָה. תֵצֵא רוּחוֹ יָשֻׁב לְאַדְמָתוֹ, בַּיוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיוּ. אַשְׁרֵי שָׁאֵל יַעִקֹב בְּעֶזְרוֹ, שִׁבְרוֹ עַל יהוה אֱלֹהָיוֹ. Maker of the heavens and the earth, the seas and all they contain, who keeps faith forever,

who brings justice to the oppressed and provides food for the hungry.

The Lord frees the bound, the Lord gives sight to the blind, He raises those bowed down, He loves the just.

The Lord protects the stranger, supports the orphan and widow. He frustrates the designs of the wicked.

The Lord shall reign through all generations; Your God, Zion, shall reign forever. Halleluyah.

PSALM 146

Halleluyah. It is good to sing psalms to our God, it is pleasant to praise Him.

The Lord rebuilds Jerusalem, gathers Israel's dispersed.

He heals the broken-hearted and binds up their wounds. He numbers all the stars and gives each one a name.

Great is our Lord, vast His power, beyond measure is His wisdom.

The Lord heartens the humble and casts evildoers to the ground.

Lift your voice in thanks to the Lord; sound the harp in praise of our God.

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

He gives to the beasts their food, and to ravens that for which they call.

He cares not for the power of horses, He delights not in man's vaunted strength.

The Lord delights in those who revere Him, in those who trust in His lovingkindness.

Jerusalem, praise the Lord. Sing to your God, Zion.

He has fortified your gates and blessed your children within.

He has brought peace to your borders and satisfied you with choice wheat.

עשה שְׁמִים נָאֶרֶץ, אֶת־הַיָּם נְאֶת־בָּל־אֲשֶׁר בָּם,
הַשֹּמֵר אֱמֶת לְעוֹלָם.
עשה מִשְׁפָּט לַעֲשוּקִים, נֹתֵן לֶחֶם לַרְעֵבִים,
יהוה מֵתִּיר אֲסוֹרִים. יהוה פֹּקַחַ עוֹרִים,
יהוה שֹׁמֵר אֶת־גִּרִים, יָתוֹם וְאַלְמָנָה יְעוֹדֵּד וְדֶרֶךְ רְשָׁעִים יְעַנֵּת.
יִמְלֹךְ יְהוֹה לְעוֹלָם, אֱלֹקוֹךְ צִיוֹן לְדֹר וָדֹר.
הַלְלוּיָה.
הַלְלוּיָה.
הַלְלוּיָה.
הִילְלוּיָה.

בִּי טוֹב זַמְּרָה אֱלֹחֵינוּ, פִּי נָעִים נָאוָה תְהִלָּה. בּוֹנֵה יְרוּשָׁלַיִם יהוה, נִדְחֵי יִשְּׁרָאֵל יְכַנֵּס. הָרוֹפֵא לִשְׁרְוֹרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכָלָם שֵׁמוֹת יִקְרָא.

מונֶה מִּטְפָּו צַבּוּבָּבְ בּיְיּלְתְבוּנָתוֹ אֵין מִסְפָּר. גָרוֹל אֲדוֹנִינוּ וְרַב לְּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר.

מְעוֹדֵר אֲנָוִים יהוה, מַשְׁפָּיל רְשָׁעִים אֲדֵי אֶרֶץ. עֲנוּ לַיהוה בְּתוֹדָה, זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר. הַמְּכַּסֶה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאֵרֶץ מָטָר, הַמַּצְמִיחַ הָרִים חָצִיר.

נוֹתֵן לְבְהֵמֶה לַחְמָה, לְבְנֵי עֹרֵב אֲשֶׁר יִקְרֶאוּ. לא בִּגְבוּרַת הַסּוּס יֶחְפָּץ, לא בְשׁוֹלֵי הָאִישׁ יִרְצָּה. שַבְּחִי יִרוּשָׁלֵיִם אֶת־יהוה, הַלְּלִי אֱלֹקוֹךְ צִיּוֹן. שַבְּחִי יִרוּשָׁלֵיִם אֶת־יהוה, הַלְלִי אֱלֹקוֹךְ צִיּוֹן. הַשָּׁם גְּבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׁבִּיעַךְ. הַשָּׁם גְבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׁבִּיעַךְ. He gives His command to the earth; swiftly His word issues forth.

He sends down snow white as wool and scatters frost thick as ashes.

He pelts the earth with a storm of ice. Who can withstand His wintry blasts?

At His command the ice melts, He stirs the wind and the waters flow.

He makes His word known to Jacob, His statutes and decrees to the people Israel.

This He has not done for other nations, nor has He taught them His decrees. Halleluyah.

PSALM 147

Halleluyah. Praise the Lord from the heavens. Praise Him, angels on high.

Praise Him, sun and moon, all shining stars. Praise Him, highest heavens.

Let them praise the glory of the Lord at whose command they were created,

at whose command they endure forever and by whose laws nature abides.

Praise the Lord, all who share the earth: all sea monsters and ocean depths,

fire and hail, snow and smoke, storms which obey His 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 the Lord.

He alone is sublime,

His splendor beyond earth and the heavens.

He has exalted the fame of His people for the glory of all His faithful.

He has exalted the people Israel, the people drawn close to Him. Halleluyah.

PSALM 148

הַשֹּׁלֵחַ אִּמְרָתוֹ אֶרֶץ, עַר מְהֵרָה יָרוּץ דְּבָרוֹ. הַבּּתוֹ שֶׁלֶּג בַּצְּמֶר, בְּפוֹר בָּאִפֶּר יְפַזֵּר. מַשְׁלִיךְ קַרְחוֹ כְפִתִּים, לִפְּנֵי קָרָתוֹ מִי יַעִמֹד. יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְּלוּ־מָיִם. מַגִּיד דְּבָרִיו לְיַעַקֹב, חָקִיו וּמִשְׁפָּטִיו לְיִשְׂרָאֵל. לֹא עֲשָׂה בֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם. הַלְּלוּיָה.

הַלְלוּיָה.

הַלְּלוּהוּ בֶּלְיהוּ בֵּקְרוֹמִים. הַלְּלְּוֹהוּ בַּקְרוֹמִים.

הַלְלְּוֹהוּ כָל־מַלְּאָכִיוּ, הַלְלְּוֹהוּ בָּל־צְּבָאָיוּ.

הַלְלְּוֹהוּ שֶׁמֶשׁ וְיָרֶחַ, הַלְלְּוֹהוּ בָּל־צְּבָאָיוּ.

הַלְלְּוֹהוּ שֶׁמֶשׁ וְיָרֶחַ, הַלְלְּוֹהוּ בָּל־בְּנְבִי אוֹר.

הַלְלוּ אֶת־שֵׁם יהוֹה, כִּי הוּא צִנָּה וְנִבְּרֵאוּ.

וַיְּעַמִידֵם לָעַד לְעוֹלָם, חָק־נָתוֹ וְלֹא יֵעֲבוֹר.

הַחַיְּהוֹ וְכָל־בְּהַמָּה, בְּמֶשׁ וְצִפּוֹר בְּנָף,

הַחִיּרִים וְגֵם בְּתוּלוֹת, וֵקְנִים עִם וְּכָל־שִׁפְטֵי אֶרֶץ,

בַּחוּרִים וְגֵם בְּתוּלוֹת, וְקִנִים עִם בְּנָרִים.

בַּחוּרִים וְגֵם בְּתוּלוֹת, וְקִנִים עִם בְּנָרִים.

בַּחוּרִים וְגֵם בְּתוּלוֹת, וְקִנִים עִם בְּנָרִים.

הוֹדוֹ עַל אֶרֶץ וְשָׁמָים.

הוֹדוֹ עַל אֶרִים.

ם נַיֶּרֶם קֶבֶן לְעַמּוֹ, תְּהַלָּה לְבָל־חֲסִידִיוֹ, לְבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ.

הַללוּיָה.

Halleluyah. Sing a new song for the Lord. Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker, let the people of Zion delight in their King.

Let them dance in praise of God, celebrate with drum and harp.

For the Lord cherishes His people, He crowns the humble with victory.

Let His faithful sing in triumph 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,

executing the judgment decreed against them. This is glory for all of His faithful. Halleluyah.

PSALM 149

Halleluyah. Praise God in His sanctuary, in His heaven; for His power praise Him.

Praise Him for His mighty deeds, for His infinite greatness praise Him.

Praise Him with trumpet calls, with harp and lyre praise Him.

Praise Him with drum and dance, with flute and strings praise Him.

Praise Him with clashing cymbals, with resounding cymbals praise Him.

Let every breath of life praise the Lord. Halleluyah.
PSALM 150

On weekdays, some congregations continue with "You shall always be praised . . ." on page 95

On Shabbat and Festivals, some congregations continue on page 335

הַלְלוּנָה.

שִׁירוּ לֵיהוֹה שִׁיר חָדָש, תְּהַלֶּתוֹ בִּקְהַל חֲסִידִים.
יִשְׁמֵח יִשְׁרָאֵל בְּעֹשִׁיוּ, בְּנֵי צִיוֹן יָגִילוּ בְּמֵלְבָּם.
יְהַלְּלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְרוּ־לוֹ.
בִיְלְזוּ חֲסִידִים בְּכָבוֹר, יְרַנְּנוּ עֵל מִשְׁבְּבוֹתָם.
יַעְלְזוּ חֲסִידִים בְּכָבוֹר, יְרַנְּנוּ עֵל מִשְׁבְּבוֹתָם.
רוֹמְמוֹת גָל בִּגְרוֹנָם, וְחֶוֶרֵב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׁוֹת נְּלָמָה בַּגּוֹיִם, תּוֹבֵחוֹת בַּלְאָמִים.

בְּאְסֹר מַלְבֵיהֶם בְּזִקִים וְנְכְבְּדֵיהֶם בְּכַרְלֵי בַּרְזֶל.
 לַצְשׁוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל־חֲסִידִיוֹ.
 הַלְלוּיָה.

הַלְלוּיָה.

הַלְּלוּ אֵל בְּקָּדְשׁוֹ, הַלְלְּוֹהוּ בִּרְקִיעַ עָזּוֹ. הַלְלְּוֹהוּ בִגְבוּרֹתָיוּ, הַלְלְּוֹהוּ כְּרֹב גִּדְלוֹ. הַלְלְוֹהוּ בְּתִקַע שׁוֹפֶר, הַלְלְּוֹהוּ בְּנִבֶּל וְכִנּוֹר. הַלְלְוֹהוּ בְּעִלְצְלֵי־שָׁמֵע, הַלְלְוֹהוּ בְּצִלְצְלֵי תְרוּעָה. הַלְלְוֹהוּ בְצִלְצְלֵי שְׁמֵע, הַלְלְוֹהוּ בְּצִלְצְלֵי תְרוּעָה. הַלֹּל הַנְּשָׁמָה תְּהַלֵּל יָה

הַלְלוּיָה.

כל הַנְּשָׁמָה מְהַלֵּל יָה הללויִה.

On weekdays, some congregations continue with ישתבח, on page 94

On Shabbat and Festivals, some congregations continue on page 334

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

David praised the Lord 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, O Lord, 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.

I CHRONICLES 29:10-13

You alone are the Lord. 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 array of the heavens reveres You. You are the Lord 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, Hittites, Amorites, Perizites, Jebusites, and Girgashites to his descendants; and You did keep Your promise, for You are just. You saw the suffering of our ancestors in Egypt, You heard their cry at the Sea of Reeds. You sent signs and portents against Pharaoh, all of his servants and all the people of his land, because You knew of their shamelessness against 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 on dry land. But You cast their pursuers into the depths, like a stone into turbulent waters.

NEHEMIAH 9:6-11

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

EXODUS 14:30-31

בָּרוּךְ יהוֹה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יהוֹה מִצִּיוֹן, שֹׁבֵן יְרוּשְׁלֵיִם, הַלְּלוּיָה. □ בָּרוּךְ יהוֹה אֱלֹהִים אֱלֹהֵי יִשְׁרָאֵל, עשׁה נָפְלָאוֹת לְבַדוֹ. וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלֶם וְיִמָּלֵא כְבוֹדוֹ אֶת־

בָּל-הָאֶרֶץ, אָמֵן וְאָמֵן. וַיְבֶּרֶךְ דְּוִידְ אֶת־יהוֹה לְעִינֵי בָּל-הַקָּהָל וַיְּאמֶר דְּוִיד: בָּרוּךְ אַתָּה יהוֹה אֱלֹהֵי יִשְּׁרָאֵל אָבִינוּ, מֵעוֹלֶם וְעַד עוֹלֶם. לְּךְ יהוֹה הַגְּדְלָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁמִים וֹבָאֶרֶץ, לְּךְ יהוֹה הַמַּמְלֶבָה וְהַמְּתְנַשֵּׁא לְכֹל לְרֹאשׁ. וְהָעְשֶׁר וְהַבְּוֹרָה, וֹבְיָדְךְּ לְנֵדֵל וּלְחַוֹּק לַכֹּל, וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְּיִם

לְשֵׁם תִּפְאַרְתֶּךָ. אַתָּה הוּא יהוה לְבַדֶּךָ, אַתָּה עָשְׂיתָ אֶת־הַשְּׁמִים, שְׁמֵי הַשְּׁמִים וְבָל־צְבָאָם, הָאָרֶץ וְבָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְבָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־בָּלָם, וּצְבָא הַשָּׁמִים לְךָ מִשְׁתַּחַוִים. □ אַתָּה הוּא יהוה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַרְרָם, וְהוֹצֵאתוֹ מֵאוּר בַּשְׁדִּים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם, וּמָצְאתָ אֶת־לְבָבוֹ נֶאֵמָן לְפָּנֵיךְ

וְבָרוֹת עִמּוֹ הַבְּּרִית לָתֵת אֶת־אֶבֶץ הַבְּנַעֵנִי הַחִתִּי הָאֶמֹרִי וְהַבְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתְּקֶם אֶת־דְּבָּנִיךְ כִּי וְהַבְּרְזִי וְהַבְּכִרִים, וְאֶת־זַעֻקְתָם צְּדִיק אֲתְּה. וַתְּנֶא אֶת־עֲנִי אֲבֹתִינוּ בְּמִצְנָיִם, וְאֶת־זַעֻקְתָם שְׁמֵעְהָ עַל יֵם סוּף. וַתִּתָן אֹתֹת וּמֹפְתִים בְּפַּרְעֹה וּבְּכָּל־עֲבָדִיוּ וְבְּכָל־עַם אַרְצוֹ, כִּי יָדְעְתָּ כִּי הַזִּירוּ עֻלֵיהֶם, וַתְּעֲשׁ לְּךְ שֵׁם בְּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְּרוּ בְתוֹךְ הַיָּם בְּיַבְּשָׁה, וְאֶת־רֹדְפִיהֶם הִשְּׁלְכְתָּ בִמְצוֹלֹת כְּמוֹ אֶבֶן בְּמֵים עִזִּים. מִּשְׁלְכְתָּ בִמְצוֹלֹת כְּמוֹ אֶבֶן בְּמָוֹם תַּיִּבִים. וְאֶבֶּן בְּמִים הַשְּׁלְכְתָּ בִמְצוֹלֹת כְּמוֹ אֶבֶן בְּמֵים עִזִים. עִזִים.

וּוֹשַׁע יהוֹה בַּיִּוֹם הַהָּוּא אֶת־יִשְּׂרָאֵל מִיַּד מִּצְרֵיִם וַיַּּרְא יִשְּׁרָאֵל אֶת־מִצְרַיִם מֶת עַל־שְׁפַּת הַיָּם. ם וַיִּּרְא יִשְׁרָאֵל אֶת־ הַיָּר הַגִּּדֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם וַיִּיְרְאָוּ הָאָם אֶת־יהוֹה, וַיַּאֲמִינוֹ בַּיהוֹה וּבְמֹשֶׁה עַבְרְוֹ. Then Moses and the people Israel sang this song to the Lord:

I will sing to the Lord, mighty in majestic triumph. Horse and driver He has hurled into the sea. The Lord is my strength and my might; He is my deliverance. He is my God and I give Him glory, my father's God and I exalt Him. The Lord, the Warrior, His name is the Lord. Pharaoh's chariots and army He has cast into the sea; Pharaoh's choice captains are sunken in the Sea of Reeds. The depths cover them; down they sank in the deep like a stone. Your right hand, Lord, singular in strength, Your right hand, Lord, 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, Lord, 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.
Nations take note and tremble, panic grips the dwellers of Philistia.
Edom's chieftains are chilled with dismay,
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, Lord, pass peacefully over,
the people whom You have redeemed.

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

EXODUS 15:1-18

אָז יָשִיר־משֶה װְבְנֵי ישְׁרָאֵׁל אֶת־הַשִּירָה הַוֹאת לֵיהוֹה נַיִּאמְרָוּ לֵאמִר: אָשִירָה לַּיהוה בִּי־גָאַה גָאָה, סִוּס וְרְבְבָוֹ רַמָה בַּיֶם. עוֹי ווִמְרָת יַה וֵיהִי־לִי לִישוּעָה וָהָ אֵלִי וְאַנְוֹהוּ אֱלֹהֵי אָבִי וַאַרְמְמֶנְהוּ. יהוֹהָ אָישׁ מִלְּחָמֶה, יהוֹה שְׁמְוֹ. מַרְבַּבְת פַּרְעֶה וְחִילְוֹ יָרָה בַּיֶם וּמִבְתַר שֵׁלִשָּיו טָבְעַוּ בְיַם־סִוּף. תְּהֹמָת יְבַסְיֻמֵּוּ, יְרְדִוּ בִמְצוֹלְת בְּמוֹ־אֵבֶן. יִמִינְרָ יהוֹה נָאְדָּרָי בַּכְּם, יְמִינְרָ יהוֹה תִּרְעֵץ אוֹבַב. וּבְרָב גְּאִוֹנְהָ תַּהַרֶם קָמֶיךְ, תְשַׁלַח חַרְנְרָ יְאַכְלָמוֹ כַּקְשׁ. וֹבְרָוּחַ אַפֶּיךּ נָעָרְמוּ מַיִּם, נִצְּבָוּ כְמוֹ־נֵדְ נְזְלֵים, קַפְּאָוּ תְהֹמֶת בְּלֶב־יָם. אָמַר אוֹיֵב: אֶרְדָּף אַשִּיג אֲחַלֵּק שְׁלֶל, הַמְלָאֵמוֹ נַפְשִׁי, אָרַיק חַרְבִּי, תְּוֹרִישֵׁמוֹ יָרִי. נָשַׂפְתָּ בְרוּחֲךָ בִּפָּמוֹ יָם, צְּלֵלוּ בַּעוֹפֶּׁרֶת בְּמָיִם אַדִּירִים. מִי־בָמַבָּה בָּאַלִם יהוֹה, מִי בַּמְבָה נָאְדֵר בַּקּדְשׁ, נוֹרָא תְהַלְּת עשה־פֶּלֶא. ָנָטִיתָ יְמִינְךְ תִּבְלָעֻמוֹ אֲרֶץ. נָתִיתָ בְחַסְרָךָּ עִם־וַוּ נָאֵלְתָּ, נַתַּלְתַּ בְעַזְּדָּ אֶל־נְנֵתְ אָרְ־נְנֵתְ שֶׁמְעֵּוּ עַמִּיִם יִרְנָּזְוּן, חַיל אָחַׁז יִשְׁבֵּי פְּלֶשֶׁת. אָז נִבְהַלוּ אַלוּפֵי אֱרוֹם, אֵילֵי מוֹאָב יְאחָזֵמוּ רֵעַד, נמגו כל ישבי כנען. תַפֿל עֲלֵיהֶם אֵימְׁתָה נָפַּחַד, בִּגְרָל זְרָוֹעֲךָ יִדְמִוּ כָּאֵבֶּוֹ, עַר־יַעַבָר עַמִּךְ יהוֹה, עַר־יַגַעַבָר עַם־זוּ אָנְיתָ. הְבִאֵמוֹ וְתִטָּצֵמוֹ בְּתַר נַחֲלֶתְהְּ, מָכָוֹן לְשִׁבְתְּךְּ פָּעַלְתָּ יהוֹח מַקַדָש אַרנֵי כּוֹנַנְוּ יַדֵיךּ. יהוה ימלך לעלם וער. יהוה ימלה לעלם ועד.

For sovereignty belongs to the Lord, who rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and the Lord shall be sovereign. The Lord shall be King of all the earth. On that day the Lord shall be One and His name One.

On Shabbat and Festivals, we continue on page 335

In this berakhah we affirm that our eternal King will always be praised

You shall always be praised, great and holy God, our King in heaven and on earth. Songs of praise and psalms of gratitude become You, acknowledging Your might and Your dominion. Yours are strength and sovereignty, sanctity, grandeur, and glory always. We offer You our devotion, open our hearts in acclamation. Praised are You, Sovereign of wonders, crowned with adoration, delighting in mortal song and psalm, exalted King, eternal life of the universe.

Between Rosh Hashanah and Yom Kippur, add Psalm 130 on page 135



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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 He be praised throughout all time.

Reader:

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

בִּילוּ מוֹשָׁעִים בְּהַר צִיּוֹן בִּנְיִם. וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן בִּי לַיהוה הַמְּלוּכָה וּמוֹשֵׁל בַּגוֹיִם. וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן לְשְׁפּט אֶת־הַר עֵשָּׁוּ, וְהָיְתָה לַיהוה הַמְּלוּכָה. וְהָיָה יהוה לְמֶלֶךְ עַל בָּל־הָאָרֶץ, בַּיוֹם הַהוּא יִהְיֶה יהוה אֶחָר וּשְׁמוֹ אחוד.

On Shabbat and Festivals, we continue on page 334

In this berakhah we affirm that our eternal King will always be praised

יִשְׁתַבַּח שִּמְךּ לָעַד, מַלְבֵּנוּ, הָאֵל הַמֶּלֶךְ הַנָּדוֹל וְהַקּדוֹשׁ בַּשְּׁמִים וּבָאָרֶץ. כִּי לְךְ נָאֶה, יהוה אֱלֹחֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבָּחָה, הַלֵּל וְזִמְּרָה, עוֹ וּמֶמְשָׁלָה, נְצַח גִּדְלָה וּגְבוּרָה, תְּהַלָּה וְתִפְּאֶרֶת, קָּדְשָּׁה וּמַלְכוּת, ם בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּך אַתָּה יהוה אֵל מֶלֶךְ נָּדוֹל בַּתִשְבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְּלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶּלֶךְ אֵל חֵי העולמים.

Between Rosh Hashanah and Yom Kippur, add Psalm 130 on page 134

HATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעַגָּלָא וֹבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְּ וִיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְקְרְשָׁא, בְּרִיךְ הוּא לְעֵלָּא (לְעֵלָּא מִבָּל־) מְן בֶּל־בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנֶחֲמֶתָא דַּאֲמִירָן בְּעַלְמָא, ואמרו אמו.

Reader:

Praise the Lord, Source of blessing.

Congregation, then Reader:

 $\label{praised} Praised be the Lord, Source of blessing, throughout all time.$

In the first berakhah before K'riat Sh'ma, we praise God for His gift of Creation

Praised are You, Lord our God, King of the universe, creating light and fashioning darkness, ordaining the order of all creation.

You illumine the world and its creatures with mercy; in Your goodness, day after day You renew Creation. How manifold Your works, O Lord; with wisdom You fashioned them all. The earth abounds with Your creations. Uniquely exalted since earliest time, enthroned on 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 He created reflects His splendor; radiant lights surround His throne. His heavenly servants in holiness exalt the Almighty, constantly recounting His sacred glory. Praise shall be Yours, Lord our God, for Your wondrous works, for the lights You have fashioned, the sun and the moon which reflect Your glory.

Our Rock, our Redeemer, our King, 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 proclaim with reverence words of the living God, eternal King. 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, extolling and exalting, declaring the power, praise, holiness, and majesty of God, the great, mighty, awesome King, the Holy One. One to another they vow loyalty to God's kingship, one to another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

Reader:

בַּרְכוּ אֶת־יהוה הַמְּבֹרָךּ.

Congregation, then Reader:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

In the first berakhah before K'riat Sh'ma, we praise God for His gift of Creation

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁךְּ עוֹשֶׁה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחָמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָּל-יוֹם תָּמִיד מֵעֲשֵׁה בְּרָאשִׁית. מָה רַבּּוּ מֵעֲשֶׂיךְ יהוֹה, כָּלָם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאֵרֶץ לִנְיָנֶךְ. הַמֶּלֶךְ הַמְרוֹמָם לְבַּדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹּאָר וְהַמִּתְנַשֵּׁא מִימוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחָמֶיךְ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עָזֵנוּ, צוּר מִשְׁגַבֵּנוּ, מָגַן יִשְׁעֵנוּ, מִשְׁגָּב בַּעֵרֵנוּ.

