We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me free.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God’s compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows great kindness upon His people Israel.
May it be Your will, Adonai, my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully.

On arising one should declare:

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

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

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

Hear, O Israel: Adonai is our God, Adonai alone.
Praised be God’s glorious sovereignty throughout all time.
We acclaim God's holiness.

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

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai" (Zephaniah 3:20).
PSALM 30
A Psalm of David,
a Song for the dedication of the Temple.

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

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

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

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

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

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

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

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

You transformed my mourning into dancing,
my sackcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.
P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'rakhah that introduces P'sukei D'Zimra,
we praise our eternal, compassionate Creator.
Praised is God, whose word created the world.

Sing praise.
Glorified is the Author of Creation.
Lauded the One whose word is performance.
Acclaimed is God, whose decree is fulfillment.
Revere the One whose mercy envelops the world.
Adored is God, whose kindness embraces all creatures.
Honor the One who rewards those who revere Him.
Blessed is God, who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised is God's name.

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

(Some congregations select from among the passages
on pages 17-26.)

This group of prayers — beginning with Barukh She-amar,
a celebration of God's majesty — consists principally of passages
from the Bible. They praise God as the Designer of nature, the
Master of justice, the Giver of Torah, and the Guardian of Israel.
Together these prayers create a sense of awe leading up to Bar'khhu,
with which the Sha'harit Service formally begins. This lyrical
translation emphasizes the varied meanings of "barukh."

It is customary for the congregation to stand during the recitation of
Barukh She-amar. This practice dates back to the ninth century
when the public service began with Barukh She-amar.
In this b'rakhah, which concludes P'sukei D'zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God.

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

Between Rosh Hashanah and Yom Kippur, Psalm 130 (page 62) may be added.

Hatzi Kaddish

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

Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u-l’almei 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.
SHAHRIT FOR WEEKDAYS

K’RIAT SH’MA AND ITS B’RAKHOT

Reader:
Bar’khu et Adonai ha-m’vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:
Barukh Adonai ha-m’vorakh l’olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b’rakhah (which continues through page 31),
we praise God for the majesty of Creation and the
miracle of God’s artistry in designing the universe.

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

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

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

Bar’khu, the formal call to public worship, requires a minyan. It
opens the central portion of the morning service, which consists of
the Sh’ma, along with its accompanying b’rakhot, and the Amidah.
The Reader bows at “Bar’khu”; the congregation bows for the
response, “Barukh,” rising as God’s name is recited.
Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator’s will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God’s sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

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

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

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

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

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God — they offer psalms and song.

For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing.

Awesome in praise. Sovereign of wonders, God, in His goodness, renews Creation day after day. So sang the psalmist: “Praise the Creator of great lights, for God’s love endures forever” (Psalm 136:7). Cause a new light to illumine Zion.

May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.
In this b’rakah, we praise God for the gift of Torah, sign of God’s love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion.
Avinu Malkenu, You taught our ancestors life-giving laws. They trusted in You; for their sake graciously teach us.
Our Maker, merciful Provider, show us mercy; grant us understanding and discernment.
Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.
Open our eyes to Your Torah; help our hearts cleave to Your mitzvot.
Focus all our thoughts so that we may love and revere You. Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance.
You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One.
Praised are You Adonai, who loves the people Israel.

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

The Sh’mi was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today. "Barukh shem k’vodo malkhuto" was the people’s response to hearing the words of the Sh’mi. It is not part of the biblical text.

The second paragraph (רשב), which begins on the next page, expresses the obligations that flow from the recognition of God’s sovereignty. The second paragraph (רשב) urges the acceptance of the discipline of the mitzvot, while the third (רשב) establishes a symbol, the fringes (תפזר), a reminder of our loving dedication to all of God’s mitzvot.
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.

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.
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 will 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 am Adonai your God, who is Truth.

In this brakhah (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel — at the time of the Exodus and in every generation.

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God’s sovereign throne stands firm; God’s faithfulness endures for all time.

God’s teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God’s teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors’ Sovereign, our Redeemer and our ancestors’ Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You.

It is customary, during the recitation of the third paragraph of the Sh’mo (_shma_), to kiss the tzitzit at each mention of the word “לְיָדוֹ,” as a formal expression of our love.

The word “לְיָדוֹ [Truth]” serves as a bridge between the Sh’mo and the br’akha that follows. We do not pause. The tzitzit are released only as the second paragraph of that br’akha begins.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne’der ba-kodesh,
nora t’hilot, osei feleh.
“Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!”

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

Adonai yimlokh l’olam va-ed.
“Adonai shall reign throughout all time."

