# סדור שים שלום

לחול

Siddur Sim Shalom FOR WEEKDAYS



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

#### ACKNOWLEDGMENTS

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This edition of Siddur Sim Shalom for Weekdays is based on and adapted from the standard edition of Siddur Sim Shalom, published in 1985, edited by Rabbi Jules Harlow.

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Library of Congress Control Number: 2002096756 ISBN 0-916219-14-3

Eighth Printing: April 2014

Manufactured in the United States of America



The participation of

The United Synagogue of Conservative Judaism

in the publication of this prayerbook

was made possible

by a gift of Robert D. Rapaport

in memory of his father

IRVING S. RAPAPORT

יצחק שמואל בן מאיר שמעון ופרומע, ז"ל

# מִנְחַה לְחוֹל

# Afternoon Service for Weekdays



## מנחה לחול

On Tishah B'Av, tallit and tefillin are worn at Minḥah and the psalm of the day is recited here, pages 85-90.

## אשרי 🗏

תהלים פ״ד:ה׳, קמ״ד:ט״ו אַשְׁרֵי יוֹשְבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךּ שֶּלָה. אַשְׁרֵי הָעָם שֶׁבְּּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

> תהלים קמ״ה, קט״ו:י״ח תִּהַלַּה לְדַוְד.

אַרוֹמְמְךּ אֱלוֹהֵי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךּ לְעוֹלֶם וַעֶד. בְּכָל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלֶם וַעֶד.

> נָּדוֹל יהוה וּמְהֻפָּל מְאֹד, וְלִגְדֻפָּתוֹ אֵין חֵקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

ַהָדֵר כְּבוֹד הוֹדֶךְּ, וְדִבְרֵי נִפְלְאֹתֶיךְּ אָשְׂיחָה. וָּעֶזוּז נוֹרְאֹתֶיךְ יֹאמֵרוּ, וּגְדֻלָּתְךְ אֲסַפְּרֶנָּה.

ַזֵבֶר רַב־טוּבְךּ יַבִּיעוּ, וְצִדְקָתְךּ יְרַנֵּנוּ

חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חֲסֶד.

טוֹב יהוה לַכּּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו. זוֹדְוּךְ יהוה כָּל־מַעֲשֶׂיךּ, וַחֲסִידֶיךְ יְבָרְכְוּכָה.

בְּבוֹד מַלְכוּתְךּ יֹאמֵרוּ, וּגְבוּרָתְךּ יְדַבֵּרוּ. לְהוֹדְיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדֵר מַלְכוּתוֹ.

מַלְכוּתְרָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דוֹר וָדֹר. סוֹמֵךְ יהוה לְכַל-הַנִּפְלִים, וְזוֹקֵף לְכַל-הַכְּפוּפִים.

### MINHAH FOR WEEKDAYS



PSALM 84:5; 144:15

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

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

PSALM 145; 115:18 A Psalm of David.

I glorify You, my God, my Sovereign;

I praise You throughout all time.

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

recounting Your glorious sovereignty, telling tales of Your might.

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

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

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

צֵינֵי־כֹל אֵלֶיךּ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ. פּוֹתֵחַ אֶת־יָדֶךּ, וּמַשְׂבִּיעַ לְכַל־חֵי רָצוֹן.

צַּדִּיק יהוה בְּכֶל־דְּרָכִיוּ, וְחָסִיד בְּכֶל־מַעֲשָׂיוּ. קָרוֹב יהוה לְכָל־קֹרְאָיוּ, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בָאֲמֶת. רְצוֹן יְרַאָיו יַעֲשָׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יהוה אֶת־כֶּל־אֹהֲבָיוֹ, וְאֵת כְּל־הָרְשָׁעִים יַשְׁמִיד.

תְּהַלֵּת יהוה יְדַבֶּר־פִּי,
 וִיבָרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלֶם וָעֶד.
 וַאַבַרונוּ נָבַרַךְ יַהּ, מֵעַתָּה וְעֵד עוֹלֶם, הַלְלוּיַה.

## חצי קרישׁ 🖔

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מֵלְכוּתִהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגַלָא וּבִוִמֵן קָרִיב, וָאִמְרוּ אַמֵן.

Congregation and Reader:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא לִעֵלֶּא מִן כַּל-בִּרְכָתָא וְשִׁירָתָא\*

> \*Between ראש השנה and יים כפור לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁיְרָתָא לַעָלָּא לְעֵלָּא מִבָּל־בּרְכָתָא וְשִׁיְרָתָא

ּתָשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Continue with the עמידה on page 122a or 122b (with אמהות,), through page 130.

On a public fast (including תשעה באב), the הורה is read.

Continue on page 65.

Siddur Sim Shalom for Weekdays

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

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

## **#ATZI KADDISH**

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

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

Continue with the Amidah on page 122a or 122b (with Matriarchs), through page 130.

On a public fast (including Tishah B'Av), the Torah is read. Continue on page 65. Shalom for Weekdays

## עמירה – מנחה לחול

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גְּדֶל לֵאלֹהֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד הְהַלְּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲלָב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

> Between ראש השנה and ייום כפּור: זְבָרֵנוּ לְחַיִּים, מֱלֶךְ חָפֵץ בַּחַיִּים,

וֹכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךְ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשְׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ לִישׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְיִם יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 123.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלָה. \*\*בָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

> \*\*Between יום כפור and ראש השנה: בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

## 🎉 AMIDAH FOR WEEKDAY MINḤAH

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

\*From Sh'mini Atzeret until Pesah:

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 123.

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

\*\*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, holy Sovereign.

## עמידה — מנחה לחול (כולל אמהות) עמידה

פִּי שֵׁם יהוה אֶקְרָא, הָבוּ גְׁדֶל לֵאלֹחֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתַּח וּפִּי יַגִּיד תִּהַלֶּתֶךְ.

בָּרוּךְּ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְּרָהָם אֱלֹהֵי יִצְקֹב, אֱלֹהֵי שָׁרָה אֱלֹהִי רִבְקָה אֱלֹהֵי יִצְקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רְבְּקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֻלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אֵל עֶלְיוֹן, גוֹמֵל חְסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהָב.

Between ראש השנה and יום כפור:

זַבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים,

ּוְכַּתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ַמֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן.

בָּרוּךְ אַתָּה יהוה מָגן אַבְרָהָם וּפֹקֵד שָׁרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶטֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מִמִית וּמְי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְי וּמְדָּמִים יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וָנֶאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בָּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 123.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלָה. \*\*בַּרוּך אַתַּה יהוה הַאֵל הַקַּרוֹשׁ.

\*\*Between ראש השנה and יום כפור:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

## 😕 AMIDAH FOR WEEKDAY MINḤAH

(with Matriarchs)

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

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

Between Rosh Hashanah and Yom Kippur:

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

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

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

\*From Sh'mini Atzeret until Pesah:

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

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

Between Rosh Hashanah and Yom Kippur:

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

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 123.

Holy are You and holy is Your name.

Holy are those who praise You each day.

\*\*Praised are You Adonai, holy God.

\*\*Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

## קרושה 🗏

When the עמידה is chanted aloud, קרושה is added.

יְקַדֵּשׁ אֶת־שִּׁמְךּ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֵה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹרוֹ.

לְעֻמָּתָם בָּרוּך יאמֵרוּ:

בַּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קַדְשְׁךְ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךְ, וּלְגֵצַח נְצָחִים קְדֻשָּׁתְךְ נַקְדִּישׁ. וְשִׁבְחֲךָ אֶלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלֶם וָעֶד, כִּי אֵל מֶלֶךְ גַּדוֹל וְקָדוֹשׁ אָתָּה. \*בָּרוּךְ אַתָּה יהוֹה הָאֵל הַקָּדוֹשׁ.

> \*Between יום כפור and ראש השנה: בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּרוֹשׁ.

## **KEDUSHAH**

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

\*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, holy Sovereign. אַתָּה חוֹגֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֶנוֹשׁ בִּינָה. חָגֵּנוּ מֵאִתְּךְּ דֵּעָה בִּינָה וְהַשְּׁבֵּל. בַּרוּך אַתַּה יהוה חוֹגֵן הַדֵּעַת.

ּהֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךּ, וְקַרְבֵנוּ מַלְבֵנוּ לַאֲבוֹדְתֶךּ, וְהַחֲזִיבֵנוּ בִּּתְשׁוּבָה שְׁלֵמָה לְפָּנֶיךָ. בָּרוּך אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה.

> It is customary to strike the heart twice in contrition as we acknowledge our sins.

**סְלַח לֶנוּ** אָבְינוּ כִּי חָטָאנוּ, מְחַל לֵנוּ מַלְבֵּנוּ כִּי פָּשְׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יהוה חַנּוּן הַמַּרְבָּה לִסְלְחַ.

רָאָה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךּ, בִּי גּוֹאֵל חָזָק אֶתָּה. בָּרוּך אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל.\*

**רְפָּאֵנוּ** יהוה, וְגַרָפֵּא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלֶּתֵנוּ אֲתָּה, וְהַצֵּלֵה רְפוּאָה שְׁלֵמָה לְכֵל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וִיהִי רָצוֹן מִלְּפָנֵיךְּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהַרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמֵיִם, רְפוּאַת הַנֵּפֶשׁ וּרְפוּאַת הַגוּף, לְ\_\_\_\_\_ בֶּן/בַּת בְּיַהָהָם, וְחַזֵּק אֶת יִדֵי הָעוֹסְקִים בְּצַרְכֵיהֵם,

פִּי אֵל מֶלֶךְ רוֹפֵא נֶאֶמֶן וְרַחֲמָן אֲתָּה. בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

\*On a public fast (including תשעה, the Reader adds:

עֲגֵנוּ יהוה, עֲגֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְּרוֹלֶה אֲנֵחְנוּ. אַל תַּפְּנוּ יְאֵל תַּסְתֵּר פָּגֵיךּ מִפֶּנוּ, וְאֵל תִּקעַלֵּם מִהְּחָנְּתֵנוּ. תֵּפֶן אֶל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פָּגֵיךּ מִפֶּנוּ, וְאֵל תִּקעַלֵּם מִהְּחָבָּתֵנוּ. טֵֶרֶם נִקְרָא אֵלֶיךּ עֲגֵנוּ, כַּדָּבָר שֶׁנָּאֲמַר: ״וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אָעֶנָה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע״. כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ אַתָּה יהוה הָעוֹנֶה בְּעת צָרָה, צַּרָה.

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

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

It is customary to strike the heart twice in contrition as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.\*

Heal us, Adonai, 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 one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to \_\_\_\_\_\_, along with all others who are stricken, and strengthen those who tend to them.

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

\*On a public fast (including Tishah B'Av), the Reader adds:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.

## **בָּרֵךְ עָלֵינוּ** יהוה אֶלֹהֵינוּ אֶת הַשָּׁנָה הַוֹּאת וְאֶת־כְּל־מִינֵי תְבוּאָתָהּ לְטוּבָה

From December 5th to not (December 6th in a Hebrew year divisible by four):

וְתֵן טַל וּמָטָר לִבְרָכָה

וֹתֵן בְּרָכָה

עַל פְּנֵי הָאַדָמָה, וְשַׂבְּעֵנוּ מִטוּבָה, וּבָרֵך שְׁנָתֵנוּ כַּשָּׁנִים הַטוֹבוֹת. בָּרוּך אַתָּה יהוה מְבָרֵך הַשָּׁנִים.

ּתְּקַע בְּשׁוֹפָּר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֶיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאֶרֶץ. בָּרוּך אַתָּה יהוה מְקַבֵּץ נְדְחֵי עַמּוֹ יִשְׂרָאֵל.

**הָשִּׁיבָה** שׁוֹפְּטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַהְּחִלֶּה, וְהָסֵר מִמֶּנוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךְ בְּחֶטֶר וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. \*בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹחֵב צְדָקָה וּמִשְׁפָּט.

> \*Between ראש השנה and יום כפור נפרוּך אַתַּה יהוה הַמֵּלֶךְ הַמִּשְׁפַּט.

וְלַ**מַּלְשִׁינִים** אַל תְּהִי תִקְנָה, וְכָל הָרְשְׁעָה כְּבֶגַע תֹּאבֵד, וְכָל אוֹיְבֶיךּ מְהַרָה יִפָּבְתוּ, וְהַזִּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שֹבֵר איִבִים וּמַכְנֵיעַ זִדִים.

על הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךְ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרִי הַצֶּדֶק וְעָלֵינוּ, יֶהֶמוּ נָא רַחֲמֶיךְ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכַל הַבּּוֹטְחִים רַחֲמֶיךְ יהוה אֱלֹהֵינוּ, וְשִׁים חֶלְקֵנוּ עִמֶּהֶם, וּלְעוֹלֶם לֹא נֵבוֹשׁ בְּשִׁמְךְ בָּאֶמֶת, וְשִׁים חֶלְקֵנוּ עִמֶּהֶם, וּלְעוֹלֶם לֹא נֵבוֹשׁ בִּיּשְׁקְוּ בִּרוּךְ אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

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

From Pesaḥ to December 4th (December 5th in a Hebrew year divisible by four):

Grant blessing

From December 5th to Pesaḥ (December 6th in a Hebrew year divisible by four):

Grant dew and rain for blessing

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

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

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. \*Praised are You Adonai, Sovereign who loves justice with compassion.

\*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil 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 Adonai, who humbles the arrogant.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

ּוְלִירוּשָׁלֵיִם עִירְךּ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָה כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָה בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִפֵּא דָוִד מְהַרָה לְתוֹכָה תָּכִין. \*בָּרוּך אַתָּה יהוֹה בּוֹנֵה יְרוּשָׁלֵיִם.