יָּמוֹ דְּשִׁרִּילְ דִּעָה, הַכִּין וּפָעַל זְהֶרֵי חַמְּה. טוֹב יָצַר כְּבוֹד אֵל בָּרוּךְ גְּרוֹל דִּעָה, הַכִּין וּפָעַל זְהֶרֵי חַמְּה. טוֹב יָצַר כְּבוֹד לִשְׁמוֹ, מְאוֹרוֹת נָתֵן סְבִיבוֹת עָזוֹ. פִּנּוֹת צְּבָאִיו קִרְּשְׁרוֹ. תִּתְבָּרַךְ יהוה הֶלֹתְינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךְ וְעַל מְאְוֹרֵי אוֹר שֶׁעָשִׂית, יָפָּאַרְוּךְ מֶּלָה.

ידין יין אָנְרָנוּ מַלְּכֵּנוּ וְגוּאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבָּח שִׁמְּרָ תִּחְבָּרַךְ, צוֹרֶנוּ מַלְּכֵנוּ וְגוּאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁרָתִים חָיִים בְּרוּם עוֹלֶם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דְּבְרֵי אֱלֹהִים חַיִּים עשִׁים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם, ם וְכָלֶּם בּּוֹתְחִים אֶת־ עשִׁים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם, ם וְכָלֶּם בּוֹתְחִים אֶת־ בּיקּרָשָׁה וּבְטָהָרָה, בְּשִׁירָה וּמְלָרָה, וּמְבָּוֹכִים וּמְשַבְּחִים וּמִפְּאַרִים וּמַעְרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים Holy, holy, Adonai tzeva'ot; the whole world is filled with His glory.

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

Praised be the glory of the Lord throughout the universe.

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

In the second berakhah before K'riat Sh'ma, we praise God for His gift of Torah, sign of His love

Deep is Your love for us, Lord our God, boundless Your tender compassion. You taught our ancestors life-giving laws. They trusted in You, our Father and King. For their sake graciously teach us. Father, merciful Father, 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 shall we never be brought to shame. Trusting in Your awesome holiness, we will delight in Your deliverance. Bring us safely from the ends of the earth, and lead us in dignity to our holy land. 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, Lord who loves His people Israel.

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, קַרוֹשׁ הוּא. וְכֻלָּם מְקַבְּלִים אֲלֵיהֶם על מֵלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה □ לְהַקְּרִישׁ לְיוֹצְרָם בְּנַחַת רְוּחַ, בְּשָׁפָּה בְרוּרָה וּבִּנְעִימָה קְרוֹשָׁה, בָּלָּם כְּאֶחָר עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

ין הָאוֹפַנִּים וְחַיּוֹת הַקְּדֶשׁ בְּרַעֵשׁ נָּדוֹל מִתְנַשְּׁאִים לְעָמַת שְּׁרָפִים, לְעָמָתָם מְשַׁבְּחִים וְאוֹמְרִים: שַּׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בַּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתְּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיֶּם, זְמִירוֹת יֹאמֶרוּ וְתְשְׁבָּחוֹת יַשְׁמִיעוּ, בִּי הוּא לְבַדּוֹ פּוֹעֵל גְבוּרוֹת, עוֹשֶׁה חֲדְשׁוֹת, בַּעֲל מְלְחָמוֹת, זוֹרֵע צְּדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא חְהָלוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַמְחַהַדִּשׁ בְּטוּבוֹ רְפוּאוֹת, הַמְיִדִּ מְעֲשֵׁה בְרֵאשִׁית, בָּאָמוּר: לְעשֵׁה אוֹרִים בְּכֵל-יוֹם תָמִיד מַעֲשֵׂה בְרֵאשִׁית, בָּאָמוּר: לְעשֵׁה אוֹרִים גְּרִלִים, כִּי לְעוֹלָם חַסְדּוֹ. בְּרִאשִׁית, חָדָשׁ עַל צִיוֹן תָּאִיר, וְנִוְכָּה בְּלֵנוֹי מְהָרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה יהוה יוֹצֵר הַמְּאוֹרוֹת.

In the second berakhah before K'riat Sh'ma, we praise God for His gift of Torah, sign of His love

אַהַבָּה רַבָּה אַהַבְּתֵנוּ, יהוה אֱלֹהֵינוּ, חֶמְלָה גְּרוֹלָה וִיתַרָה חֲמְלִּתְּ עָלֵינוּ. אָבִינוּ מֵלְבֵּנוּ, בַּעֲבוּר אֲבוֹתִינוּ שֶׁבְּטְחוּ בְּּךְ חָמְרָחֵם, רַבָּה אָבִינוּ מַלְבֵּנוּ לְהָבִין וּלְהַשְּׁבִּיל, לִשְׁמֹר וְלָצֻשׁוֹת וּלְלָתֵּ בְּעוֹרָתֶּךְ, וְדִבֵּק לִבְּנוּ לְטָבִין וּלְהַשְּׁבִּיל, לִשְׁמֹר וְלָצַשׁוֹת וּלְלָתֵּר, וְדַבֵּק לִבְּנוּ לְטְבִין וּלְתַּרְ בְּעִרְתִיךְ הָּבְּינוּ לְשָׁמֹר וְלָצַשׁוֹת וּלְלָתֵּר, וְדַבֵּק לִבְּנוּ בְּמִינוּ וְתָלְמָנוּ וְתָלְמָב הִינְשְׁמְרְ הַנְּעִלְים מֵאַרְבַּע בַּנְפוֹת הָאָרְץ, וְתוֹלִים לְּעִלְּה וְנִשְׁמְחָה לְבָּבְנוּ לְשָׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ, וְתוֹלִים וְיִחָּוֹנְיּ לְשִׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ, וְתוֹלִיְמְנוּ לְשָׁמְרָ הַנְּעִילְה וְמָנוֹי לְשִׁמְרְ הַנְּעִילְה וְבִנוֹי לְשָׁלִם מֵאַרְבַּע בַּנְפוֹת הָאָרְץ, וְתוֹלִים לְּתִנוֹי לְשְׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרְץ, וְתוֹלִים בְּנִי בְּחַרְיִם וְנִשְׁמְחָה הְבָּנוֹי לְשָׁלוֹם מֵאַרְבַּע בַּנְפוֹת הָאָרָץ, וְתוֹלִים בְּנִי בְּחַבְּה וְנִשְּמְח, וְבְּנִיוֹ לְשָׁלוֹם מֵאַרְבָּע בְּנְבוֹת הְבְּנִילְי, וְבְּנִי בְּעִבְיוֹ בְּעִינוֹן בְּבְּנִים אָּנְבוֹת לְבְּעִילְי, וְבְּנִיוֹי בְּתִוֹיְרְ בְּעִבְּה וְבְּיִתְיְרְ בְּעִבְּנִי לְּיִיתְוֹךְךְ בְּעִבְּיוֹ בְּעִיבְיוֹת לְבְּעִבְּיוֹ בְּעְבִּוֹן בְּעִבְּיוֹ בְּעִבְּיוֹ בְּעִיבְיוֹ בְּעִיבְּיוֹ בְּעִיתְי, בְּעִים וְלְשׁוֹן, בְּיִבְּיְבְּנִיי בְּעִבְּיוֹ בְּעִבְּיוֹ בְּעִיתְי, בְּנִיתְיוֹיךְ בְּעִבְּיוֹ בְּעִיתְי, בְּיִבְּיוֹי בְּנִשְׁיְבְיוֹ בְּעִיתְי, בְּיִיחָיְרְ בְּעִבְּיוֹ בְּעִיתְי, בְּיִיתְיְבִּיוֹ בְּעִיתְּי, בְּיִיתְיְי, בְּנִים בְּעִבְּיוֹי בְּעִיוֹי בְּעְבְּיוֹי בְּעִיבְּיוֹ בְּעְיִיוֹי, בְּעְתְּי, בְּיִיתְיְים בְּבְּיוֹיוֹ בְּעְבְּיוֹב בְּעְבְּיוֹבוּ בְּעְבְּיוֹבוּ בְּבְיתְיְם וְנְעִיְיוֹי בְּיוֹבוֹי בְּעְבְּיוֹבוּי בְּבְּיוֹבוּי בְּיוֹבְיוּ בְּעְבְּיוֹי בְּיִיוֹי בְּיוּ בְּבְּיוֹבְיוּ בְּבְּבְּיוֹבְיוּ בְּבְּיוֹבְיוּ בְּעְבְּיוֹי בְּעְבְּיוֹי בְּיִיוּ בְּבְּבְּיוֹבְיוּ בְּיְבְיוּ בְּעְבְּיוֹי בְּבְּיוֹי בְּעְבְּיוֹי בְּיוֹבְיוּ בְּבְּבְיוֹים בְּבְּבְּבְיוֹי בְּבְּבְּיוֹי בְּבְּבְיוֹיוּ בְּבְיוֹיוּ בְּבְּיוֹי בְּבְּיוֹיוּ

K'RIAT SH'MA

If there is no minyan, add:

אל מלך נאמן

We formally affirm God's sovereignty, freely pledging Him our loyalty. We are His witnesses.

ישְׁמַע ישְּׁרָאֵל יהוֹה אֱלֹהֵינוּ יהוֹה וּ אֶחַר:

Silently:

בָּרוּךְ שֵׁם כִּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֵד.

ּוֹאַטַבִּתָּ אֹתֵ יִעוֹטִ אֶׁלְמֵינִרּ בְּבָרִ-לְּבֶּבְנּ וַבְּבָּלְ-זַפְּאַנּ וַבְּבָּלְ-מְאֹדֶך: וְהָיוּ הַדְּבָרִים הָאֵלֶה אֲשֶּׁר אֲנֹכִי מְצַוְּךְּ הַיִּוֹם עַל־ לִבְּבֶרָה: וְשִׁנַּוִּתָּם לְבָּדְּׁיִרְ וִדִּבּּרְתָּ בָּם בְּשִּׁבְּתְּבֵּ בְּבִּיְתֶּבְ וִּבְּלְּכִתְּבֵּ בַּדֶּרֶךְ וּבְשָּׁרְבָּךָּ וּבְקוּמֶךָּ: וּקְשַּׁרְתָּם לְאָוֹת עַל־יָדֶךְ וְהָיֵוֹי לְטְטַפָּת בֵּין עִינֶיך: וּכְתַבְתָּם עַל־מְזָוֹת בֵּיתֶךְ וּבִשְעָרֵיךּ:

ּוְהָיָּה אִם־שָׁמַעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַׁי אֲשֶׁר אַנֹבֵי מְצַנָּה אָתְבֶם ָּתַיִּנִם לְאַהַבְּה אֶת־יהוּה אֱלְהֵיכֶם וּלְעֶבְרוֹ בְּכֶלֹ-לְבַּבְּכֶם וּבְּכֵּל ַנַפְשְּבֶם: וְנָתַתִּי מְטַר-אַרְצְבֶם בְּעִתִּוֹ יוֹנֶרָה וּמַלְּאָוֹשׁ וְאֶסַפְּתָּ דְגָבֶּר וְתִירִשְׁךָּ וְיִצְּהָרֶר: וְנָתַתִּי עֵשֶׂב בְּשְׂדְךָּ לִבְהָמְתֶּךְ וְאַבַלְתָּ וְשָּׂבֶעְתָּ: הִשְּׂמְרֵוּ לָבֶּם פֶּן־יִפְתָּה לְבַרְכֶם וְסַרְהָּם וְעַבַּרְתָּם אֶלהֵים אַחַרִּים וְהִשְּׁמְחֲוִיתֶם לָהֶם: וְחָרָה אַף־יהוֹה בָּבֶּם ּוְעָצֵר אֶת־הַשָּׁמֵּיִם וְלֹא־יִהְיָה מָטָׁר וְהַאֲדָמָה לָא תִתָּן אֶת־ יְבוּלֶה וַאֲבַדְתֵּם מְהַנָּה מֵעֵל הָאָרֶץ הַטּבָּה אֲשֶׁר יהוֹה נֹתַן ֶּלְבֶם: וְשַׂמְתָּםׁ אֶת־דְּבָרֵי אֵלֶּה עַלֹּ־לְבַבְּבֶם וְעַלּ-נַפְּשְׁבֶם לָבֶם: וְשַׁמְתָּםׁ אֶת־דְּבָרֵי אֵלֶּה עַלֹּ-לְבַבְּבֶם

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

We formally affirm God's sovereignty, freely pledging Him our loyalty. We are His witnesses.

Hear. O Israel: The Lord our God, the Lord is One.

Silently:

Praised be His glorious sovereignty throughout all time.

Love the Lord 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. You shall diligently teach them to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 6:4-9

If you will earnestly heed the mitzvot that I give you this day, to love the Lord your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season-rain in autumn and rain in spring-and you will have an ample harvest of grain and 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 forsake God and turn to false gods in worship. For then the wrath of the Lord will be directed against you. He 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 the Lord is giving you.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which the Lord swore to give to your ancestors will endure as the days of the heavens over the earth.

DEUTERONOMY 11:13-21

The Lord said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments and bind a thread of blue to the fringe of each corner. Looking upon it, you will be reminded of all the mitzvot of the Lord and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.

NUMBERS 15:37-41

Reader:

The Lord your God is truth.

In the berakhah after K'riat Sh'ma, we praise God alone as eternal Redeemer of the people Israel.

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, eternally right; well ordered are they, always acceptable. They are sweet and pleasant and precious, good and beautiful and beloved. True it is that eternal God is our King, that the Rock of Jacob is our protecting shield. He is eternal and His glory is eternal; He is God for all generations. His sovereign throne is firmly established; His faithfulness endures for all time.

His 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, His teachings are true, everlasting. True it is that You are the Lord our God, even as You were the God of our ancestors. Our King and our ancestors' King, 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.

זּקְשַׁרְהֶּם אֹתָם לְאוֹת עַל־יֶּיְדְבֶּם וְהָיָוּ לְטְוֹטָפְּׁת בֵּין גִּינֵיכֶם: וְלִפֵּדְתָּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בֵּם בְּשִׁבְתְּךֵּ בְּבֵיתֶׁךְ וּבְלֶּכְתְּךֵּ וּבִשְּעָרֶיך: לְמַעַן יִרְבָּוּ יְמִיכֶם וִימֵי בְנֵיכֶם עַל־מְזּזּוֹת בֵּיתֶךְ וִּבִשְעָרֶיך: לְמַעַן יִרְבָּוּ יְמִיכֶם לִתַת לָהֶם בִּימֵי הַשָּׁמֵיִם עַל־הָאָרֶץ: נִשְׁבַּע יהוֹה לְאָבְתִיכֶם לָתַת לָהֶם בִּימֵי הַשָּׁמֵיִם עַל־הָאָרֶץ:

וֹלָאמֶר יהוֹה אֶל-מֹשֶׁה לֵּאמְר: דַבֶּר אֶל-בְּנֵי יִשְּׂרָאֵל וְאָמַרְתָּ אֲלֵהֶׁם וְעָשׁׁוֹ לָהֶם צִיצָת עַל-בַּנְפֵי בִּגְדִיהֶם לְדִרֹתֵם וְנָתְנוֹ עַל-זְּבַרְכֶם (אֲחֲרֵי עִינִיכֶּם אֲשֶׁר-אַמֶּם וֹנִים אְחֲרִיהֵם אֹתוֹ לְבַּרְכֶם (אֲחֲרֵי עִינִיכֶּם אֲשֶׁר-אַמֶּם וֹנִים אְחֲרִיהֵם: לְמַעַן תְּבְּרְנוֹ וְעֲשִׁיתֶם אֶת-בְּל-מִצְוֹתֵי וְהְיִיתֶם קְרִשִׁים לֵאלְהֵיכֶם: לְמַעַן אֲנִי יהוֹה אֱלְהֵיכָם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִאֶרֶץ מִצְרֵים לְהְיָוֹת לָכֶם לֵאלֹהִים אֲנָי יהוֹה אֶלְהֵיכֶם: (אֱמָת Individuals add: אֶמֶר)

יהוה אֱלֹהֵיכֶם אֱמֶת 🗆

In the berakhah after K'riat Sh'ma, we praise God alone as eternal Redeemer of the people Israel.

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשֶׁר וְנָאֱמֶן וְאָהוֹב וְחָבִיב וְנֶחְמָּד וְנָעִים וְנִעִים וְנִרָּא וְאַדִּיר וּמְתֻקָּן וּמְקַבָּל וְטוֹב וְיָפֶּה הַדְּבָר הַנֶּה עְלֵכּ מְלְבֵּנוּ לְעוֹלָם וָעֶד. אֱמֶת, אֱלֹהֵי עוֹלָם מַלְבֵּנוּ, צוֹר יַעֲקֹב מָגוּ יִשְׁעֵנוּ. □ לְדר וָדֹר הוֹא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְשִׁעֵנוּ. □ לְדר הוֹא קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְאַמוֹנְתוֹ לֻעַד קַיָּמֶת.

יִּדְּבָרָיו חָיִים וְקַיָּמִים נָאֱמָנִים וְנָחֲמָדִים לָעַד וּלְעוֹלְמֵי עֹלְמִים, עַל אֲבוֹתִינוּ וְעָלֵינוּ, עַל בָּנִינוּ וְעַל דּוֹרוֹתִינוּ, וְעַל בָּוֹרוֹת עֵל בְּנִינוּ וְעַל דּוֹרוֹתִינוּ, וְעַל בְּוֹרוֹת עֵל בְּנִינוּ וְעַל הַוֹרוֹתִינוּ, וְעַל הָּוֹרוֹת עֶבָּרָים לְעוֹלָם וָעֶד. אֱמֶת נָאֱמוּנָה, חֹק וְלֹא יַעֲבֹר. ם אֱמֶת שָׁאַתָּה הוּא יהוֹה אֱלֹהִינוּ וֵאלֹהִי וְלֹא יַעַבֹר. ם אֱמֶת שָׁאַתָּה הוּא יהוֹה אֱלֹהִינוּ וֵאלֹהִי צוֹר יִשׁוּעָתֵנוּ, פּוֹדְנוּ וּמִצִּילֵנוּ, מִעוֹלָם שְׁמֶךְ, אֵין אֱלֹהִים זְּיִבְּרוּ

You were always the help of our ancestors, a shield for them and for 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, Lord of Your people, their defender and mighty King. You are first and You are last. We have no King or Redeemer but You. You rescued us from Egypt: You 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 King, great and awesome Source of all blessing, the everliving God, exalted in majesty, who humbles the proud and raises the lowly, frees the captive and redeems the meek, helps the needy and answers His people's call. Praises to God supreme, ever praised is He. Moses and the people Israel sang with great joy this song to the Lord:

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

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

EXODUS 15:11

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.

"The Lord shall reign throughout all time."

EXODUS 15:18

Rock of Israel, rise to Israel's defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, Adonai tzeva'ot is His name. Praised are You, Lord, Redeemer of the people Israel.

עֶּוְרַת אֲבוֹתִינוּ אַתָּה הוּא מֶעוֹלֶם, מָגֵן וּמוֹשְׁיעַ לִּבְנִיהֶם אַוְרַת אֲבוֹתִינוּ אַתָּה הוּא מֶעוֹלֶם, מָגֵן וּמוֹשְׁיעַ לִּבְנִיהֶם אַחֲרִיהֶם בְּכָל־הּוֹר נְדוֹר. בְּרוּם עוֹלֶם מוֹשְׁבֶּךְ וּמִשְׁפָּטֶיּךְ וְצִדְּקְתָּךְ עַד אַפְּסֵי אָרֶץ. אַשְׁרֵי אִישׁ שִׁיִּשְׁמֵע לְמִצְּוֹתְיּךְ, וְצִדְּקְתָּךְ נִדְּבָרְךְ יָשִִים עַל לְבּוֹ. אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךְ, וְמִרְּתְּלְּוֹ וְנְעָבֶּרִים בְּיִרְתָנוּ, וִמְבֵּלְעָדֶיךְ אִין לְנוּ מֶלֶּךְ וּוֹאֵל וּמוֹשִׁיעַ. מִמְּצְרָיִם נְּמְיִבְּנְ, וְנִים סוֹף בָּקְעְתָּ, וְזֵרִים טִבְּעְתָּ, וְיִים סוֹף בָּקְעְתָּ, וְזֵרִים טִבְּעְתָּ, וִיִּיִם וֹיִלְיָתְ שְׁכְּיִיהְ שְׁבְּעִי, וְזִיִים טִּבְּעְתָּ, וְזִים סוֹף בָּקְעְתָּ, וְזֵרִים טִבְּעְתָּ, וִיִּיִים וְנִינְם בְּעִתְּ שְׁנְּעָתְ, וְזִרִים טִבְּעְתָּ, וְיִים סוֹף בָּקְעְתָּ, וְזֵרִים טִבְּעְתָּ, וְיִיִיִים וְנִילְיִהְ בָּיִתְ שִׁנְּתְּ, וְנִיבְּטוֹ וְנִינְהִי וְנִיבְּטוֹ נְוֹיְתְיְבְּיִתְ עָבְיִים וְעוֹנֵר דַּלִים וְעוֹנֶה לְעָמֵוֹ בְּרִוֹּ מְעִנְם וְעוֹנֵר דַּלִים וְעוֹנֶה לְעַמוֹ בְּעִת שַׁוֹעְבָּם אַלְיוֹן בָּרוּךְ הוּא וּמְבֹּרְךְ, משֶׁה וּבְנִי וִשְׁנְאַל לְּיוֹן בָּרוֹךְ הוּא וֹמְבֹרְךְ, משְׁכִים וְעוֹנֵר דְּלִים וְעוֹנֶה דִּיִים וְעוֹנִה דְּבִּיִים וְעוֹנֵה דִּיִים וְעוֹנִה דְּבִיים וְעוֹנָה לְבָּים וְעוֹנָה בְּיִים וְעוֹנָה רְבִּים וְעוֹנָה לְּבָּיִם וְעוֹנָה רְבָּיִים וְעוֹנִר דְּבִּים וְעוֹנִה הִיּא וִמְבֹּרְךָּ, משֶׁה וּבְנִי וִשְׁרָאֵל לְיוֹן בָּרוֹן הְנִי וְיִבְּיִם וְעוֹנִר בְּיִים וְעוֹנִי בְּנִישְׁבְּיוֹם וְעוֹנִה בְּיִים וְעוֹנִה בְּיִים וְעוֹנִה בְּיִבְיִים וְעוֹנִית בְּבְּיִים וְעוֹנִה בְּעִים וְעוֹנִה הִיּנִי וְשְׁבְעִי וְיִישְׁבְּיוֹים בְּיִים וְעוֹנִי בְּיִבְייִם וְעוֹנְה בְּיִים וְעוֹנְה בְּיִים בְעִיים וְעוֹנִים בְּיִים וְעוֹנְה בְּיִי וְבְּיִים וְעוֹנְה בְּיִים וְעוֹנְה בְּיִים וְעִינְים וְיִיִים וְנִינְישְׁבְּיוֹי בְּיִי וְיִישְׁים בְּיוֹים בְּיִים בְּיִים בְּיִים בְּיִיבְיים בְּיִיבְיים בְּיִיבְּים בְּבְּיוֹם בְּיִים בְּיוֹים עוֹיבְיְיִיבְּיבְיבְיבְיבְים בְּעְיִים בְּיִיבְיוּים נְעְבְּיוֹים בְּיִים בְּעְבְיוּעְם בְּעְים בְּיִיבְּיבְיוֹים בְּיבְים בְּיוֹים בְּיבְיוֹים בְּש

מִי כָּמְּכָה בָּאֵלִם יהוה, מִי כָּמְכָה נָאְדָּר כַּקְּדֶשׁ, נוֹרָא תְהִלֹת, עְשֵׁה פֶּלֶא.

שִירָה חֲרָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךּ עַל שְּׁפַת הַיָּם. יְחַדּ בָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה ימְלֹךְ לְעַלָם וָעֶד.

עזר יִשְּׁרָאֵל, קּוֹמָה בְּעָזְרַת יִשְּׂרָאֵל, וּפְּדֵה כִנְאָמֶךּ יְהוּדָה יְשְׁרָאֵל. בּּרוּך אַתָּה יְשִׁרָאֵל. בּּרוּך אַתָּה יִשְׂרָאֵל. בָּרוּך אַתָּה יהוה נָאַל יִשְׂרָאֵל.