Tzur Yisra-el, kumah b’ezrat Yisra-el,
u-f’deh kinum’kha Y’hudah v’y’Yisra-el.
Co-alenu Adonai Tz’va-ot sh’mo, k’dosh Yisra-el.
Barukh atah Adonai, ga-al Yisra-el.

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

Continue on page 36a or 36b (with Matriarchs), through page 44.

To begin the Amidah we take three steps forward to approach God’s presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b’rakhot. We bend our knees while reciting “Barukh (Praised),” and bow at “Atah (You),” rising as we utter God’s name.
AMIDAH FOR WEEKDAY SHAHARIT
(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.

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 37.

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.

Silent recitation continues on page 38.

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

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven. 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 Tzioni 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.

The first two congregational responses in the Kedushah reflect the angels' praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God's glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God's glory to all eternity.

The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God's most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one's toes during the three repetitions of "Kadosh (Holy)," symbolically lifting our praise toward heaven.
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.

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

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

Another name for the Amidah is the Sh’moneh Esre, which means “the eighteen,” a reference to the number of brakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen brakhot. One theory to account for this discrepancy is that the brakhot condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two brakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single brakhot.

In the brakhot for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta’anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel’s rainy season.
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.

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.

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,

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.

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Personal petitions may be inserted here, as we have done with the prayer for Yom Ha-shoah. As the Sages said: “One should seek one’s needs during the b’rakhah of ‘Shame-a T’filah (the One who listens to prayer)”’ (Avodah Zarah 8a).
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 Hodesh. Festival of Sukkot. Festival of Matzot.

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

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

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

When we recite Modim (the prayer of thanksgiving), we bow — without bending our knees — in gratitude to God, while saying "Modim ana’hnu lak’hu" (We proclaim)." We then bend our knees and bow once more while reciting the b’rak’ha which concludes Modim (at the top of page 43).
On Hanukkah:

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 Purim:

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 upon others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma'ut:

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.

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

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.

On Tishah B’Av and in a house of mourning, Birkat Kohanim (the passage headed “Reader”) is omitted.
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.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that Your compassion prevail over Your wrath, and that You turn to us with love. Look kindly upon me and upon all my family; help us avoid heartlessness. Lead me along a righteous path. Keep me from deceitfulness and from false perceptions. Open my eyes to the wonders of Your Torah. Enlighten me with Your wisdom so that I may merit kindness, compassion, and love from You and from all who know me. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue as instructed on the facing page.

*Tahānun* (personal prayer and supplication) is normally recited during the Shaḥarit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday (page 132).

*Tahānun* is omitted at Shaḥarit on the following occasions:

- Shabbat and Festivals: Rosh Ḥodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Ḥodesh Heshvan; Hanukkah; Tu BiSh’vat; Parim (both 14 & 15 Adar I & II); the entire month of Nisan; Yom Ha’atzma’ut; Pesah 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. *Tahānun* 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 groom is present), and in a house of mourning.

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

ַלְּהַלֵּל. בְּעֵדֵיהֶם,ַמַּעֲרַקָּבְּאָלִים, חוֹדוּשִׁים גְּלֵלֵין כְּלֵי יָדוּתִּים. שְׁמוֹזֶה קְדִישָּׁתָה, לְמַעְלֵה, לְמַעְלֵה, לְמַעְלֵה. שַׁמַּעְתָּהּ, שַׁמַּעְתָּהּ, שַׁמַּעְתָּהּ. שֵׁם נָזָר לְמַעְלֵה, לְמַעְלֵה, לְמַעְלֵה. וְלֶךְ, מָלִיךְ, שֶׁלֹּא יִכָּרֵשׁ לְךָ, לְמַעְלֵה, לְמַעְלֵה, לְמַעְלֵה. ואֵלֶּה הַמֵּאמְרִים, וַעֲשֵׂה, שָׁלוֹם בְּהֵמוֹתֵינוּ, שָׁלוֹם בְּרֵעֲנוֹתֵינוּ, שָׁלוֹם בְּצְדֵיֵנוּ, שָׁלוֹם בְּמִרְמֵרֵיהֶם.

An alternative concluding prayer


Continue as instructed on the facing page.

Between Rosh Ḥeshvan and the day before Yom Kippur and on a public fast (excluding Tishah B’Av), continue with Avinu Malkenu, page 57, followed by Tahānun.

On Rosh Ḥodesh, Hanukkah, Hol Ha-mo’ed, and Yam Ha-atzma’ut (and in some congregations, on Yom Y’rushalayim), continue with Hallel, page 50. (Those who wear tefillin on Hol Ha-mo’ed remove them at this time.)

On other days when Tahānun is omitted, see facing page; continue with Ḥatai Kaddish, page 47.