\*On תשעה באב:

נחם, יהוה אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּזֹן וְאֶת־אֲבֵלֵי יְרוּשָׁלֵיִם, וְאֶת־הָעִיר שֶׁחֲרֵבָה הָיְתָה, וַאֲבֵלָה מִבְּלִי בְנֵיהָ, עַל עַבְּּלְּי הִיּיְרָאֵל שֶׁהוּטַל לֶחֶרֶב, וְעַל בְּנֶיהָ אֲשֶׁר מָסְרוּ וַבְּשָׁם עָלֶיהָ. צִיּזֹן בְּמַר תִּבְּבָּה, וִירוּשָׁלֵיִם תִּמֵן קוֹלָה: לִבִּי לִבִּי עַל חַלְלֵיהֶם, מֵעֵי מֵעִי עַל חַלְלֵיהֶם. רַחֵם יהוה אֱלֹהֵינוּ, בְּרַחֲמֶיךְ הָרַבִּים, עָלֵיהָ, יְהִיּעְלַיִם תִּמְּלְבְּנִית מֵחֻרְבָּנָה וְהַמְיֻשֶּׁבֶת מִשׁוֹמְמוּתָה. יְהִי רָצוֹן מְלְיִם עִירְךְ הַנְּבְּנֵית מֵחֻרְבָּנָה וְהַמְיֻשֶּׁבֶת מִשׁוֹמְמוּתָה. יְהִי רָצוֹן מִלְּבְנִית מְחִרְבָּנָה וְהַמְיֻשֶּׁבֶר מְשׁוֹמְמוּתָה. יְהִי רָצוֹן וְיְשִׁישׁוּ אִתְּה בְּל־אוֹהְבֶּיִי יְהוּדְה בְּלִיה עָלֶיהָ, נְּשְׁמְעוּ בְּלָרוֹ יְהוּדְה הַנְּלְבִים קוֹל שְׁשוֹן וְקוֹל שִׁמְחָה, קוֹל חָתָן וְקוֹל בַּלְּה וְנִשְׁלְיִם לְּלְבָבוֹר אֶלְיִה, בְּאָמוּר: וַאֲנִי אֶהְיֶה בְּלֹה בְּלָה, בְּלִה, הְוֹשְלְים לְעִירְךְ אֲשָׁר פָּלְה, וְלְּבָבוֹר אֶהְיֶה בְתוֹכָה. בְּרוֹּךְ אַשָּׁי סְבִיב וּלְּכָבוֹר אֶהְיֶה בְתוֹכָה. בְּתוֹכָה. בְּרוֹּבְ אַתְיִם בְּיוֹן וּבּוֹבה יְרוּשְׁלְיִם. יְהוֹה מְנֵם צִיּלוֹן וּבּוֹבה יְרוּשְׁלְיִםם.

אָת־אָמַח דָּוִד עַבְדְּךְּ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךּ, כִּי לִישׁוּעָתְךְ קִוּיְנוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יהוה מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שָׁמֵע קּוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־הְפִּלְּתֵנוּ, כִּי אֵל שׁוֹמֵעַ הְפִּלּוֹת וְתַחֲנוּנִים אֶתָה, וּמִלְפָנֶיךּ מַלְבֵּנוּ רֵיקָם אַל הְּשִׁיבֵנוּ, וְמִלְּפָנֶיךּ

<sup>&</sup>quot;בחם" (naḥem/grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. The prayer of comfort for Tishah B'Av, the date associated with the destruction of both Temples, is found above. On the next page, we have added a second prayer on that model, to be said on Yom Ha-shoah, as a response to the Holocaust.

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

#### \*On Tishah B'Av:

Comfort, Adonai our God, the mourners of Zion and those who grieve for Jerusalem, the city which once was so desolate - in mourning, like a woman bereft of her children. For Your people Israel, smitten by the sword, and for her children who gave their lives for her, Zion cries bitter tears. Jerusalem gives voice to her anguish: "My heart goes out for the martyred, my entire being mourns the slain." Have mercy, Adonai our God, in Your great compassion for us and for Your city, Jerusalem, rebuilt from destruction and restored from desolation. Adonai, who causes Zion to rejoice at her children's return, may all who love Jerusalem exult in her; may all who mourn Jerusalem of old rejoice with her now. May they hear in the cities of Judah and in the streets of Jerusalem sounds of joy and gladness, the voices of bride and groom. Grant peace to the city which You have redeemed, and protect her, as You declared: "I will surround her,' says Adonai, 'as a wall of fire, and I will be the glory in her midst" (Zekhariah 2:9). Praised are You Adonai, who comforts Zion and rebuilds Ierusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. 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 Sovereign,

The traditional prayer of comfort for Tishah B'Av depicts Jerusalem as destroyed and desolate. Such is no longer the case in our day. Therefore, the variant above was adopted. We seek comfort for past desolation while acknowledging the miracle of the restoration of Jerusalem and the land of Israel. We pray for their continued well-being.

On a public fast (including השעה באב), during the silent recitation of the עמידה, those who are fasting add:

אָבֶנוּי, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְּדוֹלָה אֲנֵחְנוּ. אַל תַּנְנוּ, וְאַל תַּסְתֵּר פָּנֵיךְ מִמֶּנוּי, וְאַל תִּרְעַלֵּם מִהְּחָבָּנְוּוּ. אֱל תַּסְתֵּר פָּנֵיךְ מִמֶּנוּי, וְאַל תִּרְעַלֵּם מִהְּחַבָּנְוּוּ. הֵבֶּי בָּצְרָה נָאָ קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךְּ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךְ עֵנִר בָּבְר שָׁנָּאָמֵר: ״וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֶנֶה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע״. כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעַת צָרָה, פּוֹדֶה וּמַצִּיל בְּכַל עַת צָרָה וְצוּקָה,

On יום השואה:

נַחָם, יהוה אֱלֹהֵינוּ, אֶת שְׁאֵרִית עַמְּךְ יִשְׂרָאֵל, אוּד מֻצָּל מֵאֵשׁ. כִּי קָם עָלֵינוּ אוֹנֵב אַכְזָר, בִּקִשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מְנֵּעֵר וְעַד־זָקַן, טַף וְנָשִׁים, וְאָמֵר לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּבֵר שָׁם יִשְׂרָאֵל עוֹד. אֲזִי הַמִּיִם שְׁטָפְוּנוּ, הְרְוֵנוּ לַעַנָה. אוֹי־נָא לְנוּ שֵׁם יִשְׂרָאֵל עוֹד. אֲזִי הַמִּנוּ מְנַחִם. עַל־אֵלֶה אֲנִי בוֹכִיָּה. אַךְ לֹא כְּנִצְח תִּשְׁבָּחְנוּ,

פִּי אַתָּה שׁוֹמֵעַ הְּפִּלַת עַמְךּ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה שׁוֹמֵעַ הְפִּלָּה.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְךּ יִשְׂרָאֵל וּבִּתְפִּלָּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and חול המועד:

אָלהִינוּ נִאלהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָאֶה וְיֵרָאֶה וְיִבְּא וְיַגִּיעַ, וְיִרָאָה וְיֵרָאֶה וְיִרָּאֶה וְיִבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְאוֹם אִיים בּּוּרְבָּיִים וּיְבְּבְאָר וְבְּבְּאָה וְבִּבְּיִים וּיִבְּבְּאָה וְיִבְּעְה וְבִּבְּאָה וְיִיבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְבִּבְּיִים וּיִבְּבְאָה וְיִבְּבְּיִבְּיה וְיִבְּבְּאָה וְיִבְּבְּאוֹם וְיִבְּבְּיִּה וְיִבְּבְּאָה וְיִבְּבְּיִבְּיה וְיִבְּבְּיִבְּיִם וּיִבְבְּיִבְּיִים וּיִבְבְּאָה וְיִבְּבְּיִים וּיִבְּבְּיִּים וּיִבְרְיוֹים וּיִבְבְיִים וּיִבְּבְּיִים וּיִבְרְיִים וּיִבְּבְיִים וּיִבְיִים וּיִבְבְּיִים וּיִבְּבְיִים וּיִבְרִים וּיִבְרִים וּיִבְרָּיִים וּיִבְרְיִים וּיִבְבְיִים וּבְיִים וּיִבְרָיִים וּיִבְיִים וּיִבְּבְּיִים וּיִבְּיִבְיִים וּיִבְיִים וּיִבְיִים וּיִבּים וּבְיִים וּבְּיִבְיִים וּבְּבִיים וּיִבּיִים וּיִבְיִים וּבְּיִבְּיִים וּיִבְּבְייִים וּיִבְּיִים וּיִבְּיִים וּיִבְּבְיים וּיִבְּיִים וּיִבּיים וּיִבְּבְייִים וּיִבְּבְייִים וּיִבְּיבְייִים וּבְּבְייִים וּיִבְּבְּיים וְבִּבְיים וּבְּבְיים וּבְּיי

On ראש חודש: ראש הַוֹּדֶשׁ הַנֶּה. רֹאשׁ

חַג הַסָּבוֹת הַנֶּה. :סוכות On חַג הַמַּצוֹת הַנֶּה.

זָכְרֵנוּ יהוה אֶלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְּקְרֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֵיךּ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָה.

> ְוָתֶחֶזֶינָה עֵינִינוּ בְּשׁוּבְךָּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. On a public fast (including Tishah B'Av), during the silent recitation of the Amidah, those who are fasting add:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble: You rescue and redeem in a time of dire distress:

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: "Come, let us annihilate them, so that the name of Israel might no longer be uttered." The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally,

for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

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

On Rosh Hodesh and Hol Ha-mo'ed:

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

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

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

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

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ אֵלֹהֵי כַל־בָּשָׂר, יוֹצֵר בַּרֵאשִׁית. יוֹצְרֵנוּ, בְּרַכוֹת וְהוֹדֵאוֹת לְשָׁמִךְּ על וָהַקַּרוֹשׁ, שַׁהַחֵיִיתַנוּ וְקַיַּמִתַּנוּ. כֵּן תִּחַיֵּנוּ וּתִקַיִּמֵנוּ, וְתָאֵסוֹף ָּגָלֻיּוֹתֵינוּ לְחַצְרוֹת קַּדְשֵׁךְּ, לִשְׁמוֹר וַלַעשות חַקּיר בָּלֻבַב וּלְעַבִּדָּךְ רַצוֹנֶךּ, שַׁלֶם, עַל שָׁאַנַחָנוּ מוֹדִים לַךְ. בַּרוּךְ אֵל הַהוֹדַאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אַלהֵינוּ וֵאלהֵי אַבוֹתֵינוּ ַלְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגן יִשְׁעֲנוּ אַתָּה הוּא לִדוֹר וַדוֹר. וּנִסַפֵּר תִּהַלַּתֵּךּ, קֿרָ דונינו הַמָּסוּרִים בִּיַדֵּךְ וְעַל נִשִׁמוֹתֵינוּ הַפָּקוּדוֹת לַךְ, ּוָסֶיךּ שֶׁבְּכַל־יוֹם עִמָּנוּ נְפָלָאוֹתֵיךְּ וְטוֹבוֹתֵיךְּ שַׁבְּכַל־עֵת, עֶרֶב וָבְׂקֶר וְצְהְרָיִם. הַטוֹב כִּי לא כָלוּ רַחֲמֶיךּ, וָהַמְרַחֵם כִּי לֹא תַמוּ חֲסָדֵיךּ, מֵעוֹלָם קוּינוּ לַךְ.

On חנוכה:

על הַנְּסִים וְעַל הַפֶּּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כַּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָּה מַקְכוּת יָוָן הַרְשָׁעָה עַל עַמְּך יִשְׂרָאֵל לְהַשְׁכִּיח, כְּבָּעָרְ בְּיַהְעָרִה מַחָפֵּי רָצוֹנֶךְ, וְאַתָּה בְּרַחֲמֶיךְ הָרָבִים עָמֵּרְ הִיּלְבָּעָרְ אָתִידִינָם, נָקַמְתָּ אֶת־נִיבָם, וֹנְתָּךְ בְּיַדְ מְעַשִּים, וּלְתָּרָ, וְאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּלְעַמְּךּ יִשְׂרָאֵל עָשִׂיתְ הְּשׁוּעָה עְשִׂיתָ בְּיַב בְּיִד מִיְּלֶבְּי, וּלְעַמְּךְ יִשְׁכִּים בְּיֵד מִעְשִׁים, וּלְתָּרָ, וּלְעַמְּר יִשְּׁיתָר בְּיִלְּעָתְר בְּיִלְּכָּוּ וּלְרָה לִיְבִיר בִּיִלְם בְּיֵד מִעְשִׁים, וְחַבְּיל בְּיִלְם בְּיֵד מִיּלְבָּית בְּילוֹ וְלָבְיוֹם בְּיֵד עִזְּלְמֶך, וְחָבְּילְ בְּעִיּים בְּיֵד מִיְלְבָּית בְּילְרְה בְּיִלְיקוּ בְּעוֹלְ בְּעִרְ בְּיִבְיוֹם בְּיִד מְעִבְּים בְּיִב בְּיִבְּית בְּילְבְיוֹ בְּנִיוֹם בְּיִד מִבְּעִרְ בְּעִרְ בְּעִילְם בְּעִרְ בְּיִבְיוֹם בְּיִר עִוֹּקְבָּה בְּוֹלְיקוֹים בְּיִר עִוֹים בְּיִיוֹם בְּיִלְיקוּ בְּוֹבְיוֹל בְּוֹל בְּעִילְ בְּעִילְ בְּיִלְיקוּ בְּנִיוֹם בְּיִלְם בְּעִבְייִם בְּיִלְם בְּעִבְּיוֹ בְּעִילְם בְּעִּיְבְּיִים בְּעָבְיִים בְּנִיוֹם בְּיִילִם בְּיִילִם בְּיִיוֹם בְּיִילִם בְּיִילִם בְּיִים בְּבִייוֹם בְּיִילִם בְּיִּלְם בְּעִינְם בְּבִייוֹם בְּיִילְם בְּעִילְ בְּתִייִם בְּבִיוֹם בְּעָבְיִים עְּמִרְיִים בְּיִילִם בְּיִיוֹם בְּיִילִם בְּיִים בְּבִּיוֹם בְּעִבְייִים בְּעִייִם בְּיוֹים בְּבִיוֹם בְּעִבְּיוֹים בְּיִילִים בְּיִילִים בְּיִים בְּבִּיוֹים בְּיִילִים בְּיִים בְּבִּיוֹם בְּיִים בְּיִילְיִים בְּיִילִים בְּיִיים בְּבְיוֹים בְּיִבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹים בְּיִּים בְּבְּיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְיוֹבְיוֹם בְּיוֹם בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּיוֹם בְּיוֹם בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּבִּיוֹם בְּיוֹם בְּבִיוֹם בְּבִּיוֹים בְּיוֹבְיוֹם בְּיוֹבְיו

#### MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

#### On Hanukkah:

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

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

On פורים:

על הַנְּשִּׁים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימֵי מְרְדְּכֵי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, בְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בְּקֵשׁ לְהַשְּׁמִיד, לַהְרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחְׂדֶשׁ שְׁנִים־ עֲשָׂר, הוּא חְדֶשׁ אֲדָר, וּשְׁלָלֶם לְבוֹז, וְאַתָּה בְּרַחֲמֶיךְ הַרַבִּים עֲשָׂר, הוּא חְדֶשׁ אֲדָר, וּשְׁלָלֶם לָבוֹז, וְאַתָּה בְּרַחֲמֶיךְ הָרַבִּים הַפַּרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתוֹ, וַהְשֵׁבְוֹת לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנֵיו עַל הָעֵץ.