Open my mouth, O Lord, and my lips will proclaim Your praise.

Praised are You, Lord our God and God of our ancestors, God of Abraham, of Isaac, and 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.

Between Rosh Hashanah and Yom Kippur:

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

You are the King who helps and saves and shields. Praised are You, Lord, Shield of Abraham.

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

From Sh'mini Atzeret to Pesah:

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

Your lovingkindness 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 the master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, merciful Father? In mercy You remember Your creatures with life.

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

The silent recitation of the Amidah continues with "Holy are You..." on page 111

(כולל אמהות)

עמידה – שחרית 🖔

אַרְנָי, שְּׁפָּתַי תִּפְּתָח וּפִּי נַצִּיד תְּהַלְּתֶןךּ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְּרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲלְב, אֱלֹהֵי שַּׁרָה אֶלֹהֵי רְבְּקָּה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגְּרוֹל הַגְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

שבת שובה On

וֹכַתְבֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְּרָהָם וּפֹּקֵד שָּׁרָה.

אַתָּה נָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשְׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגְּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוּפְלִים וְרוֹפֵא חוֹלִים וּמַהִּיר אֲסוּרִים, וּמְלֵּיִם אֲמוּנְתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ ממית וּמְחַיֵּה וֹמֵצְמֵיחַ יְשׁוּעָה.

: שבת שובה On

מִי בָמְוֹךְ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

אַ**תָה קָרוֹש** וְשִׁמְךְ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶּל־יוֹם יְהַלְּלְוּךְ שֶּׁלָה. **בַּרוּךְ אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

**On שבת שובה:

ברוּה אַתַּה יהוה הַמֶּלֶרְ הַקַּרוֹשׁ.

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*Between שמיני עצרת and שמיני, some add: מוריד הטַל

KEDUSHAH

When the Reader chants the Amidah aloud, Kedushah is added. The congregation chants the italicized verses aloud.

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

Kadosh kadosh Adonai tzeva'ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy Adonai tzeva'ot, the whole world is filled with His glory.

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh tziyon l'dor va-dor. Halleluyah. The Lord shall reign through all generations; your God, Zion, 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 King, great and holy.

Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

Praised are You, Lord, holy King.

Praised are You, Lord, holy God.

Continue with: "You graciously endow . . ."

When the Reader chants the Amidah aloud, Kedushah is added. The congregation chants the indented verses aloud.

נָקַדִשׁ אֶת־שִׁמְךָ בָּעוֹלֶם, כְּשֵׁם שֶׁמַּקְדִישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, בַּבָּתוֹב עַל יַד נְבִיאֶךְ, וְקָרָא זֶה אֶל זֶה וְאָמֵר:

ָקְדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ. לְעָמָתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קַדְשְׁךְּ בָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִּךְ צִיוֹן לְדֹר וַדֹר, הַלְּלוּיָה. לְדוֹר נָדוֹר נַגִּיד גַּדְלֶךְ, וּלְנֵצַח נְצָחִים קְדָשָּׁתְךְ נַקְדִּישׁ. וְשִׁבְחַךְּ אֶלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם נַעֶּד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אֵלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם נַעֶּד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

> Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

> > בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּרוֹשׁ. בָּרוּךְ אַתָּה יהוה הָאֵל הַקַּרוֹשׁ.

> > > אתה חונן :Continue with

The silent recitation of the Amidah continues here:

Holy are You and holy is Your name. Holy are those who praise You daily

Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

Praised are You. Lord, holy King.

Praised are You, Lord, holy God.

You graciously endow mortals with intelligence, teaching wisdom and understanding. Grant us knowledge, discernment, and wisdom. Praised are You, Lord who graciously grants intelligence.

Our Father, bring us back to Your Torah. Our King, draw us near to Your service. Lead us back to You, truly repentant. Praised are You, Lord who welcomes repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed, for You forgive and pardon. Praised are You, gracious and forgiving Lord.

Behold our affliction and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You, Lord, Redeemer of the people Israel.

Reader, on Fast Day:

Answer us, Lord, answer us on our Fast Day, for grievous trouble has overtaken us. Consider not our guilt, turn not away from us. Be mindful of our plea and heed our supplication. Your love is our comfort; answer before we call. This is the promise uttered by Your prophet: "I shall answer before they have spoken, I shall heed their call before it is uttered." You, O Lord, answer us in time of trouble; You rescue and redeem in time of distress. Praised are You, Lord who answers the afflicted.

The silent recitation of the Amidah continues here:

אַתָּה קָרוֹשׁ וְשִׁמְךָ קָרוֹשׁ, וּקְרוֹשִׁים בְּבֶל־יוֹם יְהַלְּלְוּךְ פֶּלָה.

Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶלְךְ הַאָּרוֹשׁ.

בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַעַת, וּמְלַמֵּר לֶאָנוֹשׁ בִּינָה. חָנֵנוּ מֵאִתְּךְ ַרְעָה בִּינָה וְהַשְּבֵּל. בָּרוּךְ אַתָּה יהוה חוֹגן הַדְּעַת.

הָשִיבֵנוּ אָבִינוּ לְתוֹרָתֶרּ, וְקּרְבֵנוּ מַלְבֵנוּ לַעַבוֹדָתֶךּ, וְהַחַזִּירֵנוּ בִּתְשוּבָה שְׁלֵמָה לְפָנֶיךְ. בָּרוּךְ אַתָּה יהוֹה הָרוֹצֶה בִּתְשוּבָה.

סְלַח לֵנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לֵנוּ מַלְבֵנוּ כִּי פָשָּעְנוּ, כִּי מוחל וְסוֹלֵחַ אֶתָה. בָּרוּךְ אַתָּה יהוה חַנּוּן הַמַּרְבֶּה לִסְלְחַ.

רְאֵה נָא בְעַנְיֵנִנּ, וְרִיבָּה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךּ, כִּי גוֹאֵל חָזָק אֶתָּה. בָּרוּךְ אַתָּה יהוה גוֹאֵל יִשְׁרָאֵל.

Reader, on Fast Day:

עֵנֵנוּ יהוה, עַנֵנוּ בִּיוֹם צוֹם תַּעַנִיתֵנוּ, כִּי בְצָרָה גְרוֹלָה אֲנֶחְנוּ. אַל תַפָּן אֶל רִשְעֵנוּ, וְאַל תַּסְתֵּר פָּנֵיךְ מִמֶנוּ, וְאַל תִּחְעַלֵּם מִתְּחִנְּתְנוּ. הָיֵה נָא קרוב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְרְּךְּ לְנַחַמֵנוּ. טֶרֶם נִקְרָא אֵלֵיךְ עֵנְנוּ, בַּדְּבָר שֶׁנָאֵמַר: וְהָיָה טֶרֶם יִקְרֵאוּ וַאַנִי אֶעֶנָה, עוֹד הַם מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. בִּי אַתָּה, יהוה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדָה וּמֵצִּיל בְּכָל־עַת צָּרָה וְצוּקָה. בָּרוּךְ אַתָּה יהוֹה הָעוֹנֶה בְּעַת צָּרָה

Heal us, O Lord, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions.

On behalf of someone ill, you may add:

May it be Your will, Lord our God and God of our ancestors, to send perfect healing, of body and of soul, to ______, along with all others who are stricken.

For You are the faithful and merciful God of healing. Praised are You, Lord, Healer of His people Israel.

Lord our God, make this a blessed year. May its varied produce bring us happiness. Grant

Summer (Between Pesah and December fourth): blessing to Winter (Between December fifth and Pesah): dew and rain to bless

the earth. Satisfy us with its abundance, and bless our year as the best of years. Praised are You, Lord who blesses the years.

Sound the great shofar to herald our freedom, raise high the banner to gather our exiles. Gather us together from the ends of the earth. Praised are You, Lord who gathers the dispersed of His people Israel.

Restore our judges as in days of old, restore our counsellors as in former times. Remove from us sorrow and anguish. Reign alone over us with lovingkindness; with justice and mercy sustain our cause.

Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

Praised are You, Lord, King of judgment.

Praised are You, Lord, King who loves justice.

Frustrate the hopes of all those who malign us; let all evil very soon disappear. Let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You, Lord who humbles the arrogant.

ְרְפָּאֵנוּ יהוה וְנֵרָפֵּא, הוֹשִׁיעֵנוּ וְנִנָּשֵׁעָה כִּי תְהִלְּתֵנוּ אֶתָה. וַהַעֵּלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתִינוּ.

On behalf of someone ill, you may add:

ויהי רָצוֹן מִלְּפָנֶיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁהִשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, לְ בָּן/בַּת ——— בְּתוֹךְ שָאָר חוֹלֵי יִשְׁרָאֵל.

בִּי אֵל מֶלֶךְ רוֹפֵּא נֶאֲמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלִי עַמוֹ יִשְׁרָאֵל.

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תִבוּאָתָה לְטוֹבָה, וְתֵּן

Summer (Between Pesaḥ and December fourth): בַּרֶבָה

Winter (Between December fifth and Pesaḥ): טַל וּמָטָר לִבְרָבָה

עַל פְּנֵי הָאֲדָמָה, וְשַּׁבְּעֵנוּ מִטּוּבָה, וּבָרֵךְ שְׁנָתֵנוּ כַּשְׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יהוה מְבָרֵךְ הַשְׁנִים.

יַשּׁוּבּוּוּה בָּי וּן בַּיָּבּוּל לְחֵרוּתֵנוּ, וְשָׁא נֵס לְקַבֵּץ נָּלְיוֹתִינוּ, וְקַבְּצְנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ ישראל.

ַיִּאָנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךְ בְּחֶסֶׁר וּבְרַחֲמִים, יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךְ בְּחֶסֶׁר וּבְרַחֲמִים, וַצַּדְקֵנוּ בַּמִּשְׁפָּט.

> Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַמִּשְׁפָּט.

בַּרוּךְ אַתָּה יהוה מֶלֶךְ אֹהֵב צְדָקָה וּמִשְׁפָּט.

ּוְלַמֵּלְשִׁינִים אַל תְּהִי תִקְנָה, וְכָל־הָרִשְׁעָה בְּרֶגַע תֹאבֵד. וְכָל־ אֹיְבֶיך מְחֵרָה יִפָּרֶתוּ, וְהַזִּדִים מְחֵרָה תְעַקַרְ וּתְשַׁבֵּר וּתְמַגֵּר וָתַכְנִיעַ בִּמְהַרָה בְּיָמֵינוּ. בָּרוּך אַתָּה יהוה שׁבֵר אֹיְבִים וּמַכְנִיעַ זָדִים. Let Your tender mercies be stirred for the righteous, the pious, and the leaders of the House of Israel, devoted scholars and faithful proselytes. Be merciful to us of the House of Israel. Reward all who trust in You, cast our lot with those who are faithful to You. May we never come to despair, for our trust is in You. Praised are You, Lord who sustains the righteous.

Have mercy, Lord, and return to Jerusalem, Your city. May Your Presence dwell there as You have promised. Build it now, in our days and for all time. Reestablish there the majesty of David, Your servant. Praised are You, Lord who builds Jerusalem.

Bring to flower the shoot of Your servant David. Hasten the advent of Messianic redemption. Each and every day we hope for Your deliverance. Praised are You, Lord who assures our deliverance.

Lord our God, hear our voice. Have compassion upon us, pity us, accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our King, for You mercifully heed Your people's supplication. Praised are You, Lord who hears prayer.

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

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

Our God and God of our ancestors, on this day of

Rosh Hodesh

Pesah

Sukkot

remember our ancestors and be gracious to us. Consider the people Israel standing before You praying for the days of Messiah and for Jerusalem, Your holy city. Grant us life, well-being, lovingkindness, and peace. Bless us, Lord our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and King.

על הַצַּדִיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךְ בֵּית יִשְּׂרָאֵל, וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גַּרֵי הַצֶּדֶק וְעָלֵינוּ, יָהָמוּ נָא רַחַמֶּיךּ יהוה אֱלֹהֵינוּ, וְתֵן שָּׁכָר טוֹב לְּכָל-הַבּטְחִים בְּשִׁמְךּ בָּאֵׁמֶתׁ וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ כִּי בְךְּ בְּטֵחְנוּ. בָּרוּךְ אַתָּה יהוה מִשְעָן וּמִבְטָח לַצַּדִּיקִים.

ּוְלִירוּשָׁלַיִם עִירְךָּ בְּרַחֲמִים תָשוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דבַּרְתָּ, וּבְנֵה אוֹתָה בְּּאָרוֹב בְּיָמֵינוּ בִּנְיֵן עוֹלָם, וְכִפֵּא דְוֹר מְהַרָה לְתוֹכָה תָּכִין. בָּרוֹך אַתָּה יהוה בוֹנֵה יְרוּשְׁלֵים.

אֶת־צֶמַח דָּוִד עַבְדְּךְ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ הַרוּם בִּישוּעָתֶךְּ פִּי לִישוּעָתָך קּוִינוּ בָּל-הַיוֹם. בָּרוּך אַתָּה יהוה מַצְמִים מֶּבֶּוֹ

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחַמִים וּבְרַצוֹן אֶת־תְּפַלָּתֵנוּ, כִּי אֵל שוֹמֵעַ תִּפַלוֹת וְתַחַנוּנִים אָתָה. וּמִלְפָנֶיךְ מַלְבֵנוּ רֵיקָם אַל הְשִיבֵנוּ. כִּי אַתָּה שוֹמֵעַ תִּפְּלַת עַמְךּ יִשְׁרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה שוֹמְעַ תִּפּלָה.

ָרְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וּבִתְפַלָּתָם, וְהָשֵׁב אֶת הָעַבוֹדָה לִדְבִיר בִּיתֶךְ, וּתְפִּלְּתָם בְּאַהַבָּה תְקַבֵּל בְּרָצוֹן, וּתְהִי לָרָצוֹן תָמִיד עַבוֹדַת ישְׁרָאֵל עַמֶּךְ.

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

אֱלֹהֵינוּ נִאלהֵי אֲבוֹתֵינוּ, יַעַלֶּה וְיָבֹא וְיַגִּיעַ, וְיַרָאֶה וְיַרָצָה וְיִשְּׁמַע וְיִפָּקֵר וְיִזָּבֵר זִכְרוֹנֵנוּ וּפִּקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִיחַ בָּּן דָּוָד עַבְּדֶּךָּ, וִוֹכְרוֹן יִרוּשָׁלַיִם עִיר אָדְשֶׁךְּ, וְוֹכְרוֹן בָּל-עַמְּךְ בֵּית ישָּרָאֵל לְפָבֶיךּ, לִפְּלֵיטָה לְטוֹבָה, לְחֵן וֹלְחֶטֶר וּלְרַחֲמִים, לְחַיִּים Rosh Hodesh: ראש הַדְּוֹרָש וּלְשַׁלוֹם ביום

הג הַסְבּוֹת Sukkot: חַג הַסְבּוֹת

Pesah: חַג הַמַּצוֹת

הַזֶּה. זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָּקְרֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בו לְחַיִּים. וּבִּרְבַר יְשוּעָה וְרָחַמִים חוּס וְחָבֵּנוּ וְרַחַם עָּלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךְ עֵינִינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אֶתָה.

May we witness Your merciful return to Zion. Praised are You, Lord who restores His Presence to Zion.

When the Reader chants the Amidah, the congregation recites this passage silently while the Reader continues with the next passage.

We proclaim that You are the Lord our God and God of our ancestors, Creator of all who created us, God of all flesh. 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.

We proclaim that You are the Lord 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 morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in our time.

In the days of Mattathias son of Yohanan, the Hasmonean kohen gadol, and in the days of his sons, a cruel power rose against 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 wrought great victories and miraculous deliverance for Your people Israel to this day, revealing Your glory and Your holiness to all the world. 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 reciting praises to You.

ּוְתֶחֱזֵינָה עֵינֵינוּ בְּשׁוּכְךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְּׁכִינָתוּ לְצִיּוּן.

When the Reader chants the Amidah, the congregation reads this passage silently, while the Reader continues with the next passage

מוֹדִים אֲנַחָנוּ לָךְ שָאַתָּה הוּא יהוה אֱלֹחֵינוּ וַאלֹחֵי אֲבוֹחֵינוּ, אֱלֹחֵי בָל־בָּשָּׁר, יוֹצְרֶנוּ יוֹצֵר בְּרָאשִית. בְּרָבוֹת וְהוֹדָאוֹת לְשִּׁמְךְ הַגָּרוֹל וְהַקָּרוֹשׁ עַל שֶׁהֶחֶיִיתָנוּ וְקִיַּמְתֵנוּ. בֵּן תְּחַיְנוּ וּתְקִיְּמְנוּ וְתָאֵסוֹף ַּנְלֶיּוֹתֵינוּ לְּחַצְרוֹת קָּדְשֶׁךְּ לִשְׁמוֹר חָקֵיךְ וְלַצְשׁוֹת רְצוֹגֵךְ וּלְעָבְּדְּךְּ בְּלֵבָב שָׁלֵם, עַל שֶּאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹקֵינוּ וַאלֹהֵי אֲבוֹתִינוּ לְעוֹלָם נָעֶד, צור חַיִּינוּ מָגַן ישְעֵנוּ אַתָּה הוּא לְדוֹר נָדוֹר נוֹרָה לְּךְּ וּנְסַפֵּר תְּהַלְּתֶךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל נִשְׁמוֹתְינוּ הַפְּקוּרוֹת לֶךְ וְעַל נִסֶּיךְ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל נִפְּלְאוֹתֵיךְ וְטוֹבוֹתֵיךְ שֶׁבְּבָל-עַת, עֶרֶב וָבְקֶר וְצְהָרֵיִם. הַטוֹב בִּי לֹא כָלְוֹ רַחֲמֶיךְ, וְהַמְרַחֵם כִּי לֹא תַמוּ חַסָּדֵיךְ, מַעוֹלָם קוינו לף.

עַל הַנָּסִים וְעַל הַפֶּּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶּעָשִׁיתָ לַאֲבוֹתִינוּ בַּיָמִים הָהֵם וּבַּוְמֵן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בָּן־יוֹחָנָן כֹּהֵן נָּדוֹל, חַשְׁמוֹנֵי וּבָנָיוּ, כְּשֶׁעָמְדָּה מַלְכוּת יָנָן הָרְשָׁעָה עַל עַמְּךְ יִשְׁרָאֵל לְהַשְּׁבִּיחָם תּוֹרָתֶךְ וּלְהַעַבִירָם מָחָקֵי רְצוֹנֶךְ, וְאַתָּה בְּרַחָמֶיךְ הָרַבִּים עָמֵרְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְּתָּ אֶת־רִיבָם, דְּנְתָּ אֶת־רִינָם, נָקַמְתָּ אֶת־נִקְמְתָם, מְּקַרְתָּ גְבּוֹרִים בְּיֵד חַלֶּשִׁים, וְרַבִּים בְּיֵד מְעַטִּים, וֹטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָּעִים בְּנֵד צַדִּיקִים, וְזִדִים בְּנֵד עוֹסְקֵי תוֹרָתֶךְ. וֹלְךְּ עָשִיתָ שֵׁם נָדּוֹל וָקָרוֹשׁ בְּעוֹלָמֶךְ, וּלְעַמְּךְ יִשְּׂרָאֵל עָשִׁיֹתָ תְשׁוּעָה גְּרוֹלָה וּפְּרָאָן בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בֵּאוּ בָנֵיךְ לִדְבִיר בֵּיתֶךְ וּפִנּוּ אֶת־הֵיבָלֶךְּ ְּיִטְהֵרוּ אֶת־מִּקְרָשֶׁךּ, וְהִדְלִּיקוּ נֵרוֹת בְּחַצְרוֹת אָדְשֶׁךּ, וְאָבְעוּ שְׁמוֹנַת יְמֵי חָנָבָּה אֵלוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךְ הַנָּרוֹל.

On Purim:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia. the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, suffered death on the gallows he had made for Mordecai.

On Israel's Independence Day:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in our time.

In the days when Your children were returning to their borders, at the time of a people revived in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land together with seven neighboring nations sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them the courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have wrought great victories and miraculous deliverance for Your people Israel to this day, revealing Your glory and Your holiness to all the world.

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

Between Rosh Hashanah and Yom Kippur:

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

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent Lord to whom all praise is due.

עַל הַנָּפִים וְעַל הַפָּרָקּן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶּׁעָשִׁיתָ לַאֲבוֹתִינוּ בַּיָּמִים הָהֵם וּבַּוְמֵן הַזֶּה.

ָבִימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, בְּשֶׁצָמַר עֲלֵיהֶם הָמָן הָרָשָׁע, בָּקְשׁ לְהַשְּׁמִיד לַהַרוֹג וּלְאַבֶּד אָת־בָּל־הַיְהוּדִים, מִנְּעֵר וְעַד זָקּן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בַּשְּלוֹשָׁה עָשֶׁר לְחְדֶשׁ שְנִים־עָשָׁר, הוּא חְדֶשׁ אָרַר, וּשְׁלָלָם לָבוּזוּ. וְאַתָּה בְּרַחַמֶּיךְ הָרַבִּים הַפְּרְתָּ אֶת־עֵצְתוּ וֹקְלְקַלְתָּ אֶת־מַחַשַּבְתּוֹ, וַהָשֵבְוֹתָ גְמוּלוֹ בְּרֹאשוֹ, וְתָלוּ אוֹתוֹ וְאֶתּ ַבַניו עַל הַעֵץ.

On Israel's Independence Day:

עַל הַנּסִים וְעַל הַפָּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל עַ הַמְּלְחָמוֹת שֶׁצָשִׁיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזָּה.

בִּימֵי שִׁיבַת בָּנִים לִגְבוּלָם, בְּעַת תְקוּמֵת עַם בְּאַרְצוֹ בִּימֵי קְרָם, ָנְסְגְּרוּ שַׁעֲרֵי אֶבֶץ אָבוֹת בִּפְנֵי אַחֵינוּ פְּלִיטֵי חֶבֶּב, וְאוֹיְבִים בָּאֶרֶץ וְשִׁבְעָה עֲמָמִים בַּעֲלֵי בְרִיתָם קֵמוּ לְהַבְרִית עֵמְּךְ יִשְּׁרָאֵל, וְאַתְּה בְּרַחָמֵיךְ הָרַבִּים עָּמַרְתָּ לָהֶם בְּעֵת צָרְתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, חַזַּקָתָ אֶת־לִבָּם לַעֲמוֹד בַּשְּעַר, וְלִבְּחִם שְׁעָרִים לַנִּרְדָּפִים וּלְגָרֵשׁ אָת־צָבְאוֹת הָאוֹיֵב מִן הָאֶרֶץ. מָסַרְתָּ רַבִּים בְּיַד מְעַטִּים, וּרְשָׁעִים בְּיֵד צַדִּיקִים, וּלְּךְ עָשִׂיתָ שֵׁם גָּדוֹל וָקָדוֹשׁ בְּעוֹלָמֶךְ וּלְעַמְךְ יִשְׂרָאֵל עָשִׂיתָ הְשׁוּעָה גְּדוֹלָה וּפָּרְקּן בְּהַיוֹם הַזֶּה.

ּוְעַל כָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעָד.

Between Rosh Hashanah and Yom Kippur:

וֹבְתוֹב לְחַיִּים טוֹבִים כַּל־בְּנֵי בְּוִיתֶּךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ שֶּׁלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בָּאֱמֶת, הָאֵל יְשוּעָתֻנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטוֹב שְׁמְךּ וּלְךְּ נָאָה להודות.

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.

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

Congregation: Ken y'hi ratzon.

Ken y'hi ratzon.

Ken y'hi ratzon.

Grant peace to the world, with happiness, and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Father, one and all, with Your light; for by that light did You teach us Torah and life, love and tenderness, justice, mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

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

Praised are You, Lord who blesses His people Israel with peace.

The Reader's chanting of the Amidah ends here.

At the conclusion of the Amidah, personal prayers may be added

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so because of Your compassion, 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. He who brings peace to His universe will bring peace to us and to all the people Israel. Amen.

Reader adds:

אֶלֹחֵינוּ וַאלֹהֵי אָבוֹתִינוּ, בָּרְכֵנוּ בַּבְּרָכָּח הַמְשֻׁלֶּשֶׁת, בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי משֶה עַבְדֶּךְ, הָאֵמוּרָה מִפִּי אַהַרֹן וּבְנָיו, כּהַנִּים, עם קרושה, כָּאָמוּר:

Congregation;

כן יהי רצון: יַבַרַכָּך יהוה וִישְׁמְּנֶרְ. בן יהי רצון. יָאֵר יהוה פָּנָיוֹ אַלֶּיךּ וִיחָנֶּךְ. יִשָּׁא יהוה פָּנָיוֹ אֵלֶיךּ וְיָשֵׁם לְךְּ שָׁלוֹם. בן יהי רצון.