We take three steps back, bowing left, right, and center, as we conclude the Amidah, our audience before God.
Reader, then congregation:
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

PSALM 113
Halleluyah! Praise Adonai.

Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From East to West, praised is Adonai.
God is exalted above all nations;
God’s glory extends beyond the heavens.

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

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

God settles a barren woman in her home,
as a mother, happy with children. Halleluyah!

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatz Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a weekday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatz Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God’s mastery encompasses all of nature. (Specific instructions can be found on page 53.)

Hallel is recited on Pesah and Sukkot (including Hol Ha-mo’ed, their intermediate days), Sh’mini Atzeret, Simhat Torah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atzma’ut, and also, in some congregations, on Yom Y’rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God’s concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.
PSALM 114
When Israel left the land of Egypt, when the House of Jacob left an alien people, Judah became God's sacred possession and the people of Israel God's domain.

The sea retreated at the sight; the Jordan turned and fled. The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee? Why, mountains, did you romp like rams? Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master, at the presence of the God of Jacob who turns rocks into pools of water; flint into flowing streams.

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.

PSALM 115:1-11
Not for us, Adonai, not for us, but for Yourself win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands. They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell. They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat. Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai; God is their help and their shield.

Let the House of Aaron trust in Adonai; God is their help and their shield.

Let those who revere God trust in Adonai; God is their help and their shield.

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.
Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children’s. May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

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

But we shall praise Adonai now and forever. Halleluyah!

The following passage is omitted on Rosh Hodesh (except on Hanukkah) and the last six days of Pesah.

Adonai z’kharanu y’varekh.
Y’varekh et beit Yisra-el, y’varekh et beit’Aharon.
Y’varekh yir-ei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’nei-khem.
B’rukhim atem la-Adonai, oseh shamayim va-aretz.
Ha-shamayim shamayim la-Adonai, v’ha-aretz natan li-v’nei adam.
Lo ha-metim y’hal’lu Yah, v’lo kol yordei dumah.
Va’anahnu n’varekh Yah me-atah v’ad olam. Halleluyah.

The following passage is omitted on Shabbat (except on Hanukkah) and the last six days of rosh.

The cords of death encompassed me; the grave held me in its grip. I found myself in distress and despair.

I called on Adonai; I prayed that God would save me.

Gracious is Adonai, and kind. Our God is compassionate.

Adonai protects the simple; I was brought in God and saved me.

Be at ease once again, my soul, for Adonai has dealt kindly with you.

God has delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted; even when, in anguish, I cried out: Mortals cannot be trusted!
PSALM 116:12-19
How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance and invoke Adonai by name.
I will honor my vows to Adonai in the presence of all His people.

Grievous in Adonai’s sight is the death of the faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai in the presence of all His people,
in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

PSALM 117
Praise Adonai, all nations; laud God, all peoples.
God’s love has overwhelmed us;
God’s faithfulness endures forever. Halleluyah!

PSALM 118:1-20
Praise Adonai, for God is good; God’s love endures forever.
Let the House of Israel declare: God’s love endures forever.
Let the House of Aaron declare: God’s love endures forever.
Let those who revere Adonai declare: God’s love endures forever.

During the chanting of “Hodu” (above), and “Ana” and “Hodu” (page 53), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.
In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai’s name I overcame them.

Though they surrounded and encircled me,
in Adonai’s name I overcame them.

Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai’s name I overcame them.

Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

Open for me the gates of triumph,
that I may enter and praise Adonai.

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

Psalm 118:21-29
I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.
The Reader chants each phrase, which is then repeated by the congregation.

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.
Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreathe the festive procession with myrtle as it proceeds to the corners of the altar.
You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good;
God's love endures forever.

May all creation praise You, Adonai our God.
May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song.
May they praise, revere, adore, extol, exalt, and sanctify Your glory, our Sovereign.
To You it is good to chant praise;
to Your glory it is fitting to sing.
You are God, from age to age, everlastingly.
Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, congregations that include Hoshanot here continue on page 116.

When praying without a minyan, continue on page 78.
**AVINU MALKENU**

*Recited between Rosh Hashanah and Yom Kippur, and on a public fast (other than Tishah B’Av):*

*We rise as the Ark is opened.*

*Avinu Malkenu,* we have sinned against You.
*Avinu Malkenu,* we have no sovereign but You.

*Avinu Malkenu,* help us because of Your merciful nature.
*Avinu Malkenu,* annul all evil decrees against us.
*Avinu Malkenu,* rescind the plots of our enemies.
*Avinu Malkenu,* frustrate the designs of our foes.

*Avinu Malkenu,* rid us of tyrants.
*Avinu Malkenu,* close the mouths of those who defame us.

*Avinu Malkenu,* rid us of pestilence, sword, famine, captivity, sin