On יום העצמאות:

על הַנְּּסִים וְעַל הַפַּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַהְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימִי שִׁיבַת בָּנִים לִּגְבוּלָם, בְּעֵת תְּקוּמֵת עַם בְּאַרְצוֹ כִּימִי אֶבֶּה, נְסְגְרוּ שַׁעֲבִי אֶבֶץ אָבוֹת בִּפְנֵי אַחִינוּ פְּלִיטֵי חֶבֶב, וְאוֹיְבִים בָּאָבֶץ וְשִׁבְעָה עֲמָבִי אָבֶית בָּעֲלִי בְּרִיתָם בְּעֵלִי בְרִיתָם בְּעֵלִי לְהַכְּרִית עַמְּךְ יִשְׂרָאֵל, וְאַתָּה בְּיְבִים בְּאָבֶץ בְּרְחָמֶיך הָעָמִים בַּעֲבִי לְנָהְיֹם לְעַמוֹד בַּשַּׁעַר, וְלִּפְּתְּחַ שְׁעָרִים לַנְעִמוֹד בַּשַּׁעַר, וְלִפְּתְּחַ שְׁעָרִים לְנִבְים לְעַמוֹד בַּשַּׁעַר, וְלִפְּתְּחַ שְׁעָרִים בְּיִב בְּיִר צַבִּיִקִים, וּלְךְ עָשִׂיתָ שֵׁם נְּדוֹל וְקָדוֹשׁ בְּעוֹלְמֶךְ, מְשִׁיִם, וּלְךְ עָשִׂית, שִׁם נְּדוֹל וְקָדוֹשׁ בְּעוֹלְמֶךְ, מְשִׁיִם, וּלְךְ עָשִׂית, וְשֹׁבּילוֹם הָנֶּה. וּלְרְעִשִּׁים, וּלְרְ עָשִׁית, וְשֹׁבּילוֹם הַנֶּה.

ּוְעֵל בָּלָם יִתְבָּרַך וְיִתְרוֹמֵם שִׁמְךְ מֵלְבְּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between ראש השנה and יום כפור:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלִךְ נַאֵה לִהוֹדוֹת.

> On a public fast (including תשעה באב), continue on page 131.

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#### On Purim:

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

In the days of 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, was put to death on the gallows he had made for Mordecai.

#### On Yom Ha-atzma'ut:

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

In the days when Your children were returning to their borders, at the time when our people took root 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 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 revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

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, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

On a public fast (including Tishah B'Av), continue on page 131.

Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךְ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל הָּשִּׁים לְעוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעִינֶיךְ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בִּשְׁלוֹמֶךְ. \*בָּרוּךְ אַתִּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בִּשְׁלוֹם.

\*Between ראש השנה and יום כפור:

בְּסֵפֶּר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נְזָּכֵר וְנִבְּתֵב לְפָנֵיךּ, אֲנַחְנוּ וְכָל-עַמְךְ בִּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

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

אָלֹהַיּ, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְּׂפֶתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְּלֵי נַבְּשִׁי תִּדֹּם, וְנַפְּשִׁי כֶּעָפָר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְּ וּבְּשִׁי תִדֹּם, וְנַפְשִׁי נְבָּשִׁי וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָמִצְוֹתֶיךְ תִּלְקֹל מַחֲשַׁבְּתָּם. עֲשֵׂה לְמַעֵן שְּמֶךְ, עֲשֵׂה לְמַעֵן שְּמֶךְ, עֲשֵׂה לְמַעֵן הִוֹרְתֶךְ, לְמַעוֹ יִמִינְךְ, עֲשֵׂה לְמַעֵן הּוֹרְתֶךְ, בְּשִׁה לְמַעוֹ הִיּרְבָּוֹן לְבָּצוֹן הִוֹיְרֶר, הוֹשִׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִבְּי לְפָנֶיךְ, יהוה צוּרִי וְגֹאֲלִי. עשֶׁה שָׁלוֹם בְּמְרוֹמֵיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, שְׁלוֹם בִּמְרוֹמֵיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלִינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִבְיוֹ

Between יום כפור and יום כפור (except on Friday and (except), add אבינו מלכנו, pages 57-58.

On days when חונין is recited, continue on page 132. On other days (and in congregations which omit חונין), continue on page 134.

The days on which תחנק is omitted are listed on the facing page.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. \*Praised are You Adonai, who blesses His people Israel with peace.

\*Between Rosh Hashanah and Yom Kippur:

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

The Reader's recitation of the Amidah ends here.

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

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

Between Rosh Hashanah and Yom Kippur (except on Friday and the day before Yom Kippur), add Avinu Malkenu, pages 57-58.

On days when Taḥanun is recited, continue on page 132. On other days (and in congregations which omit Taḥanun at Minhah), continue on page 134.

## Taḥanun is omitted at Minḥah on the following occasions, and on the afternoon preceding each one:

Shabbat and Festivals; Rosh Ḥodesh, Rosh Hashanah, from Yom Kippur through Rosh Ḥodesh Ḥeshvan; Ḥanukkah, Tu BiSh'vat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma'ut, Pesaḥ Sheni (14 Iyar), Lag Ba-omer, Yom Y'rushalayim; the first eight days of Sivan, Tishah B'Av, 15 Av; and festive days on the civil calendar.

Taḥanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or growm is present) mand it who have of mourning.

On a public fast (including באב , continue here.

Reader:

אֶלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, בְּּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדִי משֶׁה עַבְהֶּךְ, הָאֲמוּרָה מִפִּי אַהַרֹן וּבָנָיוּ, בֹּהַנִים, עַם קִדוֹשֵׁךְ, בָּאַמוּר:

Congregation:

בֵּן יְהִי רָצוֹן.	יָבָרֶכְךָּ יהוה וְיִשְׁמְרֶךָּ.
בֵן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בֵן יְהִי רָצוֹן.	יִשָּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם.

שִּים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עֻלֵינוּ וְעַל בָּל-יִשְׂרָאֵל עַמֶּךְ. בָּרְכֵנוּ אָבִינוּ כָּלָנוּ בְּאָחָד בְּאוֹר בָּנֶיְךְ, כִּי בְאוֹר בָּנֶיְךְ נָתַתְּ לֵנוּ, יהוֹה אֶלֹהֵינוּ, הּוֹרַת חַיִּים וְאַהְבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכַל-שָׁעָה בִּשְׁלוֹמֶךְ. \*בָּרוּךְ אֵתָּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם. יִשְׂרָאֵל בַּשָּׁלוֹם.

\*Between ראש השנה and יום כפור:

בְּמֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזְּכֵר וְנִכָּתֵב לְפָנֶיךְּ, אֲנַחְנוּ וְכָל־עַמְךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עשִׁה הַשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

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

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְנִי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכֵּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶּךְ וּבְּשִׁי תִּדְּוֹם, וְנַפְשִׁי בָּעָפִר לַכֵּל תִּהְיֶה. פְּתַח לִבִּי רְעָה, מְהֵרָה הָבְּמִץ וְנְבְּלְקֵל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְּמֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן קְּרָשִׁתְך, עֲשֵׂה לְמַעַן יִמִינֶךְ, עֲשֵׂה לְמַעַן הְּיִּרְהָ, הוֹשִׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן לְמַעַן יִמִינֶךְ, הוֹשְׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן לְבָּי לְפָנֶיךְ, יהוה צוּרִי וְגֹאֲלִי. עשֶׁה שָׁלוֹם צָּלִינוּ וְעַל בָּל־יִשְׂרָאֵל, שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וֹאִמְרוּ אֲמָן.

On a public fast (but not on תענית אסתר or תשעה באב), add אבינו מלכנו, pages 57-58.

On תענית אטתר, continue on page 134. Siddur Sim Shalom for Weekdays

On a public fast (including Tishah B'Av), continue here.

Reader:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you.

Ken y'hi ratzon.

May Adonai show you favor and be gracious to you.

Ken y'hi ratzon.

May Adonai show you kindness and grant you peace.

Ken y'hi ratzon. May this be God's will.

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

\*Between Rosh Hashanah and Yom Kippur:

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

The Reader's recitation of the Amidah ends here.

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

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

On a public fast (but not on Ta'anit Esther or Tishah B'Av), add Avinu Malkenu, pages 57-58.

On Ta'anit Esther and Tishah B'Ay continue on page 134.

## תחנון 🕦

When a ספר תורה is present, rest the head on the left forearm.

שמואל ב׳, כ״ד:י״ד

**וּיְּאמֶר דָּוִד** אֶל־גָּד, צַר־לִּי מְאֹד, נִפְּלָה־נָּא בְיַד־יהוה, כִּי־ רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל־אֶפְּלָה.

ַרַחוּם וְחַנּוּן חָטָאתִי לְפָּנֶיךּ, יהוה מָלֵא רַחֲמִים, רַחֵם עָלֵי וְקַבֵּל תַּחֲנוּנָי.

### תהלים ו׳ 🦰

יהוה אַל־בְּאַפְּךְ תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְךְ תְיַסְּרֵנִי. חָנֵּנִי יהוה כִּי אָמְלֵל אָנִי, רְפָּאֵנִי יהוה, כִּי נִבְהֲלוּ עֲצָמָי. וְנַפְּשִׁי נִבְּהֲלוּ מְאַבָּה יהוה עַד־מָּתָי. שׁוּבָה יהוה חַלְּצָה נִבְּשְׁלוֹל מָעִר ְלְמַעַן חַסְדֶּךְ. כִּי אֵין בַּמֶּנֶת זִכְרֶךְ, בִּשְׁאוֹל מִי יְוֹנֶה־לָּךְ. יָגַעְתִּי בְאַנְחָתִי, אַשְּׂחֶה בְּכָל־לַיְלָה מִשְּׁתִי, מִשְּׁתָה בְּכָל־לַיְלָה מִשְּׁתִי, עַרְשָׁי אַמְסֶה. עָשְׁשָׁה מִבְּעַס עִינִי, עָרְקָה בְּכָל־צוֹרְרָי. סְוּרוּ מִמֶּנִי בְּלֹ־בּּוְבְּיֹי אָנֶן, כִּי־שָׁמַע יהוה בְּכְל־צוֹרְרָי. שְׁמַע יהוה הְּחִנָּתִי, יהוה הְּפִּלָּתִי יִקְּח. יִבְשׁוּ רָגַע. יבְשׁוּ רָגַע.

### תהלים ק״ל

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקּים קְּרָאתִיךְּ יהוה. אֲדֹנֵי שִׁמְעָה בְּקוֹלִי תִּהְיֵינָה אָזְגֵיךְ קַשָּׁבוֹת לְקוֹל תַּחֲנוּנָי. אִם־צֵוֹנוֹת תְּשְׁמָר־יָה, אֲדֹנָי מִי יַעֲמֹד. כִּי־עִמְּךְ הַסְּלִיחָה לְמַעַן תִּנְרַא. קּנְּיְתִי יהוה קּנְּתָה נַפְשִׁי וְלִדְּבָרוֹ הוֹחֲלְתִּי. נַפְשִׁי לַאִרנִי מִשֹּׁמְרִים לַבְּקֶר שֹׁמְרִים לַבְּקֶר. יַחֵל יִשְׂרָאֵל לֵּבְּעָר שַׁמְרִים לַבְּקֶר. יַחֵל יִשְׂרָאֵל אַלְּאֵל אָכֶּל עֲוֹנוֹתָיו. מְשֹׁרְיִמִּר הְמָּרְאֵל מִכְּל עֲוֹנוֹתָיו.

## ₩ TAḤANUN

#### PERSONAL PRAYERS AND SUPPLICATIONS

When a Sefer Torah is present, rest the head on the left forearm.