שִׁים שָלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינּוּ וְעַל כָּל־יִשְׁרָאֵל עַמֶּךָ. בָּרְבְנוּ אָבִינוּ כָּלֵנוּ כְּאֶחָד בְּאוֹר פָּנֵיךָּ פִּי בְאוֹר פָּנֶיךְ נָתְתָּ לֶנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהַבַּת קֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֵיךְּ ּלְבָרֵךְ אֶת־עַמְּךְ יִשְּׁרָאֵל בְּבֶל־עֵת וֹבְבֶל־שָׁעָה בִּשְּׁלוֹמֶךְ.

> Between Rosh Hashanah and Yom Kippur substitute these words for the line which follows:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹכָה, נִזָּבֵר וְנִבָּתֵב לְפָנֵיְרָּ אָנַחְנוּ וְכָּל־עַמְּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתְּה יהוה עשה השלום.

בָּרוּךְ אַתָּה יהוה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְּׂרָאֵל בַּשָּלוֹם.

The Reader's chanting of the Amidah ends here.

At the conclusion of the Amidah, personal prayers may be added

אֵלהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְּׁפָּתַי מִדַּבֵּר מִרְמָה, וְלִמְקּלְלַי נַפְּשִׁי תִרוֹם, וְנַפְשִׁי בֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרְתֶּךְּ וּבְמִצְוֹתֶיךְ תִּרְדּוֹף נַפְּשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהַרְה הָפֵר עַצָּתָם וִקַלְקל מַחֲשַבְתָּם. עֵשֵה לְמַעַן שְׁמֶךּ, עַשֵּה לְמַעַן יִמִינֶךְ, עֲשֵׁה לְמַעַן קְּדָשָּׁתֶךְ, עֲשֵׁה לְמַעַן תּוֹרָתֶךְ, לְמַעַן יַחָלְצוּן יִדידֶיךָ, הוֹשִׁיעָה יִמִינְךָּ וַעַנְנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִּי וְהֶגְיוֹן לִבִּי לְפָנֵיךְ, יהוה צוֹרִי וְגֹאֲלִי. עוֹשֶׁה שָׁלום בִּמְרוֹמָיוּ הוא יַעשָה שָלום עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵוּ.

An alternative:

May it be your will, Lord my God and God of my ancestors, that Your compassion overwhelm Your demand for strict justice; turn to us with Your lovingkindness. Have compassion for me and for my entire family; shield us from all cruelty. Put false ways far from me, turn me away from visions that lead to futility. Lead me on a proper path, open my eyes to the wonders which come from Your Torah. May I not be dependent upon the gifts of others; forsake me not as I grow older. Bless me with a wisdom that will be reflected in all that I do. May kindness, compassion, and love be my lot, from You and from all who know me. May the words of my mouth and the meditations of my heart be acceptable to You, Lord, my Rock and my Redeemer.

On Rosh Hodesh, Hanukkah, Hol Ha-mo'ed, Hoshana Rabbah, Israel's Independence Day, and Yom Yerushalayim, the service continues with Hallel on page 378

When Tahanun is not recited, we continue with Hatzi Kaddish



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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 He be praised throughout all time.

Reader:

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

When the Torah is not read, we continue with Ashrei, on page 153.

יְהִי רָצוֹן מִלְּפָנֶיךּ, יהוה אֱלֹהֵי וִאלֹהֵי אֲבוֹתַי, שֶּיּרְבְּשׁוּ יְהִי רָצוֹן מִלְּפָנֶיךּ, יהוה אֱלֹהֵי וִאלֹהֵי אֲבוֹתַי, שֶּיִּרְבְּשׁוּ יְהִי רְצוֹן מִלְּפָנֶיךּ, יהוה אֱלֹהֵי וִאלֹהֵי אֲבוֹתַי, שֶּיִּרְ יְעֵלְינוּ מְבֶּל-אֲרְוֹרִיּוּת. דֶּרֶךְ שֶׁקֶּרְ הָסֵר מְמְנִי וְהַצְּבֵר עִינֵּי מִרְאוֹת שֶׁוְא. יְּחֵנִי בְּאְרַח מִישׁוֹר, גַּל עִינֵי מְבְּיְחָה נִפְּלָאוֹת מִתּוֹרְתֶּךְ. אַל תַּצְיְרְבְנִי לִּיְדֵי מַהְּנֵּת בְּשָּׁר זְאַבְּיֹם וְעָבְּל טוֹב וְאַבְּיִה וְמָנֶיךְ וְשֵּׁבְּיִל בְּכָל-אֲשֶׁר אֶעֲשֶׂה, וְאָמְנִי שְּׁכָּל טוֹב וְרָחָמִים בְּעִינֵיךְ וּבְעֵינֵי כָּל-רוֹאָי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִּי וְהָגִּיוֹן לְבְצוֹן הִוֹחָבִי וְנִילְּרָ יְבִּי וְבִּיְיִנִי כָּל-רוֹאָי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהָגִּיוֹן לְבְצוֹן יִחְנִה צוֹּרִי וְגֹאֲלִי.

On Rosh Hodesh, Hanukkah, Hol Ha-mo'ed, Hoshanah Rabbah, Israel's Independence Day, and Yom Yerushalayim, the service continues with Hallel on page 378

When Taḥanun is not recited, we continue with Ḥatzi Kaddish

HATZI KADDISH

:Reader יִתְגַּדֵל וְיִתְקַדֵש שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא בִרְעוּתֵה, וְיַּמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעַגָּלָא וֹבִוְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יָהַא שְמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

הפשפר: בָּל־בִּרְכָּתָא וְשִׁירָתָא, תֻּשְּׁבִּחָתָא וְנָחֶמָתָא רַאֲמִירָן בְּעָלְמָא וִיתְבַּרַרְּ וִישְׁתַּבַּח וִיתְפָּאַר וִיתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְּהַלָּא מִבֶּּל־) מּן וֹאִמְרוּ אָמֵוֹ.

When the Torah is not read, we continue with Ashrei, on page 152

Recited between Rosh Hashanah and Yom Kippur and on Fast Davs

OUR FATHER, OUR KING

We rise as the Ark is opened

Avinu malkenu, we have sinned against You. Avinu malkenu, we have no King but You. Avinu malkenu, help us because of Your merciful nature.

Avinu malkenu, annul all evil decrees against us. Avinu malkenu, annul the plots of our enemies. Avinu malkenu, frustrate the designs of our foes. Avinu malkenu, rid us of tyrants. Avinu malkenu, rid us of pestilence, sword, famine, captivity, sin, and destruction.

Avinu malkenu, forgive and pardon all our sins. Avinu malkenu, ignore the record of our transgressions. Avinu malkenu, help us return to You fully repentant. Avinu malkenu, send complete healing to the sick. Avinu malkenu, remember us with favor.

Between Rosh Hashanah and Yom Kippur:

Avinu malkenu, inscribe us in the Book of happiness. Avinu malkenu, inscribe us in the Book of deliverance. Avinu malkenu, inscribe us in the Book of prosperity. Avinu malkenu, inscribe us in the Book of merit. Avinu malkenu, inscribe us in the Book of forgiveness. Avinu malkenu, renew our lives with a blessed year.

Recited between Rosh Hashanah and Yom Kippur and on Fast Days

OUR FATHER, OUR KING

We rise as the Ark is opened

אַבִינוּ מַלְבֵּנוּ, חָטָאנוּ לְפָנֶיךּ. אָבִינוּ ִמַלְבֵנוּ, אֵין לֵנוּ מֶלֶךְ אֶלָא אֲתָה. אָבְינוּ מַלְבֵנוּ, עֲשֵׁה עִמָּנוּ לְמַעַן שְׁמֶךּ. אָבִינוּ מַלְבֵּנוּ, בַּטֵּל מֵעָלֵינוּ בָּל־גְּזֵרוֹת קַשׁוֹת. אָבִינוּ מַלְבֵנוּ, בַּטֵל מַחְשְׁבוֹת שׁוֹנְאֵינוּ. אָבְינוּ מַלְבֵּנוּ, הָפֵר עֲצַת אוֹיְבִינוּ. אָבִינוּ מַלְבֵנוּ, כַּלָּה בָּל־צַר וּמַשְּטִין מֵעָלֵינוּ. אָבֵינוּ מַלְבֵנוּ, כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב, וּשְׁבִי וּמַשְׁחִית וְעָוֹן ּוּשְׁמֵּד מִבְּנֵי בָרִיתֵּךְּ.

אָבִינוּ מַלְבֵּנוּ, סְלַח וּמְחַל לְבָל־עֲוֹנוֹתֵינוּ. ּ אָבִינוּ מַלְבֵנוּ, מְחֵח וְהַאַבֵר פְּשָׁעֵינוּ וְחַטּאתִינוּ מִנְּגֶּר עֵינֶיךּ. אָבִינוּ מַלְבֵּנוּ, הַחָזִירֵנוּ בִּתְשוּבָה שְׁלֵמָה לְפָּגֶיךּ. אָבִינוּ מַלְבֵּנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךְ. ּאָבֵינוּ מֵלְבֵנוּ, זְכְרֵנוּ בְּזִבָּרוֹן טוֹב לְפָגֵיךּ.

Between Rosh Hashanah and Yom Kippur:

אָבִינוּ מַלְבֵּנוּ, כַּתְבֵנוּ בְּמֵפֶר חַיִּים טוֹבִים. אָבְינוּ מַלְבֵנוּ, כַּתְבֵנוּ בְּסֵפֶּר נְאֻלָּה וִישׁוּעָה. אָבְינוּ מַלְבֵנוּ, כַּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה. אָבִינוּ מַלְבֵנוּ, בַּתְבֵנוּ בַּמֵפֶר זְכִיוֹת. אָבִינוּ מַלְבֵּנוּ, בַּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה. אָבִינוּ מַלְבֵּנוּ, חַדְשׁ עָלֵינוּ שֶׁנָה טוֹבָה.

Ōn Fast Days:

Avinu malkenu, remember us with happiness. Avinu malkenu, remember us with deliverance. Avinu malkenu, remember us with prosperity. Avinu malkenu, remember us with merit. Avinu malkenu, remember us with forgiveness. Avinu malkenu, bless us with a good year.

Avinu malkenu, hasten our deliverance.

Avinu malkenu, exalt Your people Israel.

Avinu malkenu, hear us; show us mercy and compassion.

Avinu malkenu, accept our prayer with favor and mercy.

Avinu malkenu, do not turn us away unanswered.

Avinu malkenu, remember that we are dust.

Avinu malkenu, have pity for us and for our children.

Avinu malkenu, act for those slain for Your holy name.

Avinu malkenu, act for those slaughtered for proclaiming Your unique holiness.

Avinu malkenu, act for those who went through fire and water to sanctify You.

Avinu malkenu, act for Your sake if not for ours.

Avinu malkenu, answer us though we have no deeds to plead our cause; save us with mercy and lovingkindness.

Avinu malkenu, ḥonenu va-anenu, ki ein banu ma'asim; aseh imanu tzedakah va-ḥesed v'hoshi'enu.

The Ark is closed.

On Fast Days:

אָבִינוּ מַלְבֵּנוּ, זַכְרָנוּ לְחַיִּים טוֹבִים. אָבִינוּ מַלְבֵּנוּ, זַכְרָנוּ לְנָאֻלָּה וִישׁוּעָה. אָבִינוּ מַלְבֵּנוּ, זַכְרָנוּ לְפַרְנָסָה וְכַלְכָּלָה. אָבִינוּ מַלְבֵּנוּ, זַכְרָנוּ לְזָכִיוֹת. אָבִינוּ מַלְבֵּנוּ, זַכְרָנוּ לִסְלִיחָה וּמְחִילָה. אָבִינוּ מַלְבֵנוּ, בָּרַךְ עָלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מַלְבֵּנוּ, חַמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַבּּנוּ. אָבִינוּ מַלְבֵּנוּ, שָׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ. אָבִינוּ מַלְבֵּנוּ, שָׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ. אָבִינוּ מַלְבֵּנוּ, נָא אַל תְּשִׁיבֵנוּ רֵילָם מִלְּפָּנֶיךּ. אָבִינוּ מַלְבֵּנוּ, וָבֹר כִּי עָפָּר אֲנָחְנוּ. אָבִינוּ מַלְבֵּנוּ, חָמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַבּּנוּ.

אָבִינוּ מַלְבֵּנוּ, עֲשָׁה לְּמַעֵן הָרוּגִים עַל שֵׁם קָּרְשֶׁךּ. אָבִינוּ מַלְבְּנוּ, עֲשָׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךְּ. אָבִינוּ מַלְבְּנוּ, עֲשָׂה לְמַעַן בָּאֵי בָאֵש וּבַמִּיִם עַל קִדוּשׁ שְׁמֶךּ. עַ אָבִינוּ מַלְבָנוּ, עֲשָׂה לְמַעַנְרָ אִם לֹא לְמַעַנְנוּ. עַ אָבִינוּ מַלְבֵּנוּ, חָבֵּנוּ וַעֲנֵנוּ, בִּי אִין בָּנוּ מַעֲשִׂים,

עשה עמנו צרָקה וָחֶסֶר וְהוֹשִׁיעֵנוּ.

The Ark is closed.

PERSONAL PRAYERS AND SUPPLICATIONS

Iewish tradition provides for optional and personal prayer as well as obligatory and statutory prayer. The obligation to recite fixed prayers is partially fulfilled through our recitation of the Amidah. This part of the service (Tahanun) provides an opportunity for each individual to offer personal prayers, as well as various supplications and confessions from traditional sources. Any words or thoughts that one cares to offer are appropriate at this point, from a brief reflection to a lengthy expression of deep feelings. Suggested texts follow. You are free to supplement or to replace the texts which are headed by Roman numerals.

A listing of occasions when Tahanun is not recited is found on the opposite page.

If Tahanun is not recited, we continue with Hatzi Kaddish, on page 137.

On Monday and on Thursday, start with one or more of the passages designated by a Roman numeral. On other days, begin with "King David said . . . " on page 133.

God, being merciful, grants atonement from sin and does not destroy. Time and again He restrains wrath, refuses to let rage be allconsuming. Lord, do not withhold Your compassion from us. Let Your love and Your faithfulness constantly shield us. Help us, Lord, and gather us together that we may thank You and glory in Your praise. Who could endure, O Lord, if You kept count of every sin? But forgiveness is Yours, that we may worship You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, forgive us because of Your mercy. Remember Your compassion, Lord, and Your lovingkindness, which endure forever. The Lord will answer us in time of trouble. The God of Jacob will exalt us. O Lord, help us; O King, answer us when we call. Avinu malkenu, answer us graciously though we lack

PERSONAL PRAYERS AND SUPPLICATIONS

When Tahanun is not recited. Since Tahanun includes supplications and confession of sin, it is not recited on the following occasions: Shabbat or Festivals, Rosh Hodesh, Hanukkah, Tu Bishvat, Purim and Shushan Purim (fourteenth and fifteenth of Adar), the entire month of Nisan (includes Pesah), Israel's Independence Day (fifth of Iyyar), the fourteenth of Iyyar (Pesah Sheni), Yom Yerushalayim, (twenty-eighth of Iyyar), from Rosh Hodesh Sivan until the eighth of Sivan (includes Shavuot), the ninth of Av, the fifteenth of Av, the day before Rosh Hashanah, from the day before Yom Kippur until after Rosh Hodesh Heshvan (includes Sukkot and Simhat Torah) and Lag Ba'omer.

Tahanun is omitted on the day of a brit milah when the mother or father is present and during the week following a wedding when the bride or groom is present. It is also deleted on special festive days in the general calendar, such as Thanksgiving. Tahanun is omitted in a house of mourning.

A note on the meaning and practice of Taḥanun is found on the opposite page.

> If Taḥanun is not recited, we continue with Ḥatzi Kaddish, on page 136.

On Monday and on Thursday, start with one or more of the passages designated by a Roman numeral. On other days, begin with ויאמר דור, on page 132.

וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא ָּיָעִיר בֶּל־חֲמָתוֹ. אַתָּה, יהוה, לא תִּכְלָא רַחֲמֶיךּ מִמֶּנוּ, חַסְרְּךְּ וֹאָמִתְּךְ תָּמִיד יִצְרְוֹנוּ. הוֹשִׁיצֵנוּ, יהוה אֱלֹהֵינוּ, וְקַבְּצֵנוּ יַחַדּ לְהוֹדוֹת לְשֵׁם לָּדְשֶׁךְ, לְהִשְׁתַבֶּחַ בִּתְהַלָּתֶךְ. אם עונות תִשְׁמְר יָה, אַדֹנָי, מִי יַעַמד. כִּי עִמְּךְ הַסְּלִיחָה, לְמַעַן תּנָרֵא. לא בַּחַטָּאִינוּ תַּעִשָּה לֶנוּ, וְלֹא בַעַוֹנתִינוּ תִּגְמוּל עָלֵינוּ. אִם עַוֹנֵינוּ אָנוּ בֶנוּ, יהוה, אֲשֵׁה לְמַעַן שְׁמֶךְ. זְכֹר רַחַמֶּיךְ יהוה, וַחַסְּדֵיךְּ פי מעולם הַמָּה. יַעַנֵנוּ יהוה בִּיוֹם צָרָה, יְשַׁגְּבֵנוּ שֵׁם אֱלֹהֵיּ יַעַקב. יהוה, הושיעה, הַמֶּלֶךְ יַעַנֵנוּ בְיוֹם לֻרְאֵנוּ. אָבִינוּ

merit. Be kind to us because of Your merciful nature. Heed our plea; remember the covenant with our ancestors and help us because of Your merciful nature.

Π

Gracious and merciful God, beyond compare, have mercy upon us and upon all of Your creatures. Forgive our wrongdoing, we beseech You, aving malkeng, our Rock and our Redeemer, living, everlasting God, mighty in power, loving and good to all Your creation. Patient, compassionate God, be generous to us with Your abundant mercy because of Your nature. Heed our prayer, our King, and save us from our enemies. Heed our prayer, our King, and save us from all trouble and sorrow. Avinu malkenu, we bear Your name; abandon us not Abandon us not, our Father; desert us not, our Creator; forget us not, our Maker, for You are gracious and merciful.

III

Lord our God, treat us with compassion all the days of our lives Assuage our fears, establish the work of our hands, heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found in our borders. May we be worthy and reverent before You when You teach us Your Torah, and enlighten us in Your presence. Unite our hearts to revere You that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us from peace to peace that we may find tranquility in our way of life in Your presence and delight at Your right hand forever.

Merciful and gracious Lord, beyond compare. Patient God, abundant in love and faithfulness, help us with Your great compassion; save us from rage and from wrath. Avinu malkenu, if we are without righteousness or good deeds, remember Your covenant with our ancestors and remember our daily affirmation: Adonai ehad.

ַמַלְבֵנוּ, חָנֵנוּ וַעַנֵנוּ, כִּי אֵין בָנוּ מַעַשִּׁים, צְדָקָה עַשֵּׁה עִמְנוּ ּלְמַעֵן שְּמֵך. אֲדוֹנֵינוּ אֱלֹהֵינוּ, שְמַע קוֹל תַּחֲנוּנֵינוּ, וּוְבָר־לֵנוּ אָת־בָּרִית אַבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְּמֶךְ.

אָל רַחוּם וְחַנּוּן, רַחֵם עָלֵינוּ וְעַל כָּל־מַעַשְׂיךּ, כִּי אֵין כָּמְוֹךּ, יהוה אֱלהֵינוּ. אָנָא, שָא נָא פְשָׁעֵינוּ, אָבִינוּ מַלְבֵּנוּ, צוֹרְנוּ וְגוֹאֲלֵנוֹ, אֵל חַי וְקַיָּם, הֶחָסִין בַּכְּחַ, חָסִיד נָטוֹב עַל כָּל מַעשֶיך, כִּי אַתָּה הוא יהוה אֱלֹהֵינוּ. אֵל אֶרֶךְ אַפַּיִם וּמְלַא רַחָמִים, צַשָּה עַמָּנוּ כְּרֹב רַחָמֶיךָ, וְהוֹשִׁיצֵנוּ לְמַעַן שְׁמֶךְ. שְׁמֵע מַלְבֵנוּ תְּפִּלָתְנוּ, וֹמִיֵּד אוֹיְבֵינוּ הַצִּילֵנוּ. שְמֵע מַלְבֵנוּ תְּפִּלְתְנוּ וּמְכֶּל־צָרָה וְיָגוֹן הַצִּילֵנוּ. אָבִינוּ מֵלְבֵנוּ אַתָּה, וְשִׁמְךְּ עָלֵינוּ נִקְרָא, אַל תַנִּיחֵנוּ. אַל תַעַוְבֵנוּ אָבִינוּ, וְאַל תִּטְּשֵׁנוּ בּוֹרְאֵנוּ, וְאַל תִּשְׁכָּחֵנוּ יוֹצְרֵנוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֲתָּה.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ, שֶׁתִּנְהַג עִמְנוּ בְּמִדַּת הָרַחֲמִים כָּל-יִמֵי חַיֵּינוּ, וְתָנִיחַ לֵנוּ מִמְּגוּרָתֵנוּ וּתְכוֹנֵן מַעַשֵּׁי יָדֵינוּ, וּתְרַפָּא אֶת־מַכּוֹתֵינוּ וְתַצִּילֵנוּ מִכַּף אוֹיִבְינוּ, וְלֹא ישָׁמְעוּ צְעָקָה וּבְכִי בְּבָתִינוּ וְלֹא שוֹד וַשֶּׁבֶר בִּגְבוּלֵנוּ, וְנִהְיֶה רצויֶך וִירְאֵי שְמֶךְ, כִּי תְלַמְּדֵנוּ תוֹרָתֶךְ וְתַשְׁכִּילֵנוּ שֵׁכֶל טוֹב מִלְפָנֶיך. וֹתְיַחֵר לְבָבֵנוּ לִיִרְאָה אֶת־שְׁמֶךּ לְמַעַן נַשְּׁכִּיל בְּבָל אָשֶׁר נֵלֵךְ וּבְבָל-אַשֶּׁר נִפְּנֶה שָׁם עַד הַיּוֹם אֲשֶׁר תַאַסְפֵּנוּ אַלֶּיךּ, וְתוֹצִיאֵנוּ מִשָּׁלוֹם אָל שָׁלוֹם, וְנִמְצָא מְנוּחָה בְּאְרַח הַחַיִּים לְפָנֶיךְ וְנְעִימוֹת בִּימִינְךְ נֶצַח.

אֵין כָּמְוֹךְ חַנּוּן וְרַחוּם, יהוה אֱלֹהֵינוּ, אֵין כָּמְוֹךְ אֵל אֶרַןּ אַפֵּים וְרַב חֶסֶד נֶאֶמֶת. הוֹשִׁיעֵנוּ בְּרַחֲמֶיךּ הָרַבִּים, מִרְעַשׁ וּמֶרְגֶּז הַצִּילֵנוּ. אָבִינוּ מַלְבֵּנוּ, אִם אֵין בָּנוּ צְּדָקָה וּמַעַשִּׁים טוֹבִים, זְכָר־לָנוּ אֶת־בְּרִית אֲבוֹתְינוּ וְעֵרוֹתִינוּ בְּכָּל־יום: יהוּה

IV

Sovereign, Creator: You cherished the prayers offered by my ancestors; please accept and cherish my prayers with compassion. Save me from trouble and torment, from sorrow and sighing; deliver me from the powers of wickedness and from my own waywardness. from perversity and from every foe, destroying the plans of those who hate; shield me from all suffering, harsh decrees, and accusations. Bless me with prosperity and honor that I may provide for my needs and my family's needs in dignity, not in dishonor, pleasantly, not offensively, by permitted, not by forbidden means, abundantly, not meagerly. Open my heart to wisdom and understanding, leading me to knowledge of Torah and observance of Your mitzvot. May my heart, filled with awe for You, lead me to love You and cling to Your ways.

V

Grant us a generous spirit, humility and modesty, a good portion in life, and good companions. Our God and God of our ancestors, may Your name not be profaned through us. May we not become a mockery or a curse among our fellow creatures. May we be assured of a future, may our hopes not be snuffed out by despair. May we not be dependent upon the gifts of other mortals, for their gifts are meager and the embarrassment is great. Grant us a share in Your Torah, with all who do Your will. Save us from all harsh decrees, with Your limitless love help Your messiah to help Your people. Avinu malkenu, turn us not away unanswered. Answer our prayers, not for our sake but for the sake of Your love and Your faithfulness. Be gracious to a people who declare Your Oneness twice daily with love: "Hear O Israel: The Lord our God, the Lord is One."

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of the Lord, for great is His compassion; let me not fall into the hands of mortals.

II SAMUEL 24:14

Gracious and Merciful, I have sinned against You. Compassionate God, have compassion for me; accept my supplication.

רבון העולמים, יְהִי רָצוֹן מִלְפָנֵיךְ שֶׁתָבֹא לְפָנֵיךְ תְפִילָתִי בִתְפִּילַת אֲבוֹתֵי הַטוֹבִים אֲשֶׁר הִתְפַּלְלוּ לְפָנֵיךּ וַאֲשֶׁר שָׁמַעְתָּ בְקוֹלֶם. בֵּן תִשְׁמַע בְקוֹלִי, וּתְקַבֵּל בְּרַחֲמִים אֶת־תְפִּלָּתִי. תַּצִילֵנִי מִכַּל־צָרָה וְצוּקָה וִמִבֶּל־יָגוֹן וַאֲנֶחָה, וִמִבָּל־דְבַר בֶּשַׁע ָּנָרֶשַע, מֵעַיִן הָרַע, מִיֶּצֶר הָרַע, מִדָּבָר מְשֻׁנֶּה, וּמִבְּל־אוֹיֵב וְשׁוֹנֵא. הָפֵּר עַצָּתָם וְקַלְּקֵל מַחְשְׁבוֹתָם. וּפְּדֵנִי וְהַצִּילֵנִי מִכָּּל מִינֵי פוּרְעָנָיוֹת וּגְזֵרוֹת קשות וַעֵּלִילוֹת רָעוֹת. וְתֵן לִּי מְן הָעְשֶׁר וְהַכָּבוֹד אֲשֶׁר לְפָּנֵיךּ וְהַטְרִיפֵנִי לֶחֶם חֻקִּי בָּל־יָמֵי, בְּבָבוֹד וְלֹא בְּבָּזוּי, בְּנַחַת וְלֹא בְמָנוֹד, בְּהָתֵּר וְלֹא בְאִסוּר, בָּרֵנַח וְלֹא בְצִמְצוּם. פְּתַח לִבִּי לְהָבִין דְעַת וְחָכְמָה וְזַבְּנִיּ לִלְמוֹד וּלְלַמֵּד, לִשְׁמוֹר וְלַעֲשׁוֹת. וְתֵן יִרְאָתְךּ בְּלִבִּי לְאַחֲבָה אוֹתְּךְּ וּלְדַבְּקָה בָּןְיּ

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּתַן לֶנוּ לֵב טוֹב וְחֵלֶק טוֹב וְרְוּחַ נְמוֹכָה וְגֶפֶשׁ שְפָּלָה וְחָבֵר טוֹב וְאֵל יִתְחַלֵּל שִמְךְ בָנוּ, וְאַל תַּעֲשְנוּ שִיחָה בְּפִי כָּל־הַבְּרִיוֹת, וְאַל תַּצִשֵׁנוּ קַלָּלָה בִּפְנִי כָּל־הַבְּרִיוֹת, וְאַל תְהִי אַחֲרִיתִנוּ לְהַכְרִית וְתִקְנָתֵנוּ לְמַפַּח נֶפֶשׁ, וְאַל תַּצְרִיכֵנוּ לְמַתִּנַת בָּשָּׁר וְדָם, שֶׁמֵתְנָתָם מְעוּטָה וְחֶרְפָּתָם מְרוּבָּה. וְתֵן חֶלְּקֵנוּ בְּתוֹרָתֶךְ עִם עושי רצונה. ופְדֵנוּ מִבֶּל־גְזֵרוֹת קשות, וְהוֹשַע בְּרַחֲמֶיהְ הָרַבִּים מָשְיחַ צִּרְקָךְ וִעַמֶּךְ. אָבִינוּ מַלְבֵנוּ, אַל הְשִיבֵנוּ רֵיזָם מִלְפָנֵיךּ, וְאַל לְמַעַנִנוּ תַעֲשֶׂה, כִּי לְשִׁמְךָ תַּן כָּבור עַל חַסְדְךָּ וְעַל אֲמִתֶּךָ. 🗆 וְחֹן אם הַמְיַחָדִים שִּמְךְ פַּעַמֵים בְּכָל־יוֹם תָּמִידּ ָּבָאַהַבָּה וְאוֹמְרִים: שְׁמַע יִשְׁרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחַר.

> ַנִיְאמֶר דַּוִד אֶל בָּר: צַר לִי מְאֹד, נִפְּלָה נָא בְיֵד יהוה, בִּי רַבִּים רַחֲמָיו, וּבְיֵד אָרָם אַל אָפְּלָה. רַחוּם וְחַנּוּן, חָטֶאתִי לְפָנֶיךּ, יהוה מֶלֵא רַחֲמִים, רַחֵם עָלֵי וִקְבֵּל תַחֲנוּנֵי.

Continue with A or B

To maintain an attitude symbolic of respectful and humble supplication, while reciting passage A or B, rest the forehead against the right forearm.

Those wearing the tefillah on the right arm, or those wearing no tefillin, should rest the forehead upon the left forearm.

Α

Chastise me not in Your anger, Lord, chasten me not in Your wrath. Be merciful to me, for I am weak. Heal me, for my very bones tremble, my entire being trembles. Lord—how long? Turn to me, Lord save my life. Help me because of Your love. In death there is no remembering you. In the grave who can praise You? Weary am I with groaning and weeping, nightly my pillow is soaked with tears. Grief dims my eyes; they are worn out with all my woes. Away with you, doers of evil! The Lord has heard my cry, my supplication; the Lord accepts my prayer. All my enemies shall be shamed. In dismay they shall quickly withdraw.

PSALM 6

В

Out of the depths I call to You. O Lord, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could endure, Lord, if You kept count of every sin? But forgiveness is Yours, that we may worship You. I wait for the Lord; my soul yearns. Hopefully. I await His word. I wait for the Lord more eagerly than watchmen wait for dawn. Put your hope in the Lord, for the Lord is generous with mercy. Abundant is His power to redeem. May He redeem the people Israel from all sin.

PSALM 130

Guardian of the people Israel, guard the remnant of Israel and let not Israel perish, those who say: Sh'ma Yisrael.

Guardian of the unique people, guard the remnant of that people and let not that people perish who proclaim: The Lord our God, the Lord is One.

Guardian of a holy people, guard the remnant of the holy people and let not the holy people perish who repeat: Holy, holy, holy is the Lord.

Continue with K or 2

Those wearing the tefillah on the right arm, or those wearing no tefillin, should rest the forehead upon the left forearm.

יהוה, אַל בְּאַפְּךָ תוֹכִיחֵנִי, וְאַל בַּחַמְּתְךָ תְיַסְּרֵנִי. חָנֵּנִי יהוה, פִּי אָמְלַל אָנִי, רְפָאֵנִי יחוה, כִּי נִבְחֲלוּ עַצְמָי. וְנַפְשִׁי נִבְחַלָּה מְאֹר, וְאַתָּה יהוה, עַד מָתִי. שוֹבֶה יהוה, חַלְּצָה נַפְּשׁי, הושיעני לְמַעַן חַסְרֶּךָ. כִּי אֵין בַּמֶּנֶת וִכְרֶךְ, בִּשְׁאוֹל מִי יוֹדֶה ַלָּךְ. יָגַעְתִּי בְאַנְחָתִי, אַשְּׁחֶה בְכָּל-לַיְלָה מִטָּתִי, בְּדִמְעָתִי עַרְשִׁי אַמְסֶה. עָשְשָה מִכְּעֵס עִינִי, עָתְקָה בְּכָל-צוֹרְרָי. סְוּרוּ מִמְנִי בֶּל־פְּעֵלֵי אָנֶן, כִּי שָׁמַע יהוה קול בִּרְיִי. שָׁמַע יהוה הְחָנְתִיּ יהוה תְּפִּלְתִי יָקָח. יִבְשוּ וְיִבְּהַלוּ מְאַד בָּל־אִיבָי, יָשְׁבוּ יִבְשוּ

שִׁיר הַמַּעֻלוֹת. מִמַּעֻמַקִּים קְרָאתְיךָ יהוה. אֲדֹנָי שִׁמְעָה בְקוֹלִי, תִהְיֵינָה אָזְנֵיך קַשָּׁבוֹת לְקוֹל תַחֲנוּנָי. אִם עֵוֹנוֹת תִשְּׁמָר־יָה, אָרנָי מִי יַעַמר. בִּי עִמְּךְ הַסְּלִיחָה לְּמַעַן תִּנָרַא. קּנִיתִי יהוה קִנְתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֶלְתִּי. נַפְשִׁי לַארנָי מִשׁמְרִים לַבְּקֵר. שמְרִים לַבְּקָר. יַחַל יִשְׁרָאֵל אֶל יהוה, כִּי עם יהוה הַחֶּטֶה, ְוָהַרְבֵּה עמוֹ פְּדוֹת. וְהוֹא יִפְּדָה אֶת־יִשְׁרָאֵל מִכּל עֵוֹנוֹתָיוֹ.

שוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְאֵרִית יִשְׁרָאֵל, וְאַל יאבַר יִשְׁרָאַל, הָאמְרִים שְׁמַע יִשְׁרָאֵל. שוֹמֵר גוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד, ואַל יאבַר גוי אֶחָר, הַמְיַחַרִים שִׁמְךּ, יהוה אֱלֹהֵינוּ, יהוה אֶחָר. שוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְאֵרִית עַם קְדוֹשׁ, וְאַל יֹאבָד גוֹי קָדוֹשׁ, הַמְשַׁלְשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקָדוֹשׁ.

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplications of our afflicted generation, for there is none else to help. Our Father, our King, answer us though we have no deeds to plead our cause; save us with mercy and lovingkindness.

We look to You, for alone we are helpless. Remember Your compassion, Lord, and Your lovingkindness, which have endured forever, May Your kindness be with us, for we have put our hope in You. Do not hold former sins against us; meet us with Your mercy, for we are brought so very low. Have pity, for we are sated with contempt. He who knows our weaknesses remembers that we are dust. Help us. God of our deliverance, for the sake of Your glory. Grant atonement for our sins, and save us because of Your mercy.



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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 He be praised throughout all time.

Reader:

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

When the Torah is not read, we continue with Ashrei, on page 153.

On Monday and on Thursday, when Taḥanun is recited add:

Patient God, abounding in love and faithfulness, hide not Your Presence from us. Have pity for Your people and deliver us from every evil. Though we have sinned against You, Lord, forgive us with Your abundant compassion.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֵה וְהִתְפַיֵּס לְדוֹר עָנִי, כִּי אֵין עוֹזֵר. אָבִינוּ מַלְבֵנוּ, חָנֵנוּ וַעַבְנוּ, כִּי אִין בְּנוּ מַצשִים, צשָה עַמָנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיצֵנוּ.

וָאָנַחְנוּ לֹא נַדַע מַה נַּעַשֶּׁה, כִּי עָלֶיךְ עֵינֵינוּ. זְכֹר רַחַמֶּיךְ יהוה, נַחַסְדִיךּ, כִּי מֵעוֹלָם הַמָּה. יְהִי חַסְדְּךְ יהוֹה עָלֵינוּ, בַּאֲשֶׁר יִחַלְנוּ לָךְ. אַל תִּוְכֶּר־לָנוּ צֵינוֹת רְאשׁנִים, מַהֵּר יְקַדְּמְוּנוּ רַחַמֶּיךּ, כִּי דַלְּוֹנוּ מְאד. חָבֵּנוּ יהוה חָבֵּנוּ, כִּי רַב שָּבְעְנוּ בוּוּ בְּרְגֵוֹ רַחֵם תִּוְכֹּר. כִּי הוֹא יָדַע יצְרֵנוּ, זְכוּר כִּי עָפָר אֲנָחְנוּ. עַזְרֵנוּ אֱלהֵי יִשְעֵנוּ, עַל דְּבַר בְּבוֹד שְמֶךּ, וְהַצִּילֵנוּ וְכַפֵּר עַל 🗆 חַטאתֵינוּ לְמַעַן שְמֶּךּ.

HATZI KADDISH

יִתְצַּדֵּל וְיִתְקַדַשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא בִרְעוּתֵה, וְיַמְלִּיךְ מַלְכוּתֵה בְּחַיִּיכוֹן וּבִיוֹמִיכוֹן וּבְחַיֵּי דְכָּל-בֵּית יִשְּׁרָאֵל, בַּעַגָּלָא וֹבְזְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

ּיְהֵא שְׁמֵה רַבָּא מְבָרַךְּ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְּ וִיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׁא, וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְמֵה דְּקְרְשָא, בְּרִיךְ הוּא לְעֵלָא (לְעֵלָּא מִבְּל־) מְן בָּל־בַּרְכָתָא וְשִׁירָתָא, תִשְׁבְּחָתָא וְנֶחֱמֶתָא דַּאַמִירָן בְּעַלְמָא ואמרו אמן.

> When the Torah is not read, we continue with Ashrei, on page 152.

On Monday and on Thursday, when Taḥanun is recited add:

אַל אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וָאֵמֶת אַל תַּסְתֵּר פָּנֶיךְ מִמֶּנוּ. חְוּסְהַ יהוה על עַמֶּךְ וְהוֹשִׁיעֵנוּ מִבֶּל־רָע. חָטֵאנוּ לְךְּ, אָדוֹן, סְלַח נָא בְרב רַחֲמֶיךּ, אֵל.

Prescribed selections from the Torah are read on each Monday and Thursday, on Rosh Hodesh, Hol Ha-mo'ed, Hanukkah, Purim, Israel's Independence Day, and Fast Days. A list of Readings for various occasions is found on page 871.

We rise as the Ark is opened

Whenever the Ark was carried forward, Moses would say: Arise, Lord. May Your enemies be scattered; may Your foes be put to flight.

Ki mi-tzion tetze Torah, u-d'var Adonai mirushalayim.

Torah shall come from Zion, the word of the Lord from Jerusalem.

Barukh she-natan Torah l'amo yisrael bi-k'dushato.

Praised is He who in His holiness gave the Torah to His people Israel.

The Sefer Torah is taken out of the Ark

Reader:

Proclaim the Lord's greatness with me; let us exalt Him together.

Reader and congregation:

L'kha Adonai ha-g'dulah ve'ha-g'vurah ve'ha-tiferet v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz, l'kha Adonai hamamlakhah v'ha-mitnase l'khol l'rosh.

Yours, O Lord, is the greatness and the power and the splendor. Yours is the triumph and the majesty, for all in the heavens and on earth is Yours. Yours, O Lord, is supreme sovereignty.

Exalt the Lord our God and worship Him, for He is holy. Exalt and worship Him at His holy mountain. The Lord our God is holy.

Torah Reader:

May our merciful Father have mercy upon the people He has always sustained, remembering His covenant with our ancestors. May He

Prescribed selections from the Torah are read on each Monday and Thursday, on Rosh Hodesh, Hol Ha-mo'ed, Hanukkah, Purim, Israel's Independence Day, and Fast Days. A list of Readings for various occasions is found on page 871.

We rise as the Ark is opened

נִיְהֵי בִּנְסְעַ הָאָרֹן וַיְּאמֶר משֶׁה: קוֹמָה יהוה וְיָפֶצוּ אֹיְבֶיךּ, וְיָנֻסוּ מְשַׂנְאֶיךּ מִפְּנֶיךּ. בָּי מִצִּיוֹן תֵּצֵא תוֹרָה לְעַמּוֹ יִשְּׁרָאֵל בְּקְדָשָׁתוֹ. בָּרוּךְ שֶׁנָּתֵן תּוֹרָה לְעַמּוֹ יִשְׁרָאֵל בְּקְדָשָׁתוֹ.

The Sefer Torah is taken out of the Ark

גַּדְּלוּ לֵיהוה אָתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּוֹ.

Reader and congregation:

לָךְ יהוה הַגְּרָלָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנְּצֵח וְהַהוֹד, כִּי כֹל בַשָּׁמִיִם וּבָאֶרֶץ, לְךָּ יהוה הַמַּמְלָכָה וְהַמִּחְנַשֵּׂא לְכֹל לְראש. רוֹמְמוּ יהוה אֱלֹקִינוּ וְהִשְׁתַּחֲווּ לַהָרֹם רַגְּלָיוּ, קָרוֹשׁ הוּא. רוֹמְמוּ יהוֹה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר אָדְשׁוֹ, כִּי אָדוֹשׁ יהוֹה אַלֹהֵינוּ.

Torah Reader:

אָב הָרַחָמִים הוּא יְרַחֵם עַם עַמוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְשוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרָע מִן

deliver us from evil times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May He answer our petition with an abundant measure of kindness and compassion.

May His sovereignty be revealed to us soon. May He favor the remnant of His people Israel with grace and kindness, with compassion and love. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. [Let the Kohen come forward.] Praised is He who in His holiness entrusted the Torah to His people Israel.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Elohei-khem ḥayim kul-khem ha-yom.
You who cling to the Lord your God have been sustained to this day.

Each congregant honored with an aliyah recites these berakhot:

Before the Reading:

Praise the Lord, Source of blessing.

Barkhu et Adonai ha-m'vorakh.

Congregation:

Praised be the Lord, Source of blessing, throughout all time.

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

Congregant continues:

Praised be the Lord, Source of blessing, throughout all time.

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

Praised are You, Lord our God, King of the universe who has chosen us from among all peoples by giving us His Torah. Praised are You, Lord who gives the Torah.

Barukh attah Adonai, Eloheinu melekh ha-olam, asher bahar banu mi-kol ha-amim, v'natan lanu et torato. Barukh attah Adonai, noten ha-torah.

הַנְּשׁוּאִים, וְיָחוֹן אוֹתֶנוּ לִפְלֵיטַת עוֹלָמִים, וִימַלֵּא מִשְׁאֲלוֹתֵינוּ במרה טוֹבה יִשׁוּעָה וְרַחַמִים.

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמֵן קָרוֹב, וְיָחוֹן פְּּלֵיטְתַנוּ וּפְלֵיטַת עַמוֹ בֵּית יִשְׁרָאֵל לְחֵן וּלְחֲסֶד, לְרַחֲמִים וּלְרָצוֹן, ונאמר אַמֵו.

ָהַכֹּל הָבוּ גְּדֶל לֵאלֹחֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה. [כֹּהֵן, קְרָבּ. יַצַמֹד ____ בֶּן-___ הַכֹּהֵן.] בָּרוּך שֶׁנָתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בָּקִדְשֵּׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם חַיִּים כָּלְּכֶם הַיּוֹם.

Each congregant honored with an aliyah recites these berakhot:

Before the Reading:

בַּרְכוּ אֶת־יהוה הַּמְבֹרָךְ.

Congregation:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶר.

Congregant continues:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלֶם וָעֶד.

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַר בְּנוּ מִכֶּל־ הָעַמִּים וְנָתַן לֵנוּ אֶת־תּוֹרָתוֹ. בָּרוּך אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

After the Reading:

Praised are You, Lord our God, King of the universe who has given us the Torah of truth, planting within us life eternal. Praised are You, Lord who gives the Torah.

Barukh attah Adonai, Eloheinu melekh ha-olam, asher natan lanu torat emet, v'havei olam nata b'tokhenu. Barukh attah Adonai, noten ha-torah.

BIRKAT HA-GOMEL

Berakhah recited by one who has recovered from serious illness, one who has returned safely from a long journey, or one who has survived any type of danger (including childbirth)

Praised are You, Lord our God, King of the universe who graciously bestows favor upon the undeserving, even as He has bestowed favor upon me.

Barukh attah Adonai, Elohenu melekh ha-olam, ha-gomel l'hayavim tovot, she-g'malani kol tov.

Congregation responds:

May He who has been gracious to you continue to favor you with all that is good.

Mi she-g'malkha (she-g'maleikh) kol tov, hu yigmolkha (yigm'leikh) kol tov, selah.

MI SHE-BERAKH

For a male called to the Torah:

May He who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has come for an aliyah with reverence for God and respect for the Torah. May the Holy One bless him and his family and prosper all his deeds, together with our fellow Jews everywhere. And let us say: Amen.

After the Reading:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נְתַן לֵנוּ תּוֹרַת אָמֶת וְחַיֵּי עוֹלֶם נָטַע בְּתוֹבֵנוּ. בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה.

BIRKAT HA-GOMEL

Berakhah recited by one who has recovered from serious illness, one who has returned safely from a long journey, or one who has survived any type of danger (including childbirth)

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיָּבִים טובות, שגמלני כל-טוב.

Congregation responds:

מִי שֶׁגְּמָלְךְ (שֶׁגְּמָלֵךְ) בָּל-טוֹב הוּא יִגְמָלְךְ (יִגְמְלֵךְ) כָּל-טוֹב ַ קַלַה.

MI SHE-BERAKH

For a male called to the Torah:

מִי שֶׁבֵּרַךְ אֲבוֹתִינוּ, אַבְרָהָם יִצְחָק וְיַצִקב, שָּׁרָה רִבְּקָה רָחֵל וְלַאָה, הוּא יְבָרֵךְ אֶת-___ בֶּן-__ שֶעָלָה הַיּוֹם לְכְבוֹד הַמֶּקוֹם וּלְכְבוֹד הַתּוֹרָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יְבָרְךְּ אותו וְאֶת־כֶּל־מִשְׁפַּחִתוּ, וְיִשְׁלֵח בְּרָכָה וְהַצְלָּחָה בְּכָל-מַעֲשֵׁה יַדִיו עם כַּל-יִשְׁרָאֵל אֶחָיו, וְנֹאמַר אָמֵן.

Reader (holding Sefer Torah):

Praise the glory of the Lord, for He is unique, exalted.

Reader and Congregation:

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, li-v'nei yisrael am kerovo. Halleluyah!

His glory encompasses heaven and earth. He exalts and extols His faithful, the people Israel who are close to Him. Halleluyah.

A Psalm of David. The earth is the Lord's, and all it contains; the world and its inhabitants. He founded it upon the seas, and set it firm upon flowing waters. Who may ascend the Lord's mountain? Who may stand firm in His sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths, who has not sworn deceitfully. He shall receive a blessing from the Lord, a just reward from the God of his deliverance. Such are the people who seek Him, who long for the Presence of Jacob's God. Lift high your lintels, O vou gates; open wide, you ancient doors! Welcome the glorious King. Who is the glorious King? The Lord, with triumph and might, the Lord, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious King. Who is the glorious King? Adonai tzeva'ot, He is the glorious King.

PSALM 24

The Sefer Torah is placed in the Ark

Whenever the Ark was set down, Moses would say: Lord, may You dwell among the myriad families of the people Israel. Return, O Lord, to Your sanctuary, You and Your glorious Ark. May Your kohanim be clothed in triumph, may 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 pleasantness, and all its paths are peace. Help us turn to You, and we shall return. Renew our lives as in days of old.

Etz hayyim hi la-mahazikim bah, v'tomkheha m'ushar. D'rakheha darkhei no'am v'khol n'tivoteha shalom. Hashivenu Adonai elekha v'nashuvah, hadesh yameinu k'kedem.

Reader (holding Sefer Torah): יְהַלְּלוּ אֶת־שֵׁם יהוה כִּי נִשְׂנָב שְׁמוֹ לְבַדּוֹ.

Reader and Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֵרֶן לְעַמּוֹ תְהַלָּה לְכֶל-חֲסִידִיוּ, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוּ. הַלְּלוּיָה.

לְדָוִד מִזְמוֹר. לַיהוה הָאֶרֶץ וּמְלוֹאָה, הֵבֵל וְיִשְׁבֵי בָה. כִּי הוּא עַל יַמִים יְסָדָה, וְעַל נְהָרוֹת יְכוֹנְגֶהָ. מִי יַעַלֶּה בְהַר יהוה, וּמִי יָקוּם בִּמְקוֹם קָדְשוֹ. נִקִי כַפֵּים ובַר לֵבָב, אֲשֶׁר לֹא נָשָא לַשְּׁוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יִשָּׁא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֶלהֵי יִשְעוֹ. זֶה דוֹר דוֹרְשָׁיו, מְבַּקְשֵׁי פָנֵיךְ יַעַקֹב, סֶלָה. שְׁאוּ שְעָרִים רָאשֵיכֶם, וְהָנָשְאוּ פִּתְחֵי עוֹלֶם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד. מִי זֶה מֶלֶךְ הַבָּבוֹד, יהוה עזוז וְגבוֹר, יהוה גבור מִלְחָמָה. שְׁאוּ שְׁעָרִים רָאשֵיכֶם, וּשְׁאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַבָּבוֹד. מִי הוּא זֶה מֶלֶךְ הַבָּבוֹד, יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, מֵלָּה.