#### II SAMUEL 24:14

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

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

#### I PSALM 6

Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

#### II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins.

One who forgot or was unable to don tefillin at Shaḥarit may still do so at Minḥah. In that case, when wearing tefillin on the left arm, rest the head on the right forearm. שׁוֹמֵר יִשְּׂרָאֵל, שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל. וְאַל־יֹאבַד יִשְּׂרָאֵל, הָאוֹמְרִים: שְׁמֵע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־יֹאבַד גּוֹי אֶחָד, הַמְיַחֲדִים שִׁמְךּ: יהוה אֵלֹהֵינוּ יהוה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ. וְאַל־יֹאבַד גּוֹי קָדוֹשׁ, הַמִשַׁלְשִׁים בִּשָּׁלשׁ קִדִשׁוֹת לִקָדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר. יָשְׁבְנוּ גַם־בָּכִינוּ בְּזְכְרֵנוּ אֶת־אַחֵינוּ שֶׁנִּטְבְּחוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּחְנְקוּ בִּימֵי עָנְיֵנוּ. אַל־תַּעֲזְבֵנוּ יהוה אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנוּ.

אָ**בְינוּ מַלְבֵּנוּ**, חָבֵּנוּ וַעֲנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמְנוּ צְרָקָה וָחֶסֶר וְהוֹשִׁיעֵנוּ.

וְאַנַחְנוּ לֹא נֵדֵע מַה־נַּעֲשֶׂה, כִּי עָלֶיךּ עֵינֵינוּ. זְכֹר רַחֲמֶיךּ יהוה וַחֲסָדֶיךּ, כִּי מֵעוֹלָם הֵמָה. יְהִי־חַסְדְּךּ יהוה עָלֵינוּ, כַּאֲשֶׁר יִחֲלְנוּ לָךְ. אַל־תִּזְכָּר־לֶנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵּר שָׁבַּעְנוּ בוּז. בְּרְגֶז רַחֵם תִּזְכֵּוֹר. כִּי הוּא יָדַע יִצְרֵנוּ, זָכוּר כִּי־עָפָּר אֲנֵחְנוּ. □ עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר בְּבוֹד־שְׁמֶךְ, וְהַצִּילֵנוּ וְכַפֵּר עַל־חַשּׁאתִינוּ לְמַעַן שְׁמֶךְ. Shomer Yisra-el, sh'mor sh'erit Yisra-el. V'al yovad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy eḥad, sh'mor sh'erit am eḥad. V'al yovad goy eḥad, ha-m'yaḥadim shimkha: Adonai Eloheinu, Adonai ehad.

Shomer goy kadosh, sh'mor sh'erit am kadosh. V'al yovad goy kadosh, ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel; and preserve the people Israel, who proclaim: Sh'ma Yisra-el.

Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm: Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One: *Kadosh. Kadosh. Kadosh.* 

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplication of our afflicted generation, for there is no one else to help. We have sat and wept as we recalled our kin who were slaughtered, suffocated, and burned to ashes in the time of our deepest distress. Do not forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause. Treat us with justice and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember Your compassion, Adonai, and Your kindness; they have endured forever. May Your kindness be with us, Adonai, for we have put our hope in You. Do not hold prior sins against us; greet us with Your mercy, for we are brought so very low. Have pity, Adonai, for we have suffered enough contempt. Even in anger, remember your compassion. The One 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.

## קדיש שלם 🗏

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֵגַלַא וּבִזִמֵן קַרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְבָּלֵל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא \*לְעֵלָא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא \*לְעֵלָא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא

\*Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִבֶּל־בִּרְכָתָא וְשִׁירָתָא

ּתָשְבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל בָּדֶם אֲבוּהוֹן דִּי בִשְׁמֵיֶּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וִאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

## **KADDISH SHALEM**

#### Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

#### Reader:

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

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

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

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

### עלינו 🕦

**עָלֵינוּ** לְשַׁבְּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֶלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשֶׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכֶל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶבֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמְּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְבֶּנוּ, אֶפֶּט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתְּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַעַל וְעַל הָאֶבֶץ מִתְּחַת, אֵין עוֹד.

על בן נְקַנֶּה לְּךְ יהוֹה אֱלֹהֵינוּ, לִרְאוֹת מְהַרָה בְּתִפְּאֶרֶת עֻזֶּךְ, לְהַאֲלִילִם מְן הָאֶרֶץ וְהָאֱלִילִם כָּרוֹת יִבְּּתִתּן, לְהַאֲלִילִם בְּּכוֹת שַׁדִּי, וְכָל־בְּנֵי בָשָׁר יִקְרְאוּ בִּשְׁמֶךְ, לְהַפְּנוֹת אֵלֶיךְ בָּלִּילִם מִן הָאֶרֶץ. יַבְּירוּ וְיִדְעוּ בָּל־יִּשְׁמֵי אָרֶץ. יַבְּירוּ וְיִדְעוּ בָּל־יִּשְׁמֵּר הְנִבְּלוּ מִלְּכוֹת שַׁדִּי, וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךְ יְקָר יִתְּנוּ, לְפָנֵיךְ יִתְּלֹךְ עְלִילְם וְעָלִיהְ בְּיִלוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךְ יְקָר יִהְנֵּוּ וְיִבְּלוּ בְּלְנוֹיְ עְלִילְם וְעֶד, כִּיְ הַמְּלוֹרְ וְיִבְּלוֹי בְּעִילְם וְעֶד, כִּיְ הַמִּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ לְעוֹלְם וְעָד, כִּיְ הַמַּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּעוֹלְם וְעֶד, כִּבְּתוֹּב בְּתוֹרְתֵּךְ: יהוֹה יִמְלֹךְ לְעוֹלְם וְעָד, בִּיוֹם הַהוּא בְּעֶלֶךְ עַל בְּל־הָאֶרֶץ, בַּיּוֹם הַהוּא יִנְיָה יהוֹה אֶחֶד וּשִׁמוֹ אֵחֶד.

# **%** ALEINU

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu ka-hem, v'goralenu k'khol hamonam. Va'anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

Aleinu is recited standing, so that one may bend the knee and bow at "Va'anaḥnu," rising at "lifnei Melekh."

# קדיש יתום 🗏

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבֵּח וְיִתְבָּלֵל שְׁמֵה דְּקְדְשָׁא, בְּּרִיךְ הוּא יְנְתָבַּרַרְ וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּּרִיךְ הוּא לְעֵלֶּא מִן בָּל־בִּרְכָּתָא וְשִׁירָתָא

> יום כפור and ראש השנה and יום כפור לְעֵלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא

ּתִשְבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וִעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אַמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אַמֵן.

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## **MOURNER'S KADDISH**

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

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

#### Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata

\*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב מְזְמוֹר שִׁיר לִיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶלְיוֹן. לְהַגִּיד בַּבְּּקֶר חַסְדֶּךּ, וֶאֱמוּנָתְרָּ בַּלֵּילוֹת. עֲלֵי־עָשוֹר וַעֲלֵי־נָבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר. כִּי שִׁמַחְתַּנִי יהוה בְּפָּעֲלֶךּ, בְּמַעֲשֵׂי יָדֶיךּ אֲרַנֵּן. מַה-גַּדִלוּ מֵעֵשֵׂיךִ יהוה, מִאֹד עַמִקוּ מַחִשִׁבֹתֵיךָ.

בּיוֹי בָּיְלִי בּיִּבְּשֶּׁן רְּיִיוּיִי*וֹ בְּיִּבְיּוּ בְּיִּרְיִּוּ בְּיִּרְיִּ*יְבְּי אִישׁ־בַּעַר לֹא יֵדְע, וּכְסִיל לֹא יָבִין אֶת־וֹאת.

בִּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לִהִשְׁמִדֵם עֲדֵי־עַד.

וְאַתָּה מָרוֹם לְעֹלֶם יהוה.

פִּי הִנֵּה אֹיְבֶיךּ, יהוה, פִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,

יִתְפָּרְרוּ כָּל־פְּׂעֲלֵי אֶׁנֶן.

וַתְּבֶם כִּרְאֵים קַרְנִי, בַּלֹתִי בְּשֶׁמֶן רַעֲנָן.

ַוַתַבֵּט עֵינִי בְּשׁוּרֶי,

ַבַּקָמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.

צַדִּיק כַּתָּמָר יִפְּרָח, בְּאֶבֶו בַּלְבָנוֹן יִשְׂגֶה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְּרְיחוּ.

עוֹד יְנוּבוּן בְּשֵׂיבָה, דְשֵׁנִים יְרַעַנַנִּים יִהְיוּ. בּוּן בְּשֵׂיבָה,

לְהַגִּיד כִּי יָשֶׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92
A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend; the foolish cannot fathom this:

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

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

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

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

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

תהלים צ"ג

יהוה מָלָך גֵּאוּת לָבֵשׁ, לַבֵשׁ יהוה, עוֹ הִתְאַזַר,

אָף תִּכּוֹן תֵבֶל בַּל תִּמוֹט.

ָנָבוֹן כִּסְאֲךּ מֵאָז, מֵעוֹלָם אֶתָּה.

נָשְׂאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהַרוֹת דַּכִיָם.

מִקְלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמָרוֹם יהוה.

ם עדתיר נֶאֶמְנוּ מְאֹד, לְבֵיתָרְ נַאַנָה־קֹּדֵשׁ יהוה, לְאָרֵרְ יָמִים.

### קדיש יתום

Mourners and those observing Yahrzeit:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מֵלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָּלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

### Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמָרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּ יִשְׂרָאֵל וָאִמְרוּ אַמֵן.

is on page 28.

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

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

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

Your kingdom stands from earliest time. You are eternal.

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

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

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

# **MOURNER'S KADDISH**

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, 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'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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

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

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

Bar'khu is on page 28.

### ערבית

# קריאת שמע וברכותיה %

Hazzan:

בַּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan: בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בְּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בִּדְבָרוֹ מֵעֲרִיב עֲרָבִים, בְּחַכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְּתְבוּנָה מְשֵׁנֶה עִתִּים וּמַחֲלִיף אֶת־הַוְּמֵנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתִיהֶם בָּרָקִיעַ בִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלֵיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חְשֶׁךְ וְחְשֶׁךְ מִפְּנֵי אוֹר, ם וּמַעֲבִיר יוֹם וּמֵבִיא לֵיְלָה, וּמַבְּדִּיל בִּין יוֹם וּבֵין לְיְלָה, יהוה צְבָאוֹת שְׁמוֹ. אֵל חֵי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלֶם וָעֶר. בְּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

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

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### EVENING SERVICE — MA'ARIV

## K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed. Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. Adonai Tz'va-ot, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day; We marvel at the mystery of stars.

Moon and sky, sand and sea; We marvel at the mystery of sun.

Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation's crown.

Flesh and bone, steel and stone; We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace; Sustain us, O God — our origin is dust.

Majesty, mercy, love endure; We are but little lower than the angels.

Resplendent skies, sunset, sunrise; The grandeur of creation lifts our lives.

Evening darkness, morning dawn; Renew our lives as You renew all time.

— Jules Harlow

The second ברכה before קריאת שמע

אַהְבַּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךְ אָהְבְתָּ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתְנוּ לִמַּיְדְתָּ. עַל בֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךּ, וְנִשְׂמַח בְּדִבְנִי תוֹרָתֶךְ וּבְמִצְוֹתֶיךְ לְעוֹלָם וַעֶד. בּי הֵם חַיֵּינוּ וְאְׂכֶךְ יָמֵינוּ וּבָהֶם נָהְנֶּה יוֹמָם וַלְיְלָה. □ וְאַהֲבַתְךְ אַל תָּסִיר מִמֶּנוּ לְעוֹלָמִים. בִּרוּךְ אַתָּה יהוה אוֹהֵב עַמוֹ יִשְׂרָאֵל.

Torah is a closed book until it is read with an open heart.

House of Israel, great and small, open your hearts to the words of Torah.

Torah is demanding,

yet sweeter than honey, more precious than gold.

House of Israel, young and old, open yourselves, heart and soul, to its treasures.

Torah sanctifies life:

it teaches us how to be human and holy.

House of Israel, near and far, cherish the eternal sign of God's love.

Torah is given each day; each day we can choose to reject or accept it.

House of Israel, now as at Sinai, choose to accept and be blessed by its teachings.

- Jules Harlow

Your love has embraced us always in wilderness and promised land, in good times and in bad.

Night and day Your Torah sustains us, reviving the spirit, delighting the heart, informing the soul, opening the eyes, granting us a glimpse of eternity.

Because of Your love we shall embrace Torah night and day, in devotion and delight.

Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry
that can adorn the days in which we dwell.

Let us embrace it and make it our own,
weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.

It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.

It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands,
and make its instruction our second nature.

It is the tangible gift of God's love.

Weave its text into the texture of your lives.