The Sefer Torah is placed in the Ark

וּבְנָחֹה יֹאמַר: שוּבָה יהוה רְבַבוֹת אַלְפֵי יִשְׁרָאֵל. קוּמָה יהוה לְמְנוּחָתֶךְ, אַתָּה נָאַרוֹן עָזֶךְ. כֹּהַנֶּיךְ יִלְבְשוֹ־צֶּדֶק, נַחַסִידֵיךְ יָרַנְנוּ. בַּעַבוּר דָוִד עַבְדֶּךְ, אַל תָשֵב פְּנֵי מְשִׁיחֶךְ. בִּי לֶקח טוב נַתַהִי לָכֶם, תוֹרָתִי אַל תַּעַוֹבוּ.

עץ חַיִּים הִיא לַמַּחַזִיקִים בָּה, וְתוֹמְבֶיהָ מְאֻשָּׁר. דְרָבֶיהָ דַרְבֵי-נְעַם, וְכָל-נְתִיבוֹתֵיהָ שֶׁלוֹם. ָהַשִּׁיבֵנוּ יהוה אֵלֶיךּ וְנָשְׁוּבָה, חַדִּשׁ יָמֵינוּ כְּצֵלֶח.

CONCLUDING THE WEEKDAY SERVICE

X ASHREI

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 the Lord.

David sang: I glorify You, my God, my King; I praise You throughout all time.

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

Great is the Lord, and praiseworthy: His greatness exceeds definition.

One generation lauds Your works to another, declaring Your mighty deeds.

They tell of Your wonders, and of Your glorious splendor.

They speak of Your greatness, and of Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Gracious and compassionate is the Lord; patient, and abounding in love.

The Lord is good to all; His compassion embraces all.

All of Your creatures shall praise You; the faithful shall repeatedly bless You.

They shall describe Your glorious kingship, declaring Your power.

And people will know of Your might, the splendor of Your dominion.

Your kingship is an everlasting kingship; Your dominion endures for all generations.

The Lord supports all who stumble, He raises all who are bowed down.

All eyes look hopefully to You, to receive their food in due time.

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

CONCLUDING THE WEEKDAY SERVICE ASHREI製

אַשְׁרֵי יוֹשְׁבֵי בִיתָּךְ, עוֹד יְהַלְּלְוּךְ שֶּׁלָה. אַשְרֵי הָעָם שֶבֶּבָה לּוֹ, אַשְרֵי הָעָם שֶיהוה אֱלֹהָיוֹ. מִהַלָּה לְדַוֹּר

אַרוֹמִמְךְ אֶלוֹהַי הַמֶּלֶךְ, וַאַבָּרְכָה שִׁמְךְּ לְעוֹלָם וָעֶד. בָּבַל־יוֹם אֲבָרְכֶךְּ, וַאֲחַלְלָה שִׁמְךְ לְעוֹלָם וָעֶד. גָּרוֹל יהוה וֹמְהֻכָּל מְאֹד, וְלִגְּדֻלָּתוֹ אֵין חֵקֶּר. דור לְדוֹר יְשַבַּח מַעשִיר, וּגְבוּרתִיך יַגִּידוּ. הַדַר כְּבוֹד הוֹדֶךּ, וְדִבְרִי נִפְּלְאֹתֵיךּ אָשְיחָה. ָוֹצְזוּז נוֹרָאתֶיךְ יאמֶרוּ, וּגְּדְלָּתְךְ אֲסַפְּרֶנָּה. זֵבֶר רַב טוּבְךָּ יַבְּיעוּ, וְצִרְאָתְרָ יְרַנֵּנוּ. חַנוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּים וּגְדַל־חֲסֶר. טוֹב יהוה לַכֹּל, וְרַחֲמֶיוֹ עַל כָּל־מַעַשְּׁיוֹ. יודור יהוה כָּל־מַעשִיר, וַחַסִידִיר יבָּרְכְּוּכָה. כבוד מַלְכוּתְרָּ יאמֵרוּ, וּגְבוּרָתְרְּ יְדַבֵּרוּ. לְהוֹרְיעַ לִבְנֵי הָאָדָם גְבוּרֹתָיו, וּכְבוֹד הַדַר מַלְבוּתוֹ. מַלְכוּתְךָ מַלְכוּת כָּל־עַלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָּל־דּוֹר וָדֹר. סומך יהוה לְכָל־הַנּפְלִים, וְזוֹקְף לְּכָל־הַבְּפוּפִים. עֵינֵי כֹל אֵלֶיך יְשַׁבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתוֹ, פּוֹתְחַ אֶת־יָדֶךּ, וּמַשְּבֵּיעַ לְכַל־חַי רְצוֹן.

In all His paths the Lord is faithful; in all His deeds He is loving.

The Lord is near to all who call, to all who call upon Him in truth.

He fulfills the desire of those who revere Him; He hears their cry and delivers them.

All who love the Lord He preserves, but all the wicked He destroys.

My mouth shall praise the Lord.

Let all flesh praise His name throughout all time. We shall praise the Lord now and always. Halleluyah!

The following psalm is omitted on Rosh Hodesh; Ḥanukkah; Ḥol Ha-mo'ed; Purim and Purim Katan (fourteenth and fifteenth of Adar); the day before and the day after Pesaḥ, Shavuot, and Sukkot; the day before Rosh Hashanah; the day before Yom Kippur; Israel's Independence Day (fifth of Iyyar); Yom Yerushalayim (twenty-eighth of Iyyar); Tisha B'av; and in a house of mourning

A Psalm of David. May the Lord answer you in time of trouble, may the God of Jacob be your strength. May He send you help from His sanctuary, sustaining you from Zion. May He remember all your offerings and accept your sacrifices, granting your heart's desires, fulfilling all your hopes. We shall sing of Your victory, we shall acclaim the glory of our God. May the Lord fulfill all that you ask. Now I know that the Lord delivers His anointed. He will answer from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses, but we honor the name of the Lord our God. They stumble and fall, but we rise and stand firm. O Lord, deliver us! Answer us, O King, when we call.

PSALM 20

צַדִּיק יהוה בְּכֶּל־דְּרָכִיוּ, וְחָסִיד בְּכָל־מַּעֲשָׁיוּ. קרוֹב יהוה לְכָל־קֹרְאָיוּ, לְכֹל אֲשֶׁר יִקְרָאָהוּ בָּאֶמֶת. רְצוֹן יְרֵאָיו יַעֲשֶׁה, וְאָת־שֵׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם. שוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיוּ, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד. הְהָלֵת יהוה יְדַבֶּר פִּי, וִיבָּרֵךְ בָּל־בָּשֶׂר שֵׁם קַרְשׁוֹ לְעוֹלָם וַעֶּד. וַאֲנַחְנוּ נְבָרֵךְ יָה, מֵעַתָּה וְעֵד עוֹלָם. הַלְלוּיָה.

The following psalm is omitted on Rosh Hodesh; Hanukkah; Hol Ha-mo'ed; Purim and Purim Katan (fourteenth and fifteenth of Adar); the day before and the day after Pesah, Shavuot, and Sukkot; the day before Rosh Hashanah; the day before Yom Kippur; Israel's Independence Day (fifth of Iyyar); Yom Yerushalayim (twenty-eighth of Iyyar); Tisha B'av; and in a house of mourning

לַמְנַצְחַ, מִזְמוֹר לְּדָוִד. יַעַנְךָ יהוֹה בְּיוֹם צָרָה, יְשַׂגֶּרְךָ שֵׁם אֱלֹהֵי יְעַקֹב. יִשְׁלַח עֶזְרְךָ מִקְּרֶשׁ, וּמִצִּיוֹן יִסְעָדֶךְ, יִזְכֵּר בָּלֹּתְּלְּהְיִנְיִבְּעָרָהְ יְעַלֶּחְ עֶזְרְךְ מִקְּרֶשׁ, וּמִצִּיוֹן יִסְעָדֶךְ, יִזְכֵּר בָּלֹּרְ מִנְחֹתִיךְ, וְבַעֹּח שֶׁלְהִינוֹ נִדְגֹּל, יְמֵלֵּא יהוֹה כָּלֹּ מִשְׁאֲלוֹתֶיךְ. עַתָּה יָדְעְתִּי בִּי הוֹשְׁיעַ יהוֹה מְשִׁיחוֹ, יַעַנְהוּ מִשְׁאֵלוֹתֶיךְ. עַתָּה יָדְעְתִּי בִּי הוֹשְׁיעַ יהוֹה מְשִׁיחוֹ, יַעַנְהוּ מִשְׁמִי לְּדְשׁׁוֹ, בִּגְבוֹרוֹת יְשַׁע יְמִינוֹ. אֵלֶה בָּרֶעוֹ וְנָפֶּלוּ, וַאֲנַחְנוּ זְיִנְנוּ בְיוֹם בָּלְרָאוֹ וְנָפְלוּ, וַאֲנַחְנוּ בַּמִּבְּרָתוֹ וְנָפְּלוּ, וַאֲנַחְנוּ בַּמִּהְ בַּמְנִינִ בְּשִׁם אָרִים בְּלִבְירִ הַמְּים בְּרְעוֹ וְנָפֶּלוּ, וַאֲנַחְנוּ

The words in italics are a midrashic interpretation of the biblical verses which precede them

The Lord has assured a redeemer for Zion, for those of the House of Jacob who turn from sin. The Lord has said, "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever." For You are holy, enthroned upon the praises of the people Israel. "The angels on high called one to another: 'Holy, holy, holy Adonai tzeva'ot; His glory fills the whole world." They receive sanction from one another, saying "Adonai tzeva'ot is holy in the highest heaven, holy on the earth and holy forever, throughout all time; the radiance of His glory fills the whole world."

"Then a wind lifted me up and I heard the sound of a great rushing behind me, saying, 'Praised be the glory of the Lord from His place.'" Then a wind lifted me up and I heard the sound of a great rushing behind me, the sound of those who utter praise, saying, "Praised be the glory of the Lord from the place of His Presence." "The Lord shall reign throughout all time." The sovereignty of the Lord endures forever, throughout all time.

Lord our God and God of our ancestors, impress this forever upon Your people, directing our hearts toward You:

God, being merciful, grants atonement for sin and does not destroy. Time and again He restrains wrath, refuses to let rage be all-consuming.

You, Lord, are kind and forgiving, loving all who call to You.

Your righteousness is everlasting, Your Torah is truth.

You will be faithful to Jacob, merciful to Abraham, fulfilling the promise You made to our ancestors.

Praised is the Lord who daily sustains us; He is the God of our deliverance.

Adonai tzeva'ot is with us, the God of Jacob is our Refuge.

Adonai tzeva'ot, blessed is the one who trusts in You. O Lord, help us; answer us, O King, when we call.

וּבָּא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעַקֹב, נְאָם יהוה. וַאֲנִי זֹאת בְּּרִיתִי אֹתָם אָמֵר יהוה, רוּחִי אֲשֶׁר עָלֶיךּ וִּדְבָרֵי אֲשֶׁר שְׂמְתִּי בְּּקִיךְּ, לֹא יָמְוֹשׁוּ מִפְּיִךְ וּמִפִּי זַרְעַךְּ וֹמִפִּי זֶרְעַךְּ, אָמֵר יהוה, מֵעַתָּה וְעַד עוֹלֶם. וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׁרָאֵל. יהוה, מֵעַתָּה וְעַד עוֹלֶם. וְאַמְרוֹשׁ קָדוֹשׁ קָדוֹשׁ יוֹשֵב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמֶר: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְּבָאוֹת, מְלִי, בְּיִשׁ עַל אַרְעָא עוֹבַּר בְּיִתְ שְׁכִינְתָה, קַדִּישׁ עַל אַרְעָא עוֹבַּר בְּיִרְתָה, קַדִּישׁ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא. יהוה צְּבָאוֹת, מַלְיָא בָּרֹת. בַּלּרֹת, מַלְיָא זִיו יְקָרָה.

בֶּכּ־אַוְ צָא וִיוּ ;אָג יִיי וַתְשָּׂאֵנִי רְוּחַ נָאֶשְׁמֵע אַחֲרַי קוֹל רְעַשׁ נָּדוֹל: בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ. וּנְטָלַתְנִי רוּחָא וְשִׁמְעֵית בַּחְרֵי לֻל וְיַעַ סַגִּיא דִּמְשַׁבְּחִין וְאָמְרִין: בְּרִיךְ יָלֶרָא דֵיהוה מֵאָתַר בֵּית שְׁכִינְתָה יהוה יִמְלֹךְ לְעוֹלָם וָעֶד. יהוה מַלְכוּתֵה לָאִים לְעָלַם וּלְעַלְמִיּ

> יהוה אֶלהֵי אַבְרָהֶם יִצְחָק וִישְׁרָאֵל אֲבוֹתִינוּ, שָׁמְרָה־זֹאת לְעִלָּם לְיִצֶּר מַחְשְׁבוֹת לְבַב עַמֶּךּ, הָרָבִּם אֵלֶיךּ.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהַרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ.

בִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב חֶסֶד לְכַּל-קֹרְאֶיףּ. צִדְקָתְּךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת.

תַתֵן אֱמֶת לְיַצִּקב, חֶסֶר לְאַבְּרָהָם, אֲשֶׁר נִשְׁבִּעְהָ לַאֲבוֹתִינוּ מִימֵי קֶדָם.

יִּבֶּי יִּבְּבִּי, יוֹם יוֹם יַעַמָּס־לֶנוּ הָאֵל יְשוּעָתֵנוּ, מֶלָה. בָּרוּך אֲדֹנִי, יוֹם יוֹם יַעַמָּס־לֵנוּ הָאֵל יְשוּעָתַנוּ, מֶשְׁנָּב לֵנוּ אֱלֹהֵי יַעַקֹב, מֶלָה. יהוה צְבָאוֹת עִמֶּנוּ, מִשְׁנָּב לֵנוּ אֱלֹהֵי יַעַקֹב, מֶלָה.

יהוה צְּבָאוֹת, אַשְׁרֵי אָדָם בּּטְחַ בָּךְ. יהוה הושִׁיעָה, הַמֶּלֶךְ יַעַנְנוּ בִיוֹם קַּרְאֵנוּ. Praised is our God who created us for His glory.

By giving us His Torah He set us apart from those who go astray and planted within us life eternal.

May He open our hearts to His Torah, inspiring us to love and revere Him, wholeheartedly to serve Him.

Thus shall we not labor in vain. nor shall our children suffer confusion.

May we fulfill Your precepts in this world, Lord our God, to be worthy of happiness and blessing in the messianic era and in the world to come.

Thus I will sing Your praise unceasingly, thus I will exalt You, Lord my God, forever.

Blessed is the one who trusts in the Lord.

Trust in the Lord for ever and ever; the Lord is an unfailing stronghold.

Those who love Him trust in Him; He never forsakes those who seek Him.

The Lord, through His righteousness, exalts the Torah with greatness and glory.

On Rosh Hodesh, and on Hol Ha-mo'ed, we continue with Hatzi Kaddish, on page 429



KADDISH SHALEM

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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 almaya.

May He be praised throughout all time.

בָּרוּךְ הוּא אֱלֹקִינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהַבְּדִּילֵנוּ מִן הַתּוֹעִים, וְנֶתַן לֶנוּ תוֹרַת אֶמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹבֵנוּ. הוא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבְנוּ אַהַבָּתוֹ וְיִרְאָתוֹ, וַלַעשות רצונו ולעברו בּלַבָב שָׁלִם, לְמַעַן לא נִיגַע לָרִיק וְלֹא נֵלֶד לַבַּהַלָּה. יְהִי רָצוֹן מִלְּפָּנֶיךָ יהוה אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ, שָׁנִשְׁמֹר חָקֵיךְ בָּעוֹלָם הַזֶּה, וְנִוְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵי הָעוֹלֶם הַבָּא. לְמַעַן יִזִמֶּרְךָ כָבוֹד וְלֹא יִדֹם, יהוה אֱלֹהַי לְעוֹלָם אוֹבֶךְ. ָּבָרוּךְ הַגֶּבֶר אֲשֶׁרֹ יִבְטַח בֵּיהוה, וְהָיָה יהוה מִבְטַחוֹ. בִּטְחוּ בֵיהוה עֲדִי עַד, כִּי בְּיָה יהוה צור עוֹלָמִים. . וְיִבְטְחוּ בְךָּ יוֹדְעֵי שְׁמֶךְ, כִּי לֹא עָזַבְתַּ דּרְשֶׁיךְ יהוה יהוה חָפֵץ לְמַעַן צִרְקוֹ, יַגְּדִיל תוֹרָה וְיַאִדִּיר.

> On Rosh Ḥodesh, and on Ḥol Ha-mo'ed, we continue with Hatzi Kaddish, on page 428

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְּ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבִיוֹמִיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעַנָּלָא וּבְוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהֵא שְמָה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלִמֵיָא.

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

May the prayers and pleas of the whole House of Israel be accepted bv our Father in Heaven. And let us sav: Amen.

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

He who brings peace to His universe will bring peace to us and to all the people Israel. And let us say: Amen.



ALEINU

We rise to our duty to praise the Lord of all, to acclaim the Creator. He made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the King of kings, the Holy One praised be He, 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. He is our God, there is no other. In truth, He alone is our King, as it is written in His Torah: "Know this day and take it to heart that the Lord is God in heaven above and on earth below; there is no other."

Va-anahnu kor'im u-mishtahavim u-modim lifnei melekh malkhei ha-melakhim, ha-kadosh barukh hu.

And so we hope in You, Lord our God, soon to see Your splender, sweeping idolatry away so that false gods will be utterly destroyed, perfecting earth by Your kingship so that all mankind will invoke Your name, bringing all the earth's wicked back to You, repentant, Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Lord, may all bow in worship, may they give honor to Your glory. May everyone accept the rule of Your kingship. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah; The Lord reigns for ever and ever. Such is the assurance of Your prophet

יִתְבָּרַךְ וְיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא, וְיִתְּהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא לְעֵלָּא (לְעֵלָּא מִבֶּל-) מִן בָּל-בּרְכָתָא וְשִירָתָא, תִּשְבְּחָתָא וְנֶחֲמֶתָא דַּאַמִירָן בְּעַלְמָא

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל אָדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יָהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל

עושָה שָׁלוֹם בִּמְרוֹמָיו, הוא יַעשָה שָׁלוֹם עָלֵינוּ וְעַל בָּל ישראל, ואמרו אמן.

ALEINU %

עָלֵינוּ לְשַבְּחַ לַאֲדוֹן הַפֹּל, לָתַת גְּדָלָּה לְיוֹצֵר בְּרַאשִׁית, שֶׁלֹא עָשֶׁנוּ כְּגוֹיִי הָאַרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאַדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ בָּהֶם וְגוֹרָלֵנוּ בְּכָל-הָמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחָוִים ומוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוא, שהוא נוטה שָׁמַיִם וְיוֹסֵר אֶרֶץ, ומושַב יָקרוֹ בַּשָּׁמַיִם מִמַעַל וּשְׁכִינַת עִזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהִינוּ, אֵין עוֹד. אֶמֶת מַלְבֵּנוּ, אֶפֶס זוּלָתוֹ, בַּבָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהַשֵּבתָ אֶל לְכָבֶּךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשְּׁמֵיִם מִמְעַל וְעַל

ָהָאָרֶץ מִתְּחַת, אֵין עוֹד. עַל כֵּן נְקַנָּה לְךָּ יהוה אֱלֹהֵינוּ לִרְאוֹת מְהַרָה בְּּתִפְּאֶרֶת עַזָּבְּ לְהַעֵּבִיר גָּלוּלִים מִן הָאֶבֶץ וְהָאֶלִילִים בָּרוֹת יִבָּרַתְוֹן, לְתַבֵּן עוֹלָם הְמַלְכוּת שַׁדִּי וְבָל-בְנִי בָשָׁר יִקְרְאוּ בִשְּׁמֶךּ, לְהַפְּנוֹת אַלֶּיךּ כָּל־רשִעִי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְבֵי תַבֵּל כִּי לְּךּ תִּכְרַע בָּל־בֶּרֶר, תִּשָּׁבַע בָּל־לָשוֹן. לְפָנִיך יהוה אֱלֹהִינוּ יִכְרְעוֹ וְיִפְּלוּ. וְלַכְבוֹד שִמְךּ יִקר יִתֵנוּ, וִיקַבְּלוּ כָלָם אֶת־על מַלְכוֹתֶךְּ וְתִמְלֹךְ עֲלֵיהֶם מְהַרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְבוּת שֶּׁלְּךְ הִיֹא

Zechariah: The Lord shall be acknowledged King of all the earth. On that day the Lord shall be One and His name One.

V'ne'emar, v'haya Adonai l'melekh al kol ha-aretz, bayom ha-hu yiyeh Adonai ehad u-sh'mo ehad.

Some congregations recite the Psalm of the Day and other psalms for special occasions at this point in the service. They are found on pages 23-47.



MOURNER'S KADDISH

Mourners and those observing Yahrzeit rise:

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

Congregation and mourner:

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

Mourner:

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 (l'ela mi-kol) min kol birkhata v'shirata, tushb'hata v'nehemata da-amiran b'alma. v'imru amen.

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

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

וּלְעוֹלְמֵי עַד הִמְלֹךְ בְּכָבוֹד, כַּבָּתוּב בְּתוֹרָתֶך: יהוה יִמְלֹךְ לְעַלֶּם וַעֶּד. ם וְנֶאֶמֵר: וְהָיָה יהוֹה לְמֶלֶרְ עַל בָּל־הָאָרֶץ, בּיוֹם הַהוּא יִהְיֶה יהוה אֶחָר וּשְׁמוֹ אֶחָר.

> Some congregations recite the Psalm of the Day and other psalms for special occasions at this point in the service. They are found on pages 22-46.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִּרְעוּתֵה, וְיַמְלִיךְּ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׁרָאֵל, בַּעַנָּלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourner:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיַא.

יִתְבָּרַךְ וְיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא, וְיִתְהַדֵּר וְיִתְעַלֵּה וְיִתְהַלֵּל שְמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא לְעֵלֶּא (לְעֵלֶּא מִבֶּל-) מו בֶּל־בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֱמָתָא דַאֲמִירָן בְּעַלְמָא וְאָמְרוּ אָמֵוֹ.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל בָּל-יִשְׁרָאֵל

עוֹשֶׁה שָׁלוֹם בִּמְרוֹמֶיו, הוּא יַעַשֶּׁה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְרָאֵל, וְאִמְרוּ אָמֵן.

HALLELUYAH! PRAISE THE LORD

בָּרוּךְ אַתָּה יהוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשְׁנוּ בְּמִצְוֹתְיוּ וִצְנֵנוּ עַל נְטִילַת לוּלָב.

Barukh attah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You, Lord our God, King of the universe whose mitzvot add holiness to our lives and who gave us the mitzvah to take up the lulav.

Each year the following is recited upon taking the lulay for the first time:

בָּרוּךְ אַתָּה יהוה אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֶיֶנוּ וְקִיּמְנוּ והגיענו לומן הוה.

Barukh attah Adonai, Eloheinu melekh ha-olam, she-heheyanu v'kiy'manu v'higi'anu laz'man ha-zeh.

Praised are You, Lord our God, King of the universe, for granting us life, for sustaining us and for helping us to reach this day.

The lulav is shaken three times in each direction, successively, in the following order: pointed ahead of you, to your right side, behind you over your right shoulder, to your left side, and then, while held in front of you, raised up and lowered.

HALLELUYAH! PRAISE THE LORD

Hallel is recited on Pesah and Sukkot (including their intermediate days, Hol Ho-mo'ed). Sh'mini Atzeret, Simhat Torah, Shavuot, Rosh Hodesh, Hanukkah, and Israel's Independence Day. Some congregations recite Hallel on Yom Yerushalayim.

The Hallel psalms recall the celebration of festivals at the ancient Temple in Jerusalem. Through them we express our gratitude and joy for God's providence and concern reflected in His redemption and deliverence in the past, and we express our faith in the future.

We continue on pages 380 and 381 (except on Sukkot)

On Sukkot we hold the etrog and lulav while reciting Hallel

The lulay and etrog are not taken on Shabbat. Those who put on tefillin during Hol Ha-moed Sukkot remove them before taking the lulay.

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 the Lord your God seven days" (Leviticus 23:40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulay, hadas (myrtle) and aravah. The last two are bound together with the lulay, which you hold with the spine facing you, with three of the hadas on your right and two of the aravah on your left. These three varieties bound together are referred to as lulay, since the lulay is the tallest and most prominent of the three.

Hold the lulay in the right hand, the etrog in the left, with your hands held close together. Before reciting the blessing, and while reciting it, hold the etrog with the pitam facing down. After the blessing, hold it with the pitam facing up. The blessings are recited while standing.

הללויַה.

Praised are You, Lord our God, King of the universe whose mitzvot add holiness to our lives and who gave us the mitzvah to recite Hallel

Halleluyah! Praise the Lord. Sing praises, you servants of the Lord.

Let the Lord be praised now and forever.

From east to west, praised is the Lord.

He is exalted above all nations. His glory extends beyond the heavens.

Who is like the Lord our God, enthroned on high, concerned with all below on earth and in the heavens?

He lifts the poor out of the dust, He raises the needy from the rubbish heap.

He seats them with the powerful, with the powerful of His people.

He sets a barren woman in her home as a mother happy with children. Halleluyah! PSALM 113

When Israel left the land of Egypt, when the House of Jacob left alien people,

Judah became His holy one; Israel, His 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 the Lord's Presence, at the Presence of Jacob's God.

He turns rock into pools of water; flint, into fountains. PSALM 114

בָרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אַשֶּׁר קּרְשָׁנוּ בְּמִצְוֹתִיוּ וְצִנְנוּ לְקְרֹא אֶת־הַהַלֵּל.

הַלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה. יְהֵי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזְרַח־שֶּׁמֶשׁ עַד מְבוֹאוֹ מְהָלֶּל שֵׁם יהוה. ָרָם עַל כָּל־גוֹים יהוה, עַל הַשְּׁמִים כְּבוֹדוֹ. מִי כַּיהוֹה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשְׁבֶּת, הַמַשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ. ֶם מְקִימִי מֵעֶפָּר דָּל, מֵאַשְׁפּת יָרִים אֶבְיוֹן, לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׁמִחָה.

ּבְצֵאת יִשְּׂרָאֵל מִמִּצְרָיִם, בֵּית יַעַקֹב מֵעַם לֹעֵז. הָיְתָה יְהוּדָה לְּקָרְשוֹ, יִשְׁרָאֵל מַמְשְׁלוֹתַיוּ. הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִשֹּב לְאָחוֹר. הָהָרִים רָקְרוּ כְאֵילִים, גְּבָעוֹת כִּרְנֵי צֹאן. מַה לְּךְ הַיָּם כִּי תָנוּס, הַיַּרְהֵן תִּשֹׁב לְאָחוֹר. הָהָרִים תִּרְקְרוּ כָאֵילִים, גָּבֶעוֹת כּבְנֵי־צאן. ֶמְלְפְנֵי אָרוֹן חְוּלִי אָרֶץ, מִלְפְנֵי אֶלְוֹהַ יַעַקֹב, 🗆 הַהפְכִי הַצוּר אֲגַם מָיִם, חַלֶּמִישׁ לְמַעִיְנוֹ מַיִם.

The following passage is not recited on Rosh Hodesh or the last six days of Pesaḥ

Not for us, Lord, 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; He does 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 shall become like them; all who trust in them.

Let the House of Israel trust in the Lord; He is their help and their shield.

Let the House of Aaron trust in the Lord;

He is their help and their shield.

Let those who revere the Lord trust in the Lord; He is their help and their shield.

PSALM 115:1-11

The Lord remembers us with blessing. He will bless the House of Israel.

He will bless the House of Aaron.

He will bless those who revere Him, young and old alike.

May the Lord increase your blessings, yours and your children's.

May you be blessed by the Lord, Maker of heaven and earth.

Heaven belongs to the Lord,

and the earth He has entrusted to mortals.

The dead cannot praise the Lord, nor can those who go down into silence.

But we shall praise the Lord now and forever. Halleluyah!

The following passage is not recited on Rosh Hodesh or the last six days of Pesah

לא לֶנוּ יהוה, לא לֶנוּ, כִּי לְשִמְךּ תֵּן כָּבוֹר עַל חַסְרָּךְ עַל אַמִּתֶּךְ. לֵמָה יֹאמְרוּ הַגּוֹיִם אַיֵּה נָא אֱלֹהֵיהֶם. וֵאלֹהֵינוּ בַשָּׁמֵיִם, כֹּל אֲשֶׁר חָפֵּץ עָשָׁה. עַצַבִּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְרֵי אָדָם. פָּה לָהֶם וְלֹא יְדַבְּרוּ, עֵינֵיִם לָהֶם וְלֹא יִרְאוּ. אָזְנֵיִם לָהֶם וְלֹא יִשְׁמֶעוּ, אַף לָהֶם וְלֹא יִרִחוּן. יְדִיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא יֶהְגוּ בִּגְרוֹנָם.

כְּמוֹהֶם יִהְיוּ עשֵׁיהֶם, כֹּל אֲשֶׁר בּטְחַ בָּהֶם. □ יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגנָם הוּא. בֵּית אַהֲרֹן בִּטְחוּ בַיהוה, עֶזְרָם וּמָגנָם הוּא. יִראֵי יהוה בִּטְחוּ בַיהוה, עֲזָרָם וּמָגנָם הוּא. יִראֵי יהוה בִּטְחוּ בַיהוֹה, עֲזָרָם וּמָגנָם הוּא.

יהוה זְכָּרֶנוּ יְבָרֶךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׁרָאֵל,
יְבָרֵךְ אֶת־בִּית אַהָרֹן.
יְבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עם הַגְּדֹלִים.
יְבָרַךְ יִרְאֵי יהוה, הַקְּטַנִּים עם הַגְּדֹלִים.
בְּרוּכִים אַהֶּם לַיהוה, עֹשֵׁה שָׁמִים וָאֶרֶץ.
הַשָּׁמִים שָׁמִים לַיהוה,
יְהָאֶרֶץ נָתַן לִּבְנֵי אָדָם.
יְהַאֶּרֶץ נָתַן לִּבְנֵי אָדָם.
יְלֹא בָּל-יִרְדֵי דוּמָה.
יְלֹא בָּל-יִרְדֵי דוּמָה.
יַאְנַחְנוּ נְבָרֵךְ יָה מֵעַתָּה וְעֵר עוֹלָם.
יַהְלְלוּיָה.

The following passage is not recited on Rosh Hodesh or the last six days of Pesah

I love to know that the Lord listens to my cry of supplication.

Because He gives me a hearing, I will call on Him all of my days.

The cords of death encompassed me, the grave held me in its grip; I found myself in anguish and despair.

I called on the Lord; I prayed that He would save me.

Gracious is the Lord, and kind; our God is compassionate.

The Lord protects the simple; I was brought low and He saved me.

Be at ease once again, my soul, for the Lord has dealt kindly with you.

He has delivered me from death, my eyes from tears, my feet from stumbling.

I shall walk before the Lord in the land of the living.

I kept my faith even when greatly afflicted, even when in panic I cried out: All mortals are undependable.

PSALM 116:1-11

How can I repay the Lord for all His gifts to me?

I will raise the cup of deliverance, and invoke the Lord by name.

I will pay my vows to the Lord in the presence of all His people.

Grievous in the sight of the Lord is the death of His faithful

I am Your servant, born of Your maidservant; You have released me from bondage.

To You will I bring an offering, and invoke the Lord by name.

My vows to the Lord will I pay in the presence of all His people,

in the courts of the House of the Lord, in the midst of Jerusalem. Halleluyah!

PSALM 116:12-19

The following passage is not recited on Rosh Hodesh or the last six days of Pesah

אָקְבְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבְיָמֵי אֶקְרָא.

> גֿרָע וֹנִגוֹן אָמֹגֿא וּמִגָּרֵּג שְׁאוִל מִגֿאִנִּנִי אַפֿפֿונִּג שֲבְקִּגַמְנֶת

> > וּבְשֵׁם יהוה אֶּקְרָא,

אָנָה יהוה מַלְטָה נַפְשִׁי.

חַנּוּן יהוה וְצַדִּיק, וַאלֹחֵינוּ מְרַחֵם. שׁמֵר פְּתָאיִם יהוה, דַּלוֹתִי וְלִי יְהוֹשְׁיעַ. שוּבְי וַפְשִׁי לִמְנוּחֶיְכִי, כִּי יהוה גָּמֵל עָלֵיְכִי. כִּי חִלְצְתָּ נַפְשִׁי מִמְּוֶת, אֶת־עֵינִי מִן דִּמְעָה, את־רגלִי מִדֵּחִי.

אֶרְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
 אֶרְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
 אֶרְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.

מָה אָשִיב לַיהוה כָּל־תַּגְמוּלְוֹהִי עָלָי. כּוֹס יְשׁוּעוֹת אֶשָּׁא, וּבְשֵׁם יהוה אֶקְרָא. נְדָרֵי לַיהוה אֲשֵׁלֵם נָגְדָה נָּא לְכָל־עַמִּוֹ. יָקָר בְּעִינֵי יהוה הַמָּוְתָה לַחֲסִידִיוּ. אָנָה יהוה כִּי אֲנִי עַבְדֶּךְ

פּׁתַּחְתָּ לְמוֹסֵרָי. אַנִּי עַכְּדְּךָ כָּן־אַמָתֶּרָּי

לְךָּ אֶזְבַּח זֶבַח תוֹדָה וּבְשֵׁם יהוה אֶקְרָא.

בְדַרַי לַיהוה אֲשֵׁלֵם נֶגְדָה נָא לְכָל-עַמוֹ.
 בְּחַצְרוֹת בִּית יהוה בְּתוֹכֵכִי יְרוּשְׁלֵים.

Praise the Lord, all nations. Laud Him, all peoples.

His love has overwhelmed us, His faithfulness endures forever. Halleluyah! PSALM 117

Acclaim the Lord, for He is good; His love endures forever.

Hodu ladonai ki tov, ki l'olam ḥasdo.

Let the House of Israel declare: His love endures forever.

Let the House of Aaron declare: His love endures forever.

Let those who revere the Lord declare: His love endures forever.

In my distress I called to the Lord; He answered by setting me free.

The Lord is with me, I shall not fear; what can mortals do to me?

With the Lord at my side, best help of all,

I will yet see the fall of my foes.

Better to depend on the Lord than to trust in mortals. Better to depend on the Lord than to trust in the powerful.

Though all nations surrounded me, in the Lord's name I overcame them.

Though they surrounded and encircled me, in the Lord's name I overcame them.

Though they surrounded me like bees, they were snuffed out like burning thorns. In the Lord's name I overcame them.

Hard pressed was I and tottering, but the Lord helped me.

The Lord is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:

"The might of the Lord is triumphant.

"The might of the Lord is supreme; the might of the Lord is triumphant."

I shall not die, but live to tell the deeds of the Lord.

The Lord severely chastened me, but He did not doom me to death.

הַלְלוּ אֶת־יהוה בָּל־גּוֹיִם, שֻׁבְּחְוּהוּ בָּל־הָאֻמִּים.

ב בִּי גָבַר עָלִינוּ חַסְדּוֹ, וָאֱמֶת יהוה לְעוֹלָם.
הַלְלוּיָה.

הוֹדוּ לַיהוֹה כִּי טוֹב, כִּי לְעוֹלֶם חַסְרּוֹ.
 יֹאמֵר נָא יִשְּׂרָאֵל, כִּי לְעוֹלֶם חַסְרּוֹ.
 יֹאמְרוּ נָא בִית אַהָרֹן, כִּי לְעוֹלֶם חַסְרּוֹ.
 יֹאמְרוּ נָא יִרְאֵי יהוֹה, כִּי לְעוֹלֶם חַסְרּוֹ.

מָן הַמֵּצַר לָבָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ. יהוֹה לִי, לא אִירָא, מַה יַּעשֶׁה לִי אָרָם. יהוה לִי בִעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׁנְאָי. טוב לחסות בַּיהוה מִבְּטְחַ בָּאָרַם. טוֹב לַחֲסוֹת בַּיהוה מִבְּטְחַ בִּנְדִיבִים. בָּל־גּוֹיִם סְבָבְוּנִי, בְּשֵׁם יהוֹה בִּי אֲמִילַם. סַבְּונִי גַם סְבָבְונִי, בְשֵׁם יהוה כִּי אֲמִילַם. סַבּונִי כִדְבֹרִים, דּעֲבוּ בְּאֵשׁ קוֹצִים, בְשֶׁם יהוה בִּי אֲמִילֵם. דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עַזְרֵנִי. עָזִי וְזִמְרָת יָה, וַיְהִי לִי לִישׁוּעָה. קוֹל רָנָה וִישׁוּעָה בְּאָהֶלֵי צַדִּיקִים, יִמִין יהוה עשה חֵיל. יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עְשָה חֵיל. לא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר מַעַשִׁי יָה. יַסר יִסְרַנִי יָה, וְלַמֵּוֶת לֹא נְתָנָגִי.

Open for me the gates of triumph, that I may enter to praise the Lord.

This is the gateway of the Lord; the righteous shall enter therein.

PSALM 118:1-20

Each of the following four verses is recited twice

I praise You for having answered me; You have become my deliverance. The stone which the builders rejected has become the cornerstone. This is the doing of the Lord; it is marvelous in our sight. This is the day the Lord has made; let us exult and rejoice in it.

The Reader recites each phrase twice, followed each time by the congregation.

Deliver us, Lord, we implore You. Prosper us, Lord, we implore You. Ana Adonai, hoshiah na. Ana Adonai, hatzlihah na.

Each of the following four verses is recited twice

Blessed in the name of the Lord are all who come; we bless you from the house of the Lord.

The Lord is God who has given us light. Wreathe with myrtle the festive procession 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 the Lord, for He is good; His love endures forever.

PSALM 118:21-29

May all creation praise You, Lord 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 sovereign glory, our King. 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, Lord, King acclaimed with songs of praise.

On Sukkot, in congregations which add Hoshanot here, we continue on page 530.

ם פּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם, אוֹדֶה יָה. זֶה הַשַּׁעֵר לַיהוה, צַדִּיקִים יָבְאוּ בוֹ.

Each of the following four verses is recited twice אוֹדְךְ כִּי עַנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אִבֶּן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. מֵאֵת יהוה הְיְתָה זֹאת, הִיא נִפְּלָאת בְּעֵינִינוּ. זֵה הַיּוֹם עַשַּׁה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

The Reader recites each phrase, which is then repeated by the congregation

אָנָא יהוה הוֹשְׁיעָה נָא. אָנָא יהוה הוֹשְיעָה נָא. אָנָא יהוה הַצְלִיחָה נָא. אָנָא יהוה הַצְלִיחָה נָא.

Each of the following four verses is recited twice

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה. אֵל יהוה וַיָּאֶר לְנוּ, אִסְרוּ־חֵג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבְּחַ. אֵלִי אַתָּה וְאוֹדֶךְ, אֱלֹהֵי אֲרוֹמְמֶךְ. הוֹדוּ לַיהוה בִּי טוֹב, כִּי לְעוֹלָם חַסְרוֹ.

יְהַלְּלְוּךְ יהוה אֱלֹהֵינוּ, כֶּל־מַצֵשֶׂיךְ, וַחֲסִידֶיךְ, צַדִּיקִים עוֹשֵׁי רְצוֹנֶךְ, וְכָל־עַמְךְ בֵּית יִשְׂרָאֵל, בְּרְנָה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעַרְיצוּ, וְיַקְדְישׁוּ וְיֵמְלִיכוּ אֶת־שִׁמְךְ מַלְבֵּנוּ. בּי לְךְ טוֹב לְחוֹרוֹת וּלְשִׁמְךְ נָאֶה לְזַמֵּר, כִּי מֵעוֹלָם עַרְ עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהָלֶּל בַּתִּשְׁבָּחוֹת.

On Sukkot, in congregations which add Hoshanot here, we continue on page 530.

On Rosh Hodesh, on all Festivals [including Hol Ha-mo'ed and Hoshana Rabbah] and on Shabbat Hanukkah, we continue with Kaddish Shalem on page 393.

On Hanukkah [except for Rosh Hodesh Tevet and Shabbat Hanukkah] and on Israel's Independence Day [and Yom Yerushalayim], we continue with Hatzi Kaddish, below.



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

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

May He be praised throughout all time.

Reader:

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

On Shabbat Ḥanukkah, the Torah Service begins on page 395. On the other days of Ḥanukkah [including Rosh Ḥodesh Tevet] and on Israel's Independence Day, the Torah Service begins on page 139. On Yom Yerushalayim, continue with Ashrei, on page 153. On Rosh Ḥodesh, on all Festivals [including Ḥol Ha-mo'ed and Hoshana Rabbah] and on Shabbat Ḥanukkah, we continue with Kaddish Shalem on page 392.

On Ḥanukkah [except for Rosh Ḥodesh Tevet and Shabbat Ḥanukkah] and on Israel's Independence Day [and Yom Yerushalayim], we continue with Hatzi Kaddish, below.

HATZI KADDISH 🚜

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵה, וְיֵמְלִּיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲנָלָא וֹבִוְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

ּיְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלֵם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנֵשֵׂא, וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא לְעֵלֶּא מִן כָּל-בּּרְכָתָא וְשִׁירָתָא, הִּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעַלְמָא, וְיִתְהַדּר וְיִתְעֵלֶּה

> On Shabbat Ḥanukkah, the Torah Service begins on page 394. On the others days of Ḥanukkah {including Rosh Ḥodesh Tevet} and on Israel's Independence Day, the Torah Service begins on page 138. On Yom Yerushalayim, continue with Ashrei, on page 152.

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

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

May He be praised throughout all time.

Reader:

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

May the prayers and pleas of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen.

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

He who brings peace to His universe will bring peace to us and to all the people Israel. And let us say: Amen.

On Shabbat, on Festivals, and on Hoshana Rabbah, we continue with the Torah Service on page 395. On Simhat Torah, we continue on page 549.

On Hol Ha-mo'ed during a weekday and on Rosh Hodesh (except on Shabbat), we continue with the Torah Service on page 139.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא כִּרְעוּתֵהּ, וְיַמְלִיהְ מֵלְכוּתֵה בְּּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֲגָלָא וֹבִוֹמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהֵא שְמֵה רַבָּא מְבָרַך לְעָלֵם וּלְעָלְמֵי עָלְמִיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׁא, וְיִתְהַדַּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּאָרְשָׁא, בְּרִיךְ הוּא לְעֵלָּא (לְעֵלֶּא מִבְּל־-) מִן בָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנָחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, ואמרוּ אמן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוֹתְהוֹן דְּכָל־יִשְׁרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמֵיֵא וִאִמְרוּ אָמֵן.

יָהֵא שְּלָמֶא רַבֶּא מִן שְמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל, ואָמָרוּ אַמֵן.

עושָה שָלוֹם בִּמְרוֹמָיו, הוא יַעַשֶּה שָלוֹם עָלֵינוּ וְעַל כָּל־ יִשְרָאֵל, וְאִמְרוּ אָמֵן,

> On Shabbat, on Festivals, and on Hoshana Rabbah, we continue with the Torah Service on page 394. On Simhat Torah, we continue on page 548.

On Hol Ha-mo'ed during a weekday and on Rosh Hodesh (except on Shabbat), we continue with the Torah Service on page 138.

MUSAF SERVICE



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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-lalmei almaya.

May He be praised throughout all time.

Reader:

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

On Shabbat, we continue on page 431

For Shabbat Alternative Amidah, we continue on page 443

When Shabbat coincides with a Festival, including Hol Ha-mo'ed, we continue on page 457

When Shabbat coincides with Rosh Hodesh, we continue on page 487

On Festivals, including Hol Ha-mo'ed, we continue on page 457

On Rosh Hodesh, we continue on page 487

On Hoshana Rabbah, we continue on page 457

MUSAF SERVICE

HATZI KADDISH

Reader:

יִתְנַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִּי בְרָא כִּרְעוּתֵהּ, וְיַמְלִיהְ מַלְכוּתֵהּ בְּחֵיֵיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּאַנָּלָא וֹבִוֹמֵן לָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהֵא שְׁמֶה רַבָּא מְבָרַך לְעָלֵם וּלְעָלְמֵי עָלְמַיָּא.

Beader:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא לְעֵלֶּא (לְעֵלָּא מִבֶּל־) מִן הַאָמָרוּ אָמֵן.

On Shabbat, we continue on page 430

For Shabbat alternative Amidah, we continue on page 442

When Shabbat coincides with a Festival, including Hol Ha-mo'ed, we continue on page 456

When Shabbat coincides with Rosh Hodesh, we continue on page 486

On Festivals, including Hol Ha-mo'ed, we continue on page 456

On Rosh Hodesh, we continue on page 486

On Hoshana Rabbah, we continue on page 456

When I call upon the Lord, give glory to our God. Open my mouth, O Lord, and my lips will proclaim Your praise.

Praised are You, Lord our God and God of our ancestors, God of Abraham, of Isaac, and 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 King who helps and saves and shields. Praised are You, Lord, Shield of Abraham.

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

From Sh'mini Atzeret to Pesah:

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

Your lovingkindness 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 the Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You, Lord, Master of life and death.

On weekdays, the silent recitation of the Amidah continues with "Holy are You..." on page 493

On Shabbat, the silent recitation of the Amidah continues with "Holy are You..." on page 497

During the Reader's chanting on Shabbat, continue with Kedushah on page 491

בִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְדֶל לֵאלֹהֵינוּ. אַרנַי, שפַתִי תפתח ופי יָגִיד תַהַלְּתַהָּ.

ברוך אַתַה יהוה אַלהֵינוּ ואלהי אַבוֹתִינוּ, אַלהי אַברהַם אַלהי יִצחַק וָאלהִי יַעַקֹב, הַאֶל הַגַּרוֹל הַגָּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְדֵי אָבוֹת וֹמַבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶּלֶךְ עוֹזֵר ומושיע ומגן. ברוך אַתָה יהוה מָגן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלֶם אֲדֹנֶי, מְחַיֵּה מֵתִים אַתָּה רֵב לְהוֹשִׁיעַ.

From Sh'mini Atzeret to Pesah:

משיב הַרוּחַ ומוריד הַגַּשָם.

מְבַלְבֶּל חַיִּים בְּחֱסֶד, מְחַיֵּה מֶתִים בַּרַחַמִים רַבִּים, סומֶך נוֹפָלִים וְרוֹפָא חוֹלִים וּמַתִּיר אַסוּרִים, וּמַקַיֵּם אַמוּנַתוֹ לִישְׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לֶּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יִשׁוּעָה. וְגַאֵמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתַּה יהוה מחוה המתים.

> On weekdays, the silent recitation of the Amidah continues with אתה קדוש on page 492 On Shabbat, the silent recitation of the Amidah continues with אתה קרוש on page 496

> > During the Reader's chanting on Shabbat. continue with Kedushah on page 490

WEEKDAYS

When the Reader chants the Amidah aloud. Kedushah is added. The congregation chants the italicized verses aloud.

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 Adonai tzeva'ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy Adonai tzeva'ot. The whole world is filled with His glory.

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

Yimlokh Adonai l'olam. Elohayikh tziyon l'dor va-dor. Halleluyah. The Lord shall reign through all generations; your God, Zion, 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 King, great and holy. Praised are You, Lord, holy God.

Continue with "New Moon festivals . . ." on page 493

WEEKDAYS

When the Reader chants the Amidah aloud. Kedushah is added. The congregation chants the indented verses aloud.

נַקָּרָשׁ אַת־שַׁמַךְ בַּעוֹלַם, כַּשָּׁם שַׁמַּקְדִישִׁים אוֹתוֹ בִּשְׁמֵי מַרוֹם, בַּבַּתוּב עַל יַד נִבִיאָך, וִקָרַא זֵה אֵל זֶה וְאָמַר:

קרוש קרוש קרוש יהוה צבאות, מְלֹא כַל־הַאַרֵץ כִּבוֹדוֹ לעמתם ברוך יאמרו:

ברוך כבוד יהוה ממקומו.

וברברי קדשה בתוב לאמר:

ימלך יהוה לעולם, אלהיף ציון לדר נדר, הללונה.

לְדוֹר וָדוֹר נַגִּיד גַּרְלֶךְ וּלְגְצַח נְצָחִים קְרָשָׁתְךְ נַקְדִישׁ. וְשִׁבְחַךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בַּרוּךְ אַתַּה יהוה הַאָל הַקְּדוֹשׁ.