— Jules Harlow

"The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say: 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?'... No, the word is very close to you in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

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

# קריאת שמע 🖔

If there is no minyan, add: אֵל מֶלֶךְ נָאֶמָן

רברים ו':ד'-ט'

# יִשְׁרָאֵל יהוֹה אֱלֹהֵינוּ יהוֹה וֹ אֶחָד:

Silently:

בָּרוּךְ שֵׁם בְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וֹאָתַבְּתָּ אָת יהוֹה אָלֹהֶיְךּ בְּכָל־לְבָבְךּ וּבְכָל־נַפְשְׁךּ וּבְכַל־מְאֹדֶךּ: וְהָיִּוּ הַדְּבָרִים הָאֵלֶה אֲשֶׁר אָנֹכֵי מְצַוְּךְּ הַיִּיֹם עַל־לְבָבֶר: וְשִׁנַּוְתָּם לְבָנֶיךּ וְדִבַּרְתָּ בָּם בְּשִׁרְתְּּ בְּבֵיתֶׁךָּ וּבְלֶּכְתְּךָּ בַּדֶּרֶךְ וְּבְשֶׁרְבְּּךָ וּבְקוּמֶךְ: וּלְשַׁרְתָּם לְאָוֹת בִּיתֶרְ וּבִשְעָרֵיךּ: בִּיתֶרְ וּבִשְעָרֵיךּ:

דברים ו"א:י"ג-כ"א

יְהִיָּהָ אִם־שָׁמִּעֵ הִּשְּׁמְעוּ אֶל־מִצְיִם אֲלָהִיכֶם וּלְצְרָיכֶם לְתָת לְהֶם כִּימֵי הַשְּׁמִים עַל־הָאָרָוֹ הְּשָׁרָ וּשְׁבְּרוֹ הְבָּלְּהִי וְאַעַרְ וּבְּיִּבְיּ אֶת־יהוֹה אֶלְהִיכֶם וּלְעַבְּרוֹ בְּכָּלְ־ וְמִיכֶם וִּלְצְרְּוֹ אְלַהִיכֶם וּלְעַבְרוֹ בְּכָּלְ־ וְמִיכֶם וִּלְעַבְּרוֹ וְנָתַתִּי עְטֵר־אַרְבְּלְּהַ וְאָבַרְתָּם אִתְם וֹאָבַרְתָּם אִתְם וְאָשַׁרְ וֹנִי עְשֶׁבְ וְמִירְ לְכֶם בְּיִרְהָ וְאָבַרְתָּם וְאָבַרְתָּם וְאָבַרְתָּם וְהִשְּׁתְּהִ וְאַבַּרְתָּם אִתְם וְאָשֶׁר וּמְשָׁתְּהָ וְאָבַרְתָּם וְתִּעְּרְ וִמִּיכֶם וְעִצְּרְ אָת־יְבִּשְּׁעְרָוּ וְמִבְּרְתָּם אֹתְם אִתְם לְאוֹת בְּישָׁתְּהְ וְאַבַּרְתָּם אִתְם וְאַעָּרְ אָת־יְבְּעָּהְ וְשִׁמְתָם אֹתְם וְאִתְּלְ בְּשָׁרְהָּם וְתְלִיךְ בְּשָׁתְּחִיתְם אֹתְם וְאִתְּרְ בִּשְּׁתְּהְ וְעִבְּרְתָּם אִתְם וְאִתְּרְ בִּשְּׁתְרָי בְּעִבְייִ מְצַבְּרְתָּם אֹתְם וְלִאִיתְ בְּיתְּם אֹתְם וְאִתְּח וְאָבֶּרְ וְתִירְשְׁךְ וְמִיְבְּתְם אֹתְם וְאִתְּח וְאָבֶרְתָּם אִתְם וְאִתְּח וְאָבָרְתָּם אִתְּיִ בְּעָבְיְ הְבִּיְעְרְיִּ בְּעִיּבְיְ מְעִבְּרְתָּם אִלְּיִבְיְ בְּשְׁרְהָּוְ בְּעְּבְיְתְּן וְעִצְּרְ אָתְיִם וְאַתְּחְוֹיִתְם אֹתְלְּלְיוֹ וְשְׁבְּרְתָּם אְתִּתְוֹ אְעָבְיִרְ וְעִבְּרְתָּם אְתִּיְ בְּעִּבְיְ וְעִבְּרְתִּם אִלְיִי וְשְׁבְּעְרְיִבְּ בְּעְרְיִים וְתִּיְעְרְיִים וְתִּלְיוֹ עְשְׁרְתִּים אְחִילְוֹ עְעְבְּיִים וְבִּיעְרְבְּיִים וְעִבְּיְתְם אְלִיעְן יִרְבְּיִ וְשְׁבְעְרְבְּיְ וְמִיעִן יִרְבְּי וְמִיעְן יִרְבְּיִ וְמִיעְן יִרְבְּי וְתְיִיבְם לְתְתְ לְעִילְן אָנְיִים עְלִיתְן וְתְּיִבְּתְ וְשְׁבְּעְתְיִים עְלִיתְם וְעִילְן וְעִיבְיְם וְתְּבְּיִבְּעְיִם אְבִּיְעְבְּבְיְיִם וְתְּיְבְּיְתְם בְּתְיִים עְלִין וְתְיִים בְּעִיתְן יִרְבְּיִם לְּעִיעְן יִיְבְּבְּעְבְבְּיְתְם לְּתְּעְיְיִם וְיִיתְיְיִם בְּיִיתְיִי בְּעִיבְיוּ בְּעְבְּיִים בְּבְיּעְבְּיוּ בְּבְיּעְבְּיוּ בְּבְיּעְבְּיוֹ בְּבְישְׁתְּיְיִם וְּבְּיְבְּיוֹ בְּבְעְיְבְּיְבְּיוֹ בְּבְעְיְתְּיְם וְנְיִיתְיוּ בְּעְיְבְּיְ בְּבְיּעְבְּיוּתְם בְּיִיתְיוּ וְתְיוּתְיוּיוּ בְּעְיִים בְּיוּבְיוּתְיוּ בְּיִיתְיוּ וְנְעְיִים בְּיִיתְיוּ בְּיִיתְיוּ בְּבְיּעְבְּיוּ בְּיוּתְיוּתְ בְּיוּתְיוּתְיוּ בְּבְּעְבְּיוּתְיוּתְית

# **Ж** К'RIAT SH'MA

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Ehad.

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

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

#### DEUTERONOMY 11:13-21

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

במדבר ט"ו:ל"ז-מ"א

וּיָּאמֶר יהוֹה אֶל־משֶׁה לֵּאמְר: דַּבֵּר אֶל־בְּנֵי יִשְּׂרָאֵל וְאָמַרְהָּ אֲלֵהֶׁם וְעָשׁוּ לָהֶם צִיצֶת עַל־בַּנְפֵּי בִּגְדִיהֶם לְּדְרֹתְם וֹנְיִם אַחֲרֵיהֶם אֹתוֹ וּזְכַרְהָּם אֶת־בָּל־מִצְוֹת יהוֹה וַאֲשִׁיתֶם אֹתֶם וֹנְים אַחֲרֵיהֶם: לְמַעַן הִּזְבְּלְּהֵי וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְים אַחֲרֵיהֶם: לְמַעַן הִּזְבְּלְם וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְיִיתֶם קְדֹשִׁים לֵאלְהֵיכֶם: אֲנִי יהוֹה אֱלְהֵיכָם אֲשֶׁר הוֹצֵאתִי אֶרְכֶם מֵאֶרֶץ מִצְלֵיִם לְהִיוֹת לָכֶם לֵאלֹהִיכָם אֲשֶׁר

You are My witnesses, says God:

There is no king without a kingdom, no sovereign without subjects.

When you are My witnesses, I am Adonai.

The coin of God's kingdom is Torah, to be reflected in study and deeds.

God is the first, God is the last, there is no God but Adonai.

The Torah is given each day; each day we receive it anew if we wish to make it our own.

Testify for Me, says Adonai; in your love for Me teach your children, embracing the Torah now and forever.

We accept God's sovereignty in reverence, treating others with love, studying Torah. May this be our will as we witness.

- Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

NUMBERS 15:37-41

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

There is little we may claim to know about God, but this much is certain:

One cannot come before God save in integrity of heart and mind.

It would not do to try to feign or fib for the greater glory of God.

It cannot be required of man, and surely it can never be made a duty, to plead falsely to the God of Truth.

The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul; wear them as proud reminders on your arm and on your forehead. Instill them in your children and be guided by them at home and in public, night and day. Write them on your doorposts and gates. Then will your lives and your children's lives be as enduring on this good earth as the stars in the sky. Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

- Andre Ungar

The first ברכה following קריאת שמע

אָמֶת וֵאֶמוּנָה בָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוּה אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמוֹ. הַפּוֹבְנוּ מִיַּד מְלְכִים,
מַלְבֵּנוּ הַגּוֹּאֲלֵנוּ מִכַּף בָּל־הָעָרִיצִים, הָאֵל הַנִּפְּרָע לְנוּ
מִלְבֵנוּ וְהַמְשֵׁלֵם גְּמוּל לְכָל־אוֹיְבִי נַפְּשֵׁנוּ, הָעוֹשֶׁה גְּדוֹלוֹת
עַד אֵין הֵקֶשְׁלֵם גְּמוּל לְכָל־אוֹיְבִי נַפְשְׁנוּ, הַשְּׁם נַפְּשְׁנוּ בַּחַיִּים
עַד אֵין הֵקֶבְנוּ עַל בְּמוֹת אוֹיְבִינוּ וַיְּיֶבְינוּ וַבְּיִם נְּפְשְׁנוּ בַּחַיִּים
מְלְבוֹנוּ עַל בְּמוֹת אוֹיְבְינוּ וַיְּיֶבְינוּ בַּחַיִּים
מְלְבוֹנוּ עַל בְּמוֹת אוֹיְבְינוּ וַיְּיֶבְה בְּפַרְעה,
מְלְבוֹנוּ עַל בְּלִים, וַיִּיוֹצְא אֶת־עַמוֹ יִשְׂרָאֵל מִתּוֹכְם לְחֵרוּת עוֹלָם, הַמַּצְבִיר בְּנִיוֹ בִּין גְּבִינוּ בְּיִוֹ בְּנִין בְּלִיה, שִׁלְבִינוּ בְּנִין וְבִּיהָם לְחֵרוּת עוֹבְיּי, הַבְּיִים סוּף, אֶת־רוֹּבְפִיהָם וְמָרוּת עִבְּיִים מוּף, אֶת־רוֹיְפִיהָם לְחֵרוּת וְבָּיוֹ בְּיִוֹ בְּנִין גְּבִיּרְתוֹ, שִׁבְּחוּ וְבָּיִים, וְמָלְכוֹתוֹ בְּנְיוֹ בְּיִן לְבְאוֹ בְנִיוֹ גְּבִירְתוֹ, שִׁבְּחוּ וְשִׁרְבִי לְּבְיִוּ בְּיִיוֹ בְּיִוֹ בְּנִין גְּבִייִם. משָׁה וּבְיִי וְנִילְהוּ בְּיִיוֹ בְּיִין בְּנִין בְּבִיין בְּבִיין בְּבִיין בְּנִין וְבְבִיוֹ בְּנִין וְבִיּים, וְיִשְׁתוֹ בִּיְיוֹ בְּיִוֹן קִבְּבְנוֹ וְבְיִּשְׁם וְנִיוֹי בְּנִין וְבְּיִים, וְבָּיוֹ בְּיִוֹי בְּיִוֹן לְבְּלִיוֹ עְלֵייְהוֹם. מּשָׁה וּבְיִיוֹ בְּיִין בְּבִיין בְּבִין וְבְּבִין בְּבִיין בְּבִייִי בְּיִים בּיִין וְבְּבִיי בִּיִיוֹ בְּיִים בִּיִיוֹ בְּיִיוֹ בְּיִיוֹ בְּיִיוֹ בְּיִיוֹ בְּיִי בְּיִים בְּיִיוֹ בְּיִי בְּיִים בְּיִיוֹ בְּיִי בְּיִי בְּיִי בְּבִיין בְּיִים בְּיִים בְּיִים בְּבְּיִוֹ בְּבִייִי בְּבִיין בְּבְיִי בְּיִי בְּיִים בְּיִים בְּתִיוֹ בְּבְיִי בְּבִין בְּבְּיִי בְּבִייִים בְּבִיי בְּבְיוֹ בְּנִי בְּנִייְ בִּבְּיִים בְּיִים בְּיִים בְּיִים בְּבִיין בְּנִיי בְּבְיוֹ בְּבְּיִים בְּיִים בְּיִים בְּיִים בְּיִיוֹ בְּבְּיוֹ בְּיִים בְּיוֹים בְּיִים בְּבְּים בְּיִים בְּבְיוֹים בְּיִים בְּיִים בְּבְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּיִים בְּיִים בְּיוֹים בְּיִ

מִי־כָמְכָה בָּאֵלִם יהוה, מִי בָּמְכָה נָאְדַּר בַּקְּדֶשׁ, נוֹרָא תָהִלֹת, עְשֵׁה־פֵּלֵא.

□ מַלְכוּתְךּ רָאוּ בָנֶיְךּ, בּוֹמֵעַ יִם לִפְנֵי משֶׁה.זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעלָם וַעֶּר.

ם וְנֶאֶמֵר: כִּי פָּדָה יהוה אֶת־יַצֵקֹב, וּגְאָלוֹ מִיֵּד חָזָק מִמֶּנוּ. בַּרוּךְ אַתַּה יהוה גַּאַל יִשְׂרַאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

- Adapted from Martin Buber

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

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

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

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

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

Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who deny Your sovereignty. Into Your care we commit our souls, now as in the past, sustained by Your truth, embraced by Your love, inspired with hope for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in ages past assures our future too.

— Jules Harlow

The second ברכה following קריאת שמע

הַשְּבִּיבְנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִיבֵנוּ מַלְבֵּנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֻכַּת שְׁלוֹמֶךּ, וְתַקְּנֵנוּ בְּעֵצְה טוֹבָה מִלְּפָנֶוּךְ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךְ. וְהָגֵן בַּעֲבְנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב
הָבֶר וְחֶרֶב וְרָעָב וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפְנֵינוּ וּמֵאִחֲבִינוּ
וּבְצֵל בְּנָפֶיךְ תַּסְתִּיבְנוּ, כִּי אֵל שׁוֹמְבֵנוּ וּמַצִּילֵנוּ אֶתָה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֶתָּה. ם וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְּרוֹשׁ עָלֵינוּ סֻבַּת
שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יהוה הַפּּוֹבשׁ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כְּל־עַמוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

As a mother comforts her children, so I Myself will comfort you, says Adonai. And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight. Jerusalem will be a delight, her people a joy. And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain, says the Creator whose throne is heaven, says Adonai who also seeks peace in Jerusalem.

Each month at the new moon, each week on Shabbat all people, all My children, shall worship Me, says Adonai who will also find peace and consolation in Jerusalem.

- Jules Harlow

O God, You are a consolation to Your creatures, for in moments of forgetting, we but call to mind Your care, and we are comforted. When we hope no more, a pattern in the snow reminds us of Your lovingkindness. Your dawns give us confidence, and sleep is a friend. Our sorrows dissipate in the presence of an infant's smile, and oldmen's words revive our will-to-wish. Your hints are everywhere, Your signals in the most remote of places. You are here; we fail words to say, "Mah Tov!" How good our breath, our rushing energies, our silences of love.

— Danny Siegel

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

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

When we are weak, sustain us; when we despair, open our hearts to joy.

Shelter us in Your embrace of peace when we are caught by conflict or desire.

When we are torn, heal us; when we are tormented, touch us with tranquility.

Cherish our fragmented lives; make our lives whole again through integrity.

When we deceive, turn us to You; when we corrupt, capture our hearts anew.

Protect us from ourselves; when we falter, help us to conquer the enemy within.

When we blunder, restore us; with compassion teach us that peace is based on Your truth.

- Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

— Jules Harlow

On שבת:

שמות ל"א:ט"ז-י"ז

**וְשֶׁמְרוּ** בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבֶּת

וּבַיוֹם הַשָּׁבִיעִי שָבַת וַיִּנָּפַש:

ַלָּצְשְׁוֹת אֶת־הַשַּׁבָּת לְדִרֹתָם בְּרִית עוֹלֶם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אִוֹת הָוֹא לְעֹלֶם בִּירִשׁשָׁת יָמִים עָשָּׂה יְהוֹה אֶת־הַשָּׁמַיִם וְאֶת־הָאָׁבֶץ

יום טוב On:

ויקרא כ"ג:מ"ד

ּוֹיְדַבֵּר משֶּׁה אֶת־מְעֲדֵי יהוָה אֶל בְּנֵי יִשְׂרָאֵל:

### חצי קדיש

Ḥazzan:

ּיִ**תְגַּדֵּל** וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא דִּי בְרָא, בִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלֶּא לְעֵלֶּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא:שבת שובה

On שבת (including שבת חול המוער), continue with עמידה on page 35a or 35b (with אמהות) through page 38.

On יום טוב (including those on שמידה), continue with שמידה on page 41a or 41b (with אמהות) through page 44.

For notes on recitation of the Amidah, see page 155.

On Shabbat:

EXODUS 31:16-17

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

V'shamru v'nai Yisra-el et ha-Shabbat, la'asot et ha-Shabbat l'dorotam b'rit olam. Bei-ni u-vein b'nai Yisra-el ot hi l'olam, ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz u-va-yom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

# ₩ ḤATZI KADDISH

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

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

> On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue with Amidah on page 35a or 35b (with Matriarchs) through page 38.

On Festivals (including those on Shabbat), continue with Amidah on page 41a or 41b (with Matriarchs) through page 44.

For an interpretive Meditation on the Shabbat Amidah, see page 39; on the Festival Amidah, page 45.

### עמידה – ערבית ליום טוב 😕

אַדנָי, שְׂפָתַי תִּפְתָּח וּפִּי יַגִּיד תְּהִלֶּתֶךְ:

בָּרוּךְּ אַתָּה יהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֱלֹהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוֹה מָגַן אַבְרָהָם.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*On שמחת תורה and the first night of פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגַּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶטֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵּא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנְתוּ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנָאֶמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךּ פֶּלָה. בַּרוּךְ אַתַּה יהוה הָאֵל הַקַּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִבֶּל־הַעַמִּים, אָהַבְנִּתְּ אוֹתֵנוּ וְרָצִיתָ בֵּנוּ, וְרוֹמֵמְתָּנוּ מִבָּל־הַלְּשׁוֹנוֹת, וְקִדֵּשְׁתָּנוּ בְּמִצְוֹתֶיךּ, וְקַרַבְתָּנוּ מַלְבֵּנוּ לַעֲבוֹדָתֶךּ, וְשִׁמְךָּ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָּרָאתָ.

On Saturday night add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִּדְקֶךּ, וַתְּלַמְּדֵנוּ לַעֲשׁוֹת חָפֵי רְצוֹנֶךְ. וַתִּתֶּן־לֵנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻפִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי לְדֶשׁ וְחַנֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדָשַׁת שַׁבָּת וֹכְבוֹד מוֹצֵד וַחֲנִיגַת הָרֶגֶל.

Continue on page 42.

## **%** AMIDAH FOR FESTIVAL MA'ARIV

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

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

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

\*On Simḥat Torah and the first night of Pesaḥ:

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

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

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

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

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and Festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

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<sup>\*</sup>From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

## עמידה – ערבית ליום טוב (כולל אמהות) עמידה

אַדֹנָי, שְׂפָתַי תִּפְתָּח וּפִּי יַגִּיד תְּהִלֶּתֶךְ:

בְּרוּךְ אַתָּה יהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְקָּל וַאלֹהֵי יַצִּלְב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רִבְקָּה אֱלֹהֵי יִצְקָל, אֱלֹהֵי יַצְלָה וְאַלֹהִי רָבְקָּה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגְּּדוֹל הַגְּבּוֹר וְהַנּוֹרָא, אֵלֹהֵי רָחֵל וֵאלֹהֵי לַאָּה, הָאֵל הַנְּיִם וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְבִי אָלֹוֹן, גּוֹמֵל חְסְרִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנִיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָה. מֵלֶך עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בְּרוּך אַתָּה יהוֹה מָגֵן אַרָּה. אַבְּרָהָם וּפֹקִד שָׁרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*On שמחת תורה and the first night of פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגַּשִׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמֵצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכַל־יוֹם יְהַלְּלְוּךְ פֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

אַתָּה בְּחַרְתֵּנוּ מִבְּל־הָעַמִּים, אָהַבְּתָּ אוֹתֵנוּ וְרָצִיתָ בְּנוּ, וְרוֹמֵמְתְּנוּ מִבָּל־הַלְּשׁוֹנוֹת, וְקִדִּשְׁתְּנוּ בְּמִצְוֹתֶיךּ, וְקַרַבְתְּנוּ מַלְבֵּנוּ לַעֲבוֹדָתֶךְ, וְשִׁמְךָּ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָּרָאתָ.

On Saturday night add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִּדְקֶךְּ, וַתְּלַמְּדֵנוּ לַעֲשׁוֹת חָפֵּי רְצוֹנֶךְ. וַתִּעֶּן־לֵנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻפִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַנֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדָשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.

<sup>\*</sup>From פסח to שמיני עצרת, some add: מוֹרִיד הַטַּל.

# **MANAGE AMIDAH FOR FESTIVAL MA'ARIV**

(with Matriarchs)

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

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

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

\*On Simḥat Torah and the first night of Pesaḥ:

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

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

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

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

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and Festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

<sup>\*</sup>From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין לְדֵשׁ לְחוֹל, בֵּין אוֹר לְחִשֶּׁך, בֵּין יִשְּׁרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדָשַׁת שַׁבָּת לְקְרָשַׁת יוֹם טוֹב הִבְדַלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יִמֵי הַמַּעֲשֶׂה ָקַדַשְׁתָּרָ, הַבְדַלָּתָּ וְקָדַשְׁתָּ אֶת־עַמִּךְ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךְ.

ַוַתִּתֶּן־לֶנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ) מוֹעַדִים לְשִׁמְחָה, חַגִּים וּזְמַנִּים לְשָׁשׁוֹן, אֶת־יוֹם (הַשַּבָּת הַוָּה וְאֶת־יוֹם)

:סוכות On

ַחַג הַסֻּכּוֹת הַזֶּה, וְמַן שִּׂמְחָתֵנוּ,

On שמיני עצרת and שמיני:

ָהַשְּׁמִינִי, חַג הָעַצֶּרֶת הַזֶּה, זְמַן שִּׁמְחָתֵנוּ,

פסח On:

חַג הַפַּצוֹת הַזֶּה, זְמַן חֵרוּתְנוּ,

On שבועות:

חָג הַשָּׁבֶעוֹת הַזֶּה, וְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וֵכֶר לִיצִיאַת מִצְרָיִם.

א**ַלהֵינוּ** וֵאלהֵי אַבוֹתֵינוּ, יַעַלֶּה וְיָבוֹא וְיַגִּיעַ, וְיֵרָאָה וְיֵרָצֶה אָבוֹתֵינוּ, ּוְיִשָּׁמַע, וְיִפָּקָד וְיִזָּבֵר זִכְרוֹנֵנוּ וּפִּקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, ּוְזִבְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָּ, וְזִבְרוֹן יְרוּשָׁלַיִם עִיר קַּדְשֶׁךָּ, וְזִבְרוֹן בָּל־עַמְךְ בִּית יִשְׂרָאֵל, לְפָנֶיךְ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֵמֶד וּלְרַחֲמִים, לְחַיִּים וּלְשַׁלוֹם

סוכות On:

בִּיוֹם חַג הַמַּצוֹת הַוֵּה.

On שמיני עצרת and שמיני: בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. בַּיוֹם הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

פסח On:

ושבועות On: בִּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זַכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפַּקְדֵנוּ בוֹ לִבְרָכָה, וְחִנֵּנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךְ עִינִינוּ, כִּי אֵל כֶּוֶלֶךְ חַנּוּן וַרַחוּם אֶתָה.

### 42 MA'ARIV FOR FESTIVALS

You have distinguished, Adonai our God, between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

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

Festival of Sukkot, season of our rejoicing,

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

Festival of Matzot, season of our liberation,

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

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

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

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

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

יְהַשִּׂיאֵנוּ יהוה אֶלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֵיךּ לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשָׁשׁוֹן, כַּאֲשֶׁר רָצִיתְ וְאָמֵרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ תְּלְמֵיך וֹיְשֶׁתְּנוּ, קַבְּלְבֵנוּ. אֱלֹהֵינוּ תִּלְהֵי אֲבוֹתֵינוּ, (רְצֵה בִּמְנוּיחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךּ וְתֵן חֵלְמֵנוּ בְּתוֹרְתֶךְ, שַׂבְּענוּ מִטוּבֶךְ וְשַׁמְּחֵנוּ בִּישׁוּעָתֶךְ, וְשִׁבְּר לְבֵּנוּ לְעֲבְרְךְ בָּאָמֶת. וְהַנְּחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וֹבְּעָשׁוֹן (שַבָּת וֹ)מוֹעֲדֵי קַּדְשֶׁךְ, וְיִשְׁמְחוּ בְּרְיִבְּיִי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּבָּת הִשְּבָּת וֹ)יִשְׂרָאֵל וְהַוְּמֵנִים.

רָצֵה יהוה אֶלֹהֵינוּ בְּעַמְּךּ יִשְּׂרָאֵל וּבִּתְפִּלָּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

> ּוְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךְּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֶלֹהִינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְּךְ וּנְסַפֵּר תִּהִלֶּתֶךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָךְ, וְעַל נִפֶּיךְ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךְ וְטוֹבוֹתֶיךְ שֶׁבְּכָל־עִת, עֶרֶב וְבְּקֶר וְצְהְבָיִם. הַטוֹב כִּי לֹא כָלְוּ רַחֲמֶיךְ, וְהַמְרַחֵם כִּי לֹא תַמוּ חֲסָדֶיךְ, מֵעוֹלֶם קִּוְינוּ לָךְ.

ָוְעַל בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מֵלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֶמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נָאֶה לְהוֹדוֹת. Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

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

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

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness neverending. We have always placed our hope in You.

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

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

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךְ וְעַל כְּל־יוֹשְׁבֵּי תֵבֵל תָּשִּׁים לְעוֹלְם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכְל־הַשָּׁלוֹם. וְטוֹב בְּעִינְיִךְ לְבָרַךְ אֶת־עַמְךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָעָה בְּשְׁלוֹמֵךְ. בְּרוּךְ אֻתִּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשֶׁלוֹם.

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

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְׂפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְּנִי נַבְּשִׁי תִּדֹם, וְנַפְשִׁי כֵּעָפָר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרֶתֶךְּ וּבְּשִׁי תִּדֹם עָלֵי רָעָה, מְהֵרָה הָבְּשִׁי נְצְבָּעוֹ וְנָפְשִׁי בָּשְׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהֵרָה לְמֵעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן קְּדְשָׁתֶךְ, עֲשֵׂה לְמַעַן הִוֹרְתֶךְ, עֲשֵׂה לְמַעַן הִוֹרְתֶךְ, לְמַעוֹ יִמִינֶךְ, עֲשֵׂה לְמַעַן הִוֹרְתֶךְ, הוֹשִׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוֹּ לְרָצוֹן אִמְיִן לִּבִּי לְפָנֶיךְ, יהוה צוּיִר וְגוֹאֲלִי. עשֶׁה שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, שְׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלְינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

An alternative concluding prayer

רבונו של עוֹלֶם, אֲדוֹן הַשִּׂמְחָה שָׁאֵין לְפָנִיו עַצְבוּת, זַבֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עַלֵּי קְדוּשַׁת יוֹם טוֹב בְּשִּׁמְחָה וְחֶדְנָה. לַמְּבֵנִי לַּהֲפּוֹךְ יָגוֹן לְשִׁמְחָה, שֶׁהַהִּתְרַחֲקוּת מִמְּךְ בָּאָה לָנוּ עַלְיְבִי הָעַצְבוּת. הָשִׁיכָה לִי שְׁשׁוֹן יִשְׁעֶךְ, וְרוּחַ נְדִיבָה תִּסְמְבֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךְ, יהוה אֱלֹהַי, שֶׁעְרִי הַלְּסָה וְכַלְכָּלָה, תִּיְרָה, שַׁעֲרֵי חַיְּים, שַׁעֲרֵי חַכְּמָה, שַׁעֲרֵי בִעָה, שַׁעֲרֵי פַרְנָסָה וְכַלְכָּלָה, שַׁעֲרֵי חַיִּים, שַׁעֲרֵי אֲהַבָּה וְאַחְנָה, שָׁלוֹם וְרֵעוֹת. עשָׁה שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאַלוֹם בְּמְרוֹמְיוֹ, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאַלוֹם בְּמְרוֹמְיוֹ,

On שבת, continue on page 47.