Continue with ראשי חרשים on page 492

On weekdays, the silent recitation of the Amidah continues here:

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Lord, holy God.

New Moon festivals have You granted Your people as a time of atonement throughout their generations. On these days our ancestors would approach You with their offerings to attain atonement, reminding You of them all in their merit and gaining victory over the enemy within. Bring everlasting love to the lives of Your people, recalling the covenant with their ancestors.

For alternative text, continue at bottom of page

Bring us with song to Zion Your city, with everlasting joy to Jerusalem Your sanctuary. There are ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and reverence as in days of old and in ancient times. And the special offering for this New Moon festival they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

Alternative text

Bring us with song to Zion Your city, with everlasting joy to Jerusalem Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times.

Continue with "Compassionate King . . ." on page 495

On weekdays, the silent recitation of the Amidah continues here:

אַתָּה קָרוש וְשִּמְךּ קָרושׁ, וּקְרושִׁים בְּכָל־יוֹם יְהַלְּלְוּךְ מֶּלֶה. בָּרוּךְ אַתַּה יהוה הָאֵל הַקָּרושׁ.

ָרָאשֵׁי חֲדָשִׁים לְעַמְּךָ נָתָתָּ, זְמֵן כַּפָּרָה לְכָל־תּוֹלְרוֹתָם. בִּהְיוֹתָם מַקְרִיבִים לְפָּנֶיךְ זִבְחֵי רָצוֹן וּשְׁעִירֵי חַטָּאת לְכַפֵּר בַּעֲדָם, זִכָּרוֹן לְכָלָם יִהְיוּ, וּתְשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. אַהֲבַּת עוֹלָם תָבִיא לָהֶם, וּבְרִית אָבוֹת לַבָּנִים תִּזְכֹּר.

For alternative text, continue at bottom of page

נַהַבִּיאֵנוּ לְצִיּוֹן עִירְךְ בְּּרָנָה, וְלִירוּשֻׁלִים בֵּית מִקְדָּשְׁךְ בְּאָמִוּת עוֹלֶם, שֲׁשָׁם עָשׁוּ אֲבוֹתִינוּ לְפָנֶיךְ אֶת־קַרְבְּנוֹת חוֹבוֹתִיהֶם, וְבְיִרְאָה בִּימֵי עוֹלֶם וּכְשָׁנִים לַּדְמוֹנִיוֹת. וְאֶת־מוּסַף יוֹם רֹאש הַחְרָשׁ הַנָּה עָשׁוּ וְהִקְּרִיבוּ לְפָנֶיךְ בְּאַהַבָּה בְּמִצְנַת רְצוֹנֶךְ, הַחְרָשׁ הַנָּה עָשׁוּ וְהִקְּרִיבוּ לְפָנֶיךְ בְּאַהַבָּח בְּמִצְנַת רְצוֹנֶךְ,

Alternative text

וַהַבִּיאֵנוּ לְצִיּוֹן עִירָךּ בְּרָנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָשְׁךְּ בְּשִּׁמְחַתּ עוֹלָם, וְשָׁם נַעֲבָדְךְ בְּאַהֲבָה וּבְיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת.

Continue with מלך רחמן on page 494

Some congregations omit:

On your New Moon festivals you shall bring a burnt offering to the Lord: 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.

NUMBERS 28:11-15

Compassionate King, accept with compassion the prayer of Your people Israel, wherever they dwell.

During a leap year, add the words in parentheses

Our God and God of our ancestors, 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. Praised are You, Lord who hallows the people Israel and the New Moon festivals.

Continue with "Accept the prayer . . ." on page 501

Some congregations omit:

וּבְרָאשִׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לֵיהוּה, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִּל אֶחָד, בְּבָשִׁים בְּנֵי שָׁנָה שִבְּעָה, הְמִימִם. וּמִנְחָתָם וְנִסְבֵּיהֶם בִּמְדְבָּר, שְׁלשָׁה עֲשְׁרֹנִים לַפָּר, וּשְׁנֵי עֲשְׁרֹנִים לָאֵיִל, וְעִשָּׁרוֹן לַבֶּבֶשׁ, וְיִיְן בִּנְסִבּוֹ, וְשָׁעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים בְּהַלְּכָחָם.

מֶלֶךְ רַחֲמָן, קַבֵּל בְּרַחֲמִים אֶת־תְפִלֵּת עַמְּךְ יִשְׁרָאֵל בְּבָל־ מָקוֹמוֹת מוֹשְׁבוֹתֵיהֶם.

During a leap year, add the words in parentheses

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, חַדֵּשׁ עָלֵינוּ אֶת־הַחְדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, לְשָׁשוֹן וּלְשִׁמְחָה, לִישׁוּעָה וּלְנֶחָמָה, לְפַּרְנָסָה וּלְכַלְּכָּלְהָ, לְחַיִּים וּלְשָׁלוֹם, לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (וּלְכַפָּרַת פָּשַׁע). כִּי בְעַמְּךּ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל־הָאָמוֹת, וְחֻקִּי רָאשֵׁי חֶדָשִׁים לָהֶם לָבֶעְתָּ. בָּרוּךְ אַתָּה יהוה, מְלַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים.

Continue with רצה, on page 500

On Shabbat, the silent recitation of the Amidah continues here:

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Lord, holy God.

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, distinguishing us by making our lives holy with Your mitzvot and by drawing us near to Your service, our King, so that we became known by Your great and holy name. Lord 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.

For alternative text, continue at bottom of page

May it be Your will, Lord our God and God of our ancestors who restores His 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 there may we worship You with love and with reverence as in days of old and in ancient times. And the special offerings for Shabbat and for New Moon festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

Alternative text

May it be Your will, Lord our God and God of our ancestors who restores His children to their land, to lead us in joy to our land and to settle us people within our borders. No more shall violence be heard in our land; no more shall devastation be found within its borders. There may we worship You with love and reverence as in days of old and in ancient times.

Continue with "Compassionate King . . ." on page 499 $\,$

On Shabbat, the silent recitation of the Amidah continues here:

אַתָּה קָדוֹשׁ וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךְ מֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם, כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי. אָהַבְּתָּ אוֹתֵנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתֵּנוּ מִבְּלֹּהַלְּתָּרִּ וְשִׁמְךָ הַנְּעוֹנוֹת, וְהַקָּרוֹשׁ עָלֵינוּ קָרֶאתָ. וַתִּתֶּן לֶנוּ יהוה אֱלֹהֵינוּ, בְּאַהֲכָה, שַּבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֲדָשִׁים לְכַפָּרָה. וּלְפִי שֶׁחָטֶאנוּ שַבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חָדְשִׁים לְכַפָּרָה. וּלְפִי שֶׁחָטֶאנוּ וְגָּלָה יְקָרֵנוּ, וְנָטַל בָּבוֹד מִבֵּית חַיֵּינוּ.

For alternative text, continue at bottom of page

יְהִי רָצוֹן מִלְּפָגֶיךּ, יהוה אֶלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ, הַמֵּשִׁיבּ בָּנִים לִגְבוּלָם, שֶׁתַּעֵלֵנוּ בְשִׁמְחָה לְאַרְצֵנוּ וְתִּטְעֵנוּ בִּגְבוּלֵנוּ, שֻׁשֶׁם עָשׁוּ אֲבוֹתִינוּ לְפָנֵיךּ אֶת־קָרְבְּנוֹת חוֹבוֹתִיהֶם, הְמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם, וְשֶׁם נַעַבְּדְךְ בְּאַהֲבָה וּכְיִרְאָה וְאֶת־מוּסַף יוֹם רֹאש הַחְדֶשׁ הַזֶּה עָשׁוּ וְהִקְּרְיבוּ לְפָנֶיךְּ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךְ, כַּבָּתוּב בְּתוֹרָתֶךְ, עַל יְדִי משָׁה עַבְּדֶּךְ מִפִּי כִבוֹדֵךְ בָּאַמוּר.

Alternative text

יְהִי רָצוֹן מִלְּפָנֶיְךְ, יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, הַמֵּשִׁיב בְּנִים לִגְבוּלֶם, שֶׁתַּעֲלֵנוּ בְשִׁמְחָה לְאַרְצֵנוּ וְתִשָּעֵנוּ בִּגְבוּלֵנוּ, וְלֹא יִשְּׁמֵע עוֹד חָמֶס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ. וְשָׁם נַאֲבֶּדְךְ בְּאַהְבָה וּבִיִרְאָה כִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת.

Continue with מלך רחמן, on page 498

Some congregations omit:

Some congregations omit: 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.

NUMBERS 28:9-10

On your New Moon festivals you shall bring a burnt offering to the Lord: 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.

NUMBERS 28:11-15

Compassionate King, accept with compassion the prayer of Your people Israel, wherever they dwell.

Those who celebrate Shabbat rejoice in Your kingship, hallowing the seventh day, calling it 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, accept our Shabbat offering of 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 the nations to observe the precepts of the New Moon festival, proclaiming Your holy Shabbat to them. Praised are You, Lord who hallows Shabbat, the people Israel and the New Moon festivals.

וּבְיוֹם הַשַּבָּת, שְנִי בְבָשִים בְּנֵי שָׁנָה תִמִימִים, וּשְׁנֵי עֵשְׁרֹנִים סְלֶת מְנְחָה בְּלוּלָה בַשֵּמוֹ וְנִסְבוֹ. עלֵת שֲבַת בַשַבַּתוֹ על עלַת הַתַּמִיה ונסבה.

ובראשי חדשיכם תקריבו עלה ליהוה, פרים בני כקר שנים ואיל אַחָר, כַּבָשִׁים בָּנִי שַנָה שבעה, תִמִימִם. ומנְחַתַם וְנָסְבָּיהֶם בּמַרְבַּר, שלשה עשרנים לַפַּר, ושני עשרנים לַאַיָּל, ועשרון לַכַּבש, ויַין בנסבו, ושעיר לבפר, ושני תמידים בהלבתם.

מלך רחמו, קבל ברחמים את־תפלת עמר ישראל בכל מקומות מושבותיהם.

ישמחו במלכותה שומרי שבת וקוראי ענג. עם מקדשי שביעי, כָּלָם יִשְבִּעוּ וִיִתעַנְגוּ מִטוּבֵךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וָקְדַשְׁתוֹ, חֶמְדָת יַמִים אוֹתוֹ קַרָאתַ, זַבֶּר לְמַעֲשֶה בָרְאשִׁיתׁ.

During a leap year add the words in parentheses

אַלֹהֵינוּ וַאלהֵי אַבוֹתֵינוּ, רְצָה בִמְנוּחָתֵנוּ, וְחַרֵּשׁ עָלֵינוּ בִּיוֹם הַשַּבָּת הַזֶּה אֶת־הַחְרֵשׁ הַזֵּה לְטוֹבָה וְלְבָרַכַה, לְשֵשוֹן וּלְשִׂמְחָה, לִישׁוּעָה וּלְנֶחָמָה, לְפַרְנָסָה וּלְכַלְבָּלָה, לְחַיִּים וּלְשָׁלוֹם, לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (וּלְבַפָּרַת בֶּשַׁע). כִּי רְעַמְּךְ יִשְּׂרָאֵל בָּדַוְרְתָּ מִכָּל־דָאָמוֹת, וְשַׁבַּת קַּךְשְׁךְּ הוֹדֵעְתָּ, וְחָפֵּי רָאשֵׁי חֲדָשִׁים לֶהֶם לָבֶעְתָּ. בָּרוּךְ אַתָּה יהוה, מקרש השבת וישראל וראשי חדשים.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of the people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You, Lord who restores His Presence to Zion.

When the Reader chants the Amidah, the congregation reads this passage silently, while the Reader continues with the next passage

We proclaim that You are the Lord our God and God of our ancestors, Creator of all who created us, God of all flesh. 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.

We proclaim that You are the Lord 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 morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasing mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in our time.

In the days of Mattathias son of Yohanan, the Hasmonean kohen gadol, 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 wrought great victories and miraculous deliverance for Your people Israel to this day, revealing Your glory and Your holiness to all the world. 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 reciting praises to You.

רצה יהוה אֱלֹהֵינוּ בְּעַמְּךְ יִשְׁרָאֵל וּבְתְפִּלֶּתָם, וְהָשֵׁב אֶת־ הָעַבוֹדָה לִדְבִיר בִּיתֶךּ, וֹתְפּלֶּתָם בִּאַהֲבָה תִקַבֵּל בְּרַצוֹן, וֹתְהִיּ לְרָצוֹן הָמִיד עַבוֹדַת יִשְׁרָאֵל עַמֶּךָ. וְתֶחֶזֶינָה עֵינֵינוּ בְּשוּבְךְּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

> When the Reader chants the Amidah, the congregation recites this passage silently while the Reader continues with the next passage

מוֹדִים אֲנַחְנוּ לָךְ שָאַתָּה הוא יהוה אֱלֹקִינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי בָל־בָּשֶׁר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךְּ הַנָּרוֹל וָהַקָּרוֹשׁ עַל שֶׁהֶחֶיִיתָנוֹ וְקִיַּמְתַנוֹ. בֵּן תִּחַיֵנוֹ וּתְקִיִּמְנוֹ וְתָאֵטוֹף ָּגֶּלִיוֹתֵינוּ לְחַצְרוֹת בֶּרְשֶׁךְ לִשְׁמוֹר חָקֵיךְ וְלַצְשוֹת רְצוֹנֶךְ וּלְעֶבְרְךְּ בְּלֵבָב שָׁלֵם, עַל שָׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ ּלְעוֹלֶם וַעֶּד, צוּר חַיֵּינוּ מָגֵן יִשְעֵנוּ אַתָּה הוּא לְרוֹר נָרוֹר נוֹדֶה לְּךְ וּנְסַפֵּר תְּהַלֶּתֶךְ, עַל חַיֵּינוּ הַמְּסוֹרִים בְּיָדֶךְ וְעַל נִשְמוֹתִינוּ הַפְּקוּרוֹת לָךְ וְעַל נִסֶּיךְ שֶבְּכָל־יוֹם עִמָּנוּ וְעַל נָפְלָאוֹתֶיךְ וְטוֹבוֹתֶיךְ שֶׁבְּכָּל־עֵת, עֶרֶב וָבְּטֶר וְצְהָרָיִם. הַטּוֹב בִּי לֹא בֶלְוּ רַחֲמֶיךּ, וְהַמְרַחֵם כִּי לֹא תַמוּ חֲסָדֵיךּ, מֵעוֹלֶם קנינו לה.

On Hanukkah:

עַל הַנִּסִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבורוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמֶּלְחָמוֹת שֵעֶשִיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְמֵן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּהֵן נָדוֹל, חַשְׁמוֹנֵי וּבָנָיו, כְּשֶׁעְמְדָה מַלְכוּת יָנָן הָרְשָׁעָה עַל עַמְּךְ יִשְּׁרָאֵל לְהַשְּׁכִּיחָם תּוֹרָתֶךְ וּלְהַעַבִּירָם מֶחֻקֵּי רְצוֹנֶנְר, וְאַתָּה בְּרַחֲמֵיךּ הָרַבִּים עָמֵרְתָּ לָהֶם בְּעֵת צָּרָתָם, ַרְבָתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקֵמְתָּ אֶת־נִקְמֶתָם, מָסַרְתָּ גְּבּוֹרִים בְיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְחוֹרִים, וּרְשָׁעִים בְּיַר צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךְ. וֹלְךְ עָשִיתָ שֵׁם גַּרוֹל וְקָדוֹשׁ בְּעוֹלֶמֶךְ, וּלְעַמְּךְ יִשְּׂרָאֵל עָשִׂיתָ תְשׁוּעָה גְּדוֹלָה וּפְּרְקּוֹ בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בֶּאוּ בָנֵיךְ לְדְבִיר בֵּיתֶךְ וּפִנוּ אֶת־הֵיכֶלֶךְ. וְטִהֲרוּ אֶת־מִקְדָּשֶׁךְּ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קַּדְשֶׁךְ, וְקִבְּעוּ שְמוֹנֵת יְמֵי חַנָּבָּה אֵלוּ לְהוֹרוֹת וּלְהַלֵּל לְשִמְךְ הַנָּדוֹל.

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

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent Lord to whom all praise is due.

Reader, during repetition of Amidah:

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.

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

Congregation: Ken y'hi ratzon.

Ken y'hi ratzon.

Ken v'hi ratzon

Grant peace to the world, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Father, one and all, with Your light; for by that light did You teach us Torah and life, love and tenderness, justice, mercy, 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, Lord who blesses His people Israel with peace.

The Reader's chanting of the Amidah ends here. We continue on page 507.

At the conclusion of the Amidah, personal prayers may be added

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so because of Your compassion, Your power, Your holi-

ָּוְעֵל בָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מֵלְבֵּנוּ תָּמִיד לְעוֹלֶם וָעֶד. וְכֹל הַחַיִּים יוֹדְוּךְ מֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בָּאֱמֶת, הָאֵל ישועתנו ועורתנו סלה. ברוך אתה יהוה הטוב שמך ולך נאה להודות.

Reader, during repetition of Amidah:

אַלהַינוּ נאלהֵי אַבוֹתֵינוּ, בָּרְבֵנוּ בַּבְּרָכָה הַמְשְׁלֶּשֶת, בַּתוֹרָה הַכְּתוּבָה עַל יְדֵי משֶה עַבְדֶּךְ, הָאֲמוּרָה מִפִּי אַהַרֹן וּבָנֵיו, כֹּהַנִּים, עם קדושה, כאמור:

Congregation:

בו יהי רצוו. יַבַרַכָּך יהוה וִישִׁמְרַךְ. יָאֵר יהוה פָּנָיו אֵלֶיך וִיחָנֶּךְ. יִשֵּא יהוה פָּנָיו אֵלֵיךְ וְיָשֵׁם לְךְ שָׁלוֹם. בן יהי רצון. בו יהי רצון.

שִּׁים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָבָה, חֵן וָחֶסֶד וְרַחַמִּים עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל עַמֶּךְ. בָּרְבֵנוּ אָבִינוּ כָּלְנוּ כְּאֶחָר בְּאוֹר פָּגֶיךְ, בִּי בָאוֹר פָּנֵיךְ נָתַתָּ לֶנוּ, יהוה אֱלֹחֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֵיוּ ָלְבֶרֵךְ אֶת־עַמְךְ יִשְׁרָאֵל בְּכַל־עֵת וּבְכָל־שָׁעָה בִּשִׁלוֹמֵךְ. בַרוּך אַתַּה יהוה הַמִּבַרָך אֶת־עַמוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

> The Reader's chanting of the Amidah ends here. We continue on page 506.

> At the conclusion of the Amidah, personal prayers may be added

אלהי, נצור לשוני מרע ושפתי מדבר מרמה, ולמקללי נפשי תרום, וְנַפְשִׁי כֶּעֶפָּר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרְתֶּךְ וּבְמִצְוֹתֵיךְ תִּרְדּוֹףְ נַפְשִׁי. וְכַל־הַחוֹשִׁבִים עַלַי רַעָה, מְהֵרַה

ness, 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. He who brings peace to His universe will bring peace to us and to all the people Israel, Amen.

An alternative:

May it be Your will, Lord our God and God of our ancestors, to renew our lives in this new month. Grant us long life, a peaceful life with goodness and blessing, sustenance and physical vitality, a life informed by purity and piety, a life free from shame and reproach, a life of abundance and honor, a life embracing piety and love of Torah, a life in which our heart's desires for goodness will be fulfilled. May the words of my mouth and the meditations of my heart be acceptable to You, O Lord, my Rock and Redeemer.

הַפֶּר עַצַתַם וָקַלָּקַל מַחֲשַׁבָּתָם. עַשָּה לְמַעַן שְמֶךְ, עַשֵּה לְמַעַן יָמינֶך, עֲשַׂה לְמַעַן קְרָשָּׁתֶך, עֲשֵׂה לְמַעַן תּוֹרָתֶךּ, לְמַעַן יַחָלְצוּן יְדִידֶיַךְ, הוֹשְׁיעָה יְמִינְךְּ וַעַנְנִי. יִהְיוּ לְרַצוֹן אִמְרֵי־פִּי וְהֵגִיוֹן לְבִּי לְפָנֶיְךְ, יהוה צוּרִי וְגוֹאֲלִי. עשָה שָׁלוֹם בִּמְרוֹמָיוּ, הוא יַעשה שַלוֹם עַלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative:

יָהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁתְּחַדִּשׁ עָלֵינוּ אֶת־הַחְרֶשׁ הַזֶּה לְטוֹבָה וְלְבְרָכָה. וְתִּהֶן לֶנוּ חַיִּים אַרָּבִּים, חַיִּים שֶׁל שֶׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָבָה, חַיִּים שֵׁל פַּרְנַסָה, חַיִּים שֵׁל חִלוּץ עֻצָמוֹת, חַיִּים שֶׁיֵשׁ בָּהֶם יָרַאַת שַׁמַיִם וְיָרָאַת חֶטָא, חַיִּים שַאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה, חיים של עשר וכבוד, חיים שתהא בנו אַהַבַת תורה וְיִרְאַת שָׁמַיִם, חַיִּים שֶׁיִּמֶּלְאוּ מִשְׁאֲלוֹת לִבְּנוּ לְטוֹבָה. יִהְיוּ לְרָצוֹן אָמְרֵי־פִי וְהֶגְיוֹן לְבִּי לְפָנֶיךְ, יהוה צוֹרִי וְגוֹאֲלִי.

KADDISH SHALEM

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to 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 He be praised throughout all time.

Reader:

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

May the prayers and pleas of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen.

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

He who brings peace to His universe will bring peace to us and to all the people Israel. And let us say: Amen.

On Rosh Hodesh, weekdays, we continue with Aleinu on page 161

Reader:

יִתְצַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֶלְמָא דִּי בְרָא כִּרְעוּתֵהּ, וְיַמְלִיךְ מֵלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעַנָּלָא וּבִוֹמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהָא שְׁמָה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא, וְיִתְּטַּר וְיִתְעַעֶּה יְיִתְעַעָּה וְיִתְעַעָּה וְיִתְעַעָּה וְיִתְעַעָּה וְיִתְעַעָּה וְיִתְנַשֵּׁא, וְיִתְּטַּר וְיִתְעַעָּה בְּעִלְמָא, בְּיִרְם וְיִתְנַשֵּׁא, וְיִתְּטַּר וְיִתְעַעָּה בְּעָלְמָא, בְּיִרְם וְיִתְנַשֵּׁא, וְיִתְּטַּר, מִנְּה בְּעִלְמָא, וֹיִתְבַּיָּא, וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנֶחֲמָתָא רַיְּתְּעַעָּא, וְיִתְּטַּבְּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא, וְיִתְּטַּלָּא, בְּעִלְמָא, וֹיִתְבָּרָה אמוֹ.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּבָל־יִשְׂרָאֵל קָּדֶם אֲבוּהוֹן דִּי בשַׁמַיַּא וָאִמִרוּ אַמֵּן.

יָהֵא שְלָמֶא רַבֶּא מן שְמֵיֵא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל ואמרוּ אַמֵן.

עוֹשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעַשֶּׁה שָׁלוֹם עַלֵינוּ וְעַל כָּל־ ישראַל, ואִמְרוּ אַמֵּן.

On Rosh Hodesh, weekdays, we continue with Aleinu on page 160

Prayer in Place of Mourner's Kaddish

When a Minyan Cannot Gather (to be used in exigent circumstances only)

רְבּוֹנוֹ שֶׁל עוֹלֶם, אֱלוֹהֵי הָרוּחוֹת לְכָל־בָּשֶּׂר אַbbono shel olam,

elohei ha-ruhot l'khol basar —

Master of the world, God of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honor my beloved:

father/mother/son/daughter/ husband/wife/partner/brother/sister/_____ [the name and relation of the person may be inserted]

by reciting the Mourner's Kaddish in the company of a *minyan*. Though circumstances prevent me from doing so, may my yearning and prayers find favor in Your eyes, and be accepted and received before You as if I had prayed that Kaddish.

May you grant hope and healing to all who suffer, and may we soon be able to once again safely gather in holiness and joy.

May Your name, Adonai, be elevated and sanctified everywhere on earth and may peace reign everywhere.

עשה שָלוֹם בִּמְרוֹמָיו הוּא יַצְשָּה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְּׂרָאֵל [וְעַל כָּל־ יוֹשָׁבֵי תֵבָל], וָאִמְרוּ אָמֵן.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

This prayer is adapted from Siddur Lev Shalem by Rabbi Jan Uhrbach

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