On a weekday, continue with קדיש שלם, page 48.

### 44 MA'ARIV FOR FESTIVALS

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses the people Israel with peace.

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

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

### An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and harmony, peace and companionship. May God who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Shabbat, continue on page 47.

On a weekday, continue with Kaddish Shalem, page 48.

On שבת (including יום טוב and שבת):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכַל אֵלהִים בִּיּוֹם נַיְבָל־צְבָאָם: וַיִּכַל אֵלהִים בַּיּוֹם <u>נַ</u>יְּבָלוּ הַשָּׁמֵיִם וְהָאָרֶץ הַשָּבִיעִי מִלֶּאכָתוֹ אֲשֶׁר עֲשֶׁה וַיִּשְׁבֹּת בַּיוֹם הַשְּבִיעִי מַכַּל־מִלַאכָתוֹ אַשֶּׁר עַשַּה: וַיַבַרֶךְ אַלֹהִים אַת־יוֹם הַשָּבִיעִי וַיִּקָדֵשׁ אתוֹ כִּי בוֹ שַבַת מִכַּל־מִלַאכִתוֹ אֲשֶׁר־ ברא אַלהַים לעשות:

> The following passages are recited only with a minyan. (On the first night of פסח they are omitted.)

Hazzan: (with אמהות)

Hazzan:

אַתַּה יהוה אֵלהֵינוּ **בַּרוּך** אַתַה יהוה אֱלהֵינוּ וָאלהֵי אַבוֹתֵינוּ, אֵלֹהֵי אַבוֹתֵינוּ, אַלֹהֵי אַבְרַהַם אלהי יִצְחַקּ יִצְחַקּ וֵאלֹהֵי יַעַקֹּב, אֵלֹהֵי שֹׁרה וַאלהַי יַעַקֹב, הַאָל הַגַּדוֹל אַלהַי רָבָקָה אַלהַי רַחֶל וַאלהַי הַגָּבּוֹר וְהַנּוֹרָא, אֵל עֵלִיוֹן, לֵאָה, הַאֵל הַגַּרוֹל הַגָּבּוֹר וְהַנּוֹרַא, אל עליון, קונה שמים וארץ,

אַבָרָהַם אלהי קונה שמים ואַרץ,

Hazzan and congregation:

מַגַן אַבוֹת בִּדְבַרוֹ, מִחַיֶּה מֵתִים בִּמַאַמֵרוֹ, הַאֵּל (הַמֵּלֶךְ) הַקָּרוֹשׁ שָׁאֵין כַּמְוֹהוּ, הַמֶּנֵיחַ לְעַמוֹ בִּיוֹם שַׁבַּת קַרְשׁוֹ, כִּי בם רצה להניח להם. לפניו נעבד ביראה ופחד, ונודה לשמו בכל יום תַמִיד\*. מעון הַבְּרַכוֹת, אֵל הַהוֹדַאוֹת, אַרוֹן הַשַּׁלוֹם, מִקַדִשׁ הַשַּׁבָּת וּמִבָּרֵךְ שְׁבִיעִי, וּמֵנְיחַ בִּקְרָשָׁה ּלַעַם מִדשָׁנִי־עָנֵג, זֵבֵר לִמַעֲשָה בַרָאשִׁית.

\*Some texts read: מֵעִין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

Magen avot bid'varo, m'hayei metim b'ma'amaro, ha-El (on Shabbat Shuvah: ha-Melekh) ha-kadosh she-ein kamohu, ha-meniaḥ l'amo b'yom Shabbat kodsho, ki vam ratzah l'hani-aḥ lahem. L'fanav na'avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid\*. Me-on ha-b'rakhot, El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat

u-m'varekh sh'vi-i, u-meni-ah bi-k'dushah l'am m'dushnei oneg, zekher l'ma'asei v'reshit.

\*Some texts read: me-ein ha-b'rakhot. El ha-hoda-ot,

On Shabbat (including Festivals and Shabbat Ḥol Ha-mo'ed):
It is customary to remain standing for this passage.

#### GENESIS 2:1-3

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom hash'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto, ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

The following passages are recited only with a minyan. (On the first night of Pesaḥ they are omitted.)

### Reader:

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God, Creator of heaven and earth.

### Reader: (with Matriarchs)

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God, Creator of heaven and earth.

#### Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (on Shabbat Shuvah: Holy Sovereign) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day\*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

\*Some texts read:

with appropriate blessings. God worthy of acclaim,

### Ḥazzan:

אָלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַּׁבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעֲתֶךּ, וְטַהֵר לָבֵנוּ לְעָבְדְךְ בָּאֲמֶת. וְהַנְחִילֵנוּ יהוה אֶלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָּדְשֶׁךּ, וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדִּשׁ הַשַּׁבָּת.

# קריש שלם 🖔

Ḥazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שָׁמָה רַבָּא מָבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְבָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא הֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעָלִמָא, וִאִמְרוּ אָמֵן.

\*On קֹעֵלָּא לְעֵלָּא מִכַּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֶּדֶם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמֵיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּלֹּיִשִׂרָאֵל, וִאִמְרוּ אָמֵן.

On אמחת תורה, continue with הקפוח, page 213.
On שבת חול המועד, continue with קידוש לשבת, page 49.

#### Reader:

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

### KADDISH SHALEM

#### Reader:

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

### Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

#### Reader:

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

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

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

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

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

On Simhat Torah, continue with Hakafot, page 213. On Shabbat Ḥol Ha-mo'ed, continue with the Shabbat Kiddush, page 49.

### קידוש ליום טוב 🕦

On evenings of the פטח Seder, קידוש is not chanted in the synagogue.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא פְּרִי הַגֵּפֶּן. בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִכְּל־ עָם וְרוֹמְמֶנוּ מִכְּל־לָשׁוֹן וְקִּדְשֶׁנוּ בְּמִצְוֹתָיוּ. וַתִּתֶּן־לֶנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּוִמֵנִּים לְשָׁשׁוֹן, אֵת־יוֹם (הַשַּבָּת הַזֶּה וְאֵת־יוֹם)

On סוכות:

חַג הַסְּבּוֹת הַזֶּה, זְמַן שִּׁמְחָתְנוּ,

שמיני עצרת and שמיני: הַשְּׁמִינִי, חַג הָעַצֶרֶת הַזֶּה, וְמַן שִׂמְחָתְנוּ,

On שבועות:

On H

ָםג הַמַּצוֹת הַזֶּה, זְמֵן חֵרוּתֵנוּ, חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְּרָא לְּדָשׁ, זְבֶר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְחַרְתָּ וְאוֹתְנוּ קִדְשְׁתָּ מִבְּל־הָעַמִּים, (וְשַבֵּת) וּמוֹעֲדֵי קְּדְשְׁךּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׁשוֹן הִנְחַלְתֵּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּבָּת וְ)יִשְׂרָאֵל וְהַוִּמַנִּים.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ. בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַמַּבְדִּיל בִּין לְּדֶשׁ לְחֹל, בֵּין אוֹר לְחְשֶׁךְ, בֵּין יִשְׁרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׁה. בִּין קְדָשַׁת שַׁבָּת לִקְדָשַׁת יוֹם טוֹב הִבְּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשְּשֶׁת יְמֵי הַמַּצְשֶׂה לְּדְשָׁת, הִבְּדֵּלְתָּ וְקִדְּשְׁתָּ אֶת־עַמְּךְ יִשְׂרָאֵל בִּקְדָשֶׁתֶךְ. בָּרוּךְ אַתָּה יהוֹה הַמַּבְדִּיל בֵּין לְּדֶשׁ לְלְּדֶשׁ.

This ברכה is omitted on the last two nights of ברכה:

**בָרוּך** אַתָּה יהׁוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעֵנוּ לַזְּמַן הַזֶּה.

On סוכות, when קידוש is chanted in the סוכות, add the following ברכה. (On the first night, before שהחינו; on the second night, after שהחינו.)

> **בָּרוּך**ּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֵיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

On פסח, starting with the second night, the אומר is counted, page 55.

# KIDDUSH FOR FESTIVALS

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation,

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly,) in happiness and joy. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night:

Praised are You Adonai our God, who rules the universe, creating the lights of fire.

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Omit on the last two nights of Pesah:

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

On Sukkot, when Kiddush is chanted in the sukkah:

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

On Pesaḥ, starting with the second night, the Omer is counted, page 55.

### עלינו 🖔

**עָלֵינוּ** לְשַׁבְּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֶלָה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלְא עָשְׂנוּ כְּאִינִי הָאֲרָצוֹת וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכְל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִּמַעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹר. אֱמֶת מַלְבֵּנוּ, אֶפֶט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתְּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמִים מִמַּעַל וְעַל הָאָרֶץ מִתְּחַת, אֵין עוֹד.

על בן נְקַנֶּה לְּךָּ יהוֹה אֱלֹהֵינוּ, לְרְאוֹת מְהֵרָה בְּתִפְּאֶרֶת עֻהֶּרְ, לְהַאֲלִילִם כְּרוֹת יְבָּרִתְּוֹן, לְהַאֲלִילִם כָּרוֹת יִבְּרִתוּן, לְהַאֲלִילִם בְּמַלְכוּת שַׁדִּי, וְכָלִ־בְּנֵי בָשָׁר יִקְרְאוּ בִשְּׁמֶךְ, לְהַפְּנוֹת אֵלֶיךְ בְּלֵילִם בְּמֹלְכוּת שַׁדִּי, וְכָלִ־בְּנֵי בָשָׂר יִקְרְאוּ בִשְּׁמֶךְ, תְּשָׁבִע בְּל־לְשׁוֹן. לְפָנֶיךְ תַבֵּל, כִּי לְךְ תִּכְרַע בָּל־בָּעוֹן. וְלְפָנֶיךְ תַבֵּלוּ הָיִה אֱלְהֵינוּ יִכְרְעוּ וְיִפְּלוּ. וְלְכְבוֹּר שִׁמְךְ יְמָלְךְ יִמְלֹךְ בְּלֹים בְּתִּיב בְּתוֹרְ מֵלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ לְעוֹלֶם וְעֶד, כִּי הַמֵּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּלִבוֹר יִהוֹה יִמְלֹךְ לְעֹלֶם וְעֶד. בְּתוֹרָה בְּתוֹרָה בְּתוֹרָה בְּתוֹרָה בְּתוֹרְה בְּתוֹרְה יְמִלֹךְ עַל בָּל־הָאֶרֶץ, בַּיּיוֹם הַהוּא יִהְנִה יהוה אֲחָד וּשִׁמוֹ אֲחַד.

From הושענא רבה through הושענא רבה (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped by all humanity.

### **ALEINU**

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

> From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur), Psalm 27 is recited, page 80.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

### קדיש יתום 😕

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגֶּלָא וּבִוֹמֵן קָרִיב, וְאָמִרוּ אֲמֵן.

Congregation and mourners:

יָהֵא שָׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On שבת שובה: אְעֻלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאִמָרוּ אַמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּ**ל**־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

### **MOURNER'S KADDISH**

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, 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'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

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

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

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

An English translation of the Mourner's Kaddish may be found on page 12.

### יגדל 💯

The hymn Yigdal is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This poetic version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

נִמְצַא, וְאֵין עֵת אֱל מִצִיאוּתוֹ. נעלם וגם אין סוף לאחדותו. לא נערר אליו קדשתו. ָראשון ואין ראשית לראשיתו. יוֹרֶה גִּדְלַתוֹ וּמֵלְכוּתוֹ. אל אנשי סגלתו ותפארתו. נַבִיא, וּמַבִּיט אֶת־תִּמוּנַתוֹ. עַל יַד נָבִיאוֹ נָאָמֵן בֵּיתוֹ. מַבִּיט לְסוֹף דַבַר בְּקַדְמַתוֹ. נוֹתן לרשע, רע כּרשעתוֹ. לפדות מחכי קץ ישועתו. ברוך עדי עד שם תהלתו.

**יגדל** אלהים חי וישתבח, אַחַד וָאֵין יַחִיד כַּיִחוּדוֹ, אין לו דמות הגוף ואינו גוף, קָדָמוֹן לְכַל־דַּבַר אֲשֶׁר נִבְרַא, הנו אדון עולם, וכל-נוצר שָׁפַע נִבוּאַתוֹ נִתַנוֹ לא קם בישראל כמשה עוד תּוֹרַת אֱמֶת נַתַן לְעַמּוֹ אֵל לא יחליף האל ולא ימיר דתו לעולמים לזולתו. צופה ויודע סתרינו, גומל לאיש חסד כמפעלו, יִשַׁלַח לָקֵץ הַיַּמִין מִשִּׁיחֵנוּ, מתים יחיה אל בּרֹב חסדוֹ,

Yigdal Elohim hai v'yishatabah, Ehad v'ein yahid k'yihudo,

Ein lo d'mut ha-guf v'eino guf, Kadmon l'khol davar asher nivra,

Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano

Lo kam b'Yisra-el k'Mosheh od Torat emet natan l'amo El

Lo yahalif ha-El v'lo yamir dato Tzofeh v'yode-a s'tareinu,

Gomel l'ish hesed k'mif-alo, Yishlah l'ketz ha-yamin m'shihenu,

Metim y'hayeh El b'rov hasdo,

nimtza, v'ein et el metzi-uto. ne'lam v'gam ein sof l'ahduto.

lo na'arokh elav k'dushato. rishon v'ein reshit l'reshito.

yoreh g'dulato u-malkhuto. el anshei s'gulato v'tif-arto.

navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.

l'olamim l'zulato. mabit l'sof davar b'kadmato.

noten l'rasha ra k'rish-ato. lifdot m'hakei ketz y'shu-ato.

barukh adei ad shem t'hilato.

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### **%** YIGDAL

Maimonides' thirteen principles of faith state: God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and creates all things. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever loving, will resurrect the dead.

Revere the living God, sing praises to God's name, Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare; Unlimited and boundless is God's majesty.

No image can be seen, no form or body known; No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed, The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers, And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God — Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all, Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law; Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts, Anticipating actions that are yet to be.

God grants reward to those who lead a noble life, While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days, Redeeming all who long for God to make them free.

In love our God restores the life of all our souls — May God be ever praised until eternity.

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# אדון עולם 🖔

בְּטֶרֶם כַּל־יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. יְהוּא יִהְיֶה בְּתִפְּאָרָה. יְלוֹ הָעֹז וְהַמִּשְׂרָה. יְצוּר חֶבְלִי בְּעֵת צָרָה. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישַׁן וְאָעִירָה. בְּעֵת אִישַׁן וְאָעִירָה. אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ לְעֵת נַּעֲשָּׂה בְּחֶפְצוֹ כּּל וְאַחֲרֵי כִּכְלוֹת הַכּּל וְהוּא אֶחָד וְאֵין שֵׁנִי בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא אֵלִי וְחֵי גוֹאֲלִי, וְהוּא נִפִי וּמָנוֹט לִי בְּיָדוֹ אַפְּקִיד רוּחִי וְעִם רוּחִי גוּיִּתִי

Adon olam asher malakh L'eit na'asah b'ḥeftzo kol,

V'aḥarei kikh-lot ha-kol V'hu hayah v'hu hoveh,

V'hu eḥad v'ein sheni B'li rei-sheet b'li takhleet,

V'hu e-li v'ḥai go-ali V'hu nisi u-manos li,

B'yado afkid ruḥi V'im ruḥi g'viyati, b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

l'vado yimlokh nora, v'hu yih'yeh b'tif-arah.

l'hamshil lo l'haḥbirah, v'lo ha-oz v'hamisrah.

v'tzur hevli b'et tzarah, m'nat kosi b'yom ekra.

b'et ishan v'a-irah, Adonai li v'lo ira.

### **%** ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philospher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world, God, eternal, reigned alone;

but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God's vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress,

my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God's care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.





From the second night of Pesaḥ until the night before Shavuot, we stand as the Omer is counted.

The "Omer" (literally "sheaf") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesaḥ. Omer has come to be the name of the period between Pesaḥ and Shavuot. By counting these days (s'firat ha-omer), we recall our people's liberation from enslavement, commemorated by Pesaḥ — along with God's gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, so essential for our spiritual sustenance. We count the days between Pesaḥ and Shavuot to heighten our anticipation of celebrating the Revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

הּנְנִי מוּכָן וּמְזֶפֶּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעְּמֶר, בְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַּרְתָּם לָכֶם מִמְּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאֲכֶם אֶת־עְמֶר הַתְּנוּפָה, שֶׁבַע שַבָּתוֹת תְּמִימֹת תִּהְיֶינָה. עַד מִמְּחֲרַת הַשַּׁבָּת הַשְּׁבִּת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah: "You shall count from the eve of the second day of Pesaḥ, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days" (Leviticus 23:15-16).

**בָרוּף** אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךּ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעְׂמֶר.

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

On Friday or Yom Tov evenings, the service continues, following the counting, with Aleinu, page 51.

On Saturday night, the service continues, following the counting, with Havdalah, page 299.

On weekday evenings (including Hol Ha-mo'ed Pesah), the service continues, following the counting, with Aleinu, page 297.

Today is \_ \_\_\_\_ of the Omer.

> הַיּוֹם יוֹם אֶחְד לְעְמֶר. (16 Nisan, 2nd night of Pesaḥ) .1

1 day

הַיּוֹם שְׁנֵי יָמִים לְּעְׂמֶר. (17 Nisan, 1st night of Ḥol Ḥa-mo'ed) .2

2 days

הַיּוֹם שְׁלֹשָׁה יָמִים לַעְמֶר. .3

(18 Nisan, 2nd night of Hol Ha-mo'ed) 3 days

הַיּוֹם אַרְבָּעָה יָמִים לָּעְמֶר. (19 Nisan, 3rd night of Hol Ha-mo'ed) .4

הַיּוֹם חֲמִשָּׁה יָמִים לֵעִמֵר. .5

(20 Nisan, 4th night of Hol Ha-mo'ed) 5 days .6

הַיּוֹם שִׁשָּה יָמִים לְעְמֶר. (21 Nisan, 7th night of Pesah) 6 days

הַיּוֹם שָׁבְעָה יָמִים שֶׁהֵם שָׁבְוּעַ אֶחָד לְעְמֶּר. $s-one\ week$  (22 Nisan, 8th night of Pesaḥ) .7

. קֿעְמֶר אָחָד וְיוֹם אֶחָד וְיוֹם שֶׁבְּוּעַ אֶחָד וְיוֹם אֶחָד לְעְמֶר הַיוֹם שָׁבּוֹם שָׁבּוֹם שָׁבְּוּעַ אֶחָד וְיוֹם אָחָד לָעְמֶר היוֹם שׁ days — a week and one day (23 Nisan) .8

. הַיּוֹם הָשְׁעָה יָמִים שֶׁהָם שָׁבְוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶכ הַיּוֹם הַשְּׁבָה הַיּשְׁבָה הַשְּׁבָה הַיּשְׁבָה לִעֹמֶל פֿא לוֹם g days — g week and two days (24 Nisan) .9

הַיּוֹם עֵשַׂרָה יָמִים שֵׁהֶם שַׁבְוּעַ אֱחַד וּשְׁלֹשֵׁה יָמִים

10 days — a week and three days

4 days

11. הַיּוֹם אַחַד עַשַּׂר יוֹם שֶׁהָם שַׁבִּוּעַ אֶחַד וְאַרְבַּעַה יַמִים

11 days — a week and four days

12. הַיּוֹם שָׁנִים עַשַּׂר יוֹם שֶׁהֶם שַׁבְוּעַ אֶחָד וַחֲמִשַּׁה יַמִים ָלָעְׂמֶר. 12 days — a week and five days (27 Nisan, Yom Ha-shoah)

13. היוֹם שִׁלשַׁה עַשַּׂר יוֹם שֵׁהֶם שַׁבְוּעַ אֱחֶד וְשִׁשָּׁה יָמִים

13 days — a week and six days

(28 Nisan)

.14. הַיּוֹם אַרְבַּעָה עַשַּׁר יוֹם שֶׁהֵם שָׁנֵי שַבוּעוֹת לַעְמֵר. (29 Nisan)

15. היום חמשה עשר יום שהם שני שבועות ויום אחד

15 days — two weeks and one day

(30 Nisan, first day of Rosh Hodesh)

16. הַיּוֹם שָׁשַׁה עַשַּׂר יוֹם שֶׁהֶם שָׁנֵי שַׁבוּעוֹת וּשְׁנֵי יַמִּים

16 days — two weeks and two days

(1 Iyar, second day of Rosh Hodesh)

17. הַיּוֹם שָׁבָעַה עַשַּׁר יוֹם שָׁהֶם שָׁנֵי שַׁבוּעוֹת וּשָׁלֹשַה יַמִים

17 days - two weeks and three days

18. הַיּוֹם שָׁמוֹנָה עַשָּׁר יוֹם שֶׁהֶם שִׁנִי שַׁבוּעוֹת וְאַרְבָּעָה יָמִים

18 days - two weeks and four days

19. היום תשעה עשר יום שהם שני שבועות וחמשה ימים

 $19 \ days - two \ weeks \ and \ five \ days$ 

(4 Iyar)

20. הַיּוֹם עַשַּׂרִים יוֹם שַׁהֶם שָׁנֵי שַׁבוּעוֹת וְשָׁשַׁה יַמִים

י בְּשֶּיִּוּ י 20 days — two weeks and six days (5 Iyar, Yom Ha-atzma'ut\*) בּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָה שָׁבוּעוֹת לָעְמֶר. 21 days — three weeks

22. הַיּוֹם שָׁנַיִם וְעֲשָׂרִים יוֹם שֲהֶם שָׁלֹשֵה שַבוּעוֹת וְיוֹם אֶחֲד

22 days — three weeks and one day

23. הַיּוֹם שָׁלשַה וָעֲשָׁרִים יוֹם שֵׁהֶם שָׁלשַה שַבוּעוֹת וּשְׁנֵי

23 days — three weeks and two days

יוֹם אַרבַעה וְעֵשַׂרִים

24 days — three weeks and three days

חַמִשַּה וְעֵשִׂרִים יוֹם שהם

25 days — three weeks and four days

<sup>\*</sup>When 5 Iyar falls on Friday or Shabbat, Yom Ha-atzma'ut is celebrated on the preceding Thursday.

26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעָמֶר.

26 days - three weeks and five days

(11 Iyar)

27. הַיּוֹם שָׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה. יָמִים לָעְמֶר.

27 days - three weeks and six days

(12 Iyar)

28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. לַעְמֵר.

28 days — four weeks

(13 Iyar)

29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעְמֶר. אֶחָד לָעְמֶר.

29 days — four weeks and one day (14 Iyar, Pesah Sheni)

30. הַיּוֹם שְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לַעְמֵר. לַעְמֵר.

30 days — four weeks and two days

(15 Iyar)

31. הַיּוֹם אֶחָד וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יַמִים לַעְמֵר.

31 days — four weeks and three days

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32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. וְאַרְבָּעָה יָמִים לַעְמֵר.

32 days — four weeks and four days

(17 Iyai

33. הַיּוֹם שְׁלֹשָה וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. וַחֲמִשַּׁה יַמִּים לַעְמֵר.

33 days — four weeks and five days (18 Iyar, Lag Ba'Omer)

34. הַיּוֹם אַרְבָּעָה וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וִשְׁשַׁה יַמִים לַעִמֵר.

34 days — four weeks and six days

(19 Iyar)

35. הַיּוֹם חֲמִשֶּׁה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשֶּׁה שָׁבוּעוֹת. לעמר.

35 days - five weeks

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36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעְמֶר.

36 days — five weeks and one day

. (21 Iyar)

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי ימים לעמר.

37 days - five weeks and two days

(22 Iyar)

38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת. וּשָׁלשֵׁה יַמִים לַעָמֵר.

38 days — five weeks and three days

(23 Iyar)

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָּעְמֶר.

39 days — five weeks and four days

(24 Iyar)

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשֶּׁה שָׁבוּעוֹת וְחֲמִשֶּׁה יָמִים לֶּסְבֶּת. לֶּעְמֶר.

40 days — five weeks and five days

5 Iyar)

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִּשְּׁה יָמִים לָעְמֶר.

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41 days — five weeks and six days

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. בּיּוֹם שְׁבַּוּעוֹת לְעְׂמֶר. הַיּוֹם שְׁבַּוּעוֹת לְעְמֶר. אַרְבָּעִים וְאַרְבָּעִים יוֹם שְׁבוּעוֹת לְעְמֶר. 42 days — six weeks (27 Iyar)

יוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם. אַחַד לַעְמֵר.

43 days — six weeks and one day

(28 Iyar, (Yom Yerushalayim)

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשֶּׁה שָׁבוּעוֹת וּשְׁנֵי יַמִים לֶעְמֵר.

44 days — six weeks and two days

(29 Iyar)

45. הַיּוֹם חֲמִשֶּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יַמִים לַעֹמֵר.

45 days — six weeks and three days (Rosh Hodesh Sivan)

אָרְבָּעִים יוֹם שָׁשָּׁה שְׁבִּוּעוֹת וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה. יָמִים לֶעְמֶר.

46 days — six weeks and four days

(2 Sivan)

היוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה. יַמִים לַעִמֵר.

47 days — six weeks and five days

(3 Sivan)

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשֶּׁה שָׁבוּעוֹת וְשִׁשֶּׁה. יַמִים לַעִמֵר.

48 days - six weeks and six days

(4 Sivan)

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לעמר.

49 days - seven weeks

(5 Sivan, Erev Shavuot)

תהלים קכ״ח שִׁיר הַפַּעֲלוֹת.

אַשְׁרֵּי כָּל־יְרֵא יהוה, הַהֹלֵךְ בִּדְרָכָיו. יְגִיעַ כַּפֶּיךְ כִּי תֹאבֵל, אַשְׁרֶיךְ וְטוֹב לָךְ. אֶשְׁתְּךְ בְּגֶפֶן פֹּרִיָּה בְּיַרְבְּתֵי בֵיתֶךְ, בְּנֶיךְ כִּשְׁתְלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךְ. הִנֵּה כִי־כֵן יְבֹרַךְ גָבֶר יְרֵא יהוה. יְבָרֶכְךְ יהוה מִצִּיּוֹן, וּרְאֵה בְּטוּב יְרוּשְׁלֵיִם כֹּל יְמֵי חַיֶּיךְ. וּרְאֵה בָנִים לְבָנֶיךְ, שָׁלוֹם עַל יִשְׂרָאֵל.

PSALM 128
A Song of Ascent.

Blessed are all who revere Adonai, who follow in God's ways. You shall enjoy the fruit of your labors; you shall be happy and prosper. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who reveres Adonai. May Adonai bless you from Zion. May you see Jerusalem prosper all the days of your life. May you live to see children's children. May there be peace for the people Israel.

### A concluding prayer

Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors' bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

On Friday or Yom Tov evenings, continue with Aleinu, page 51.

On Saturday night, continue with Havdalah, page 299.

On weekday evenings (including Ḥol Ha-mo'ed Pesaḥ), continue with Aleinu, page 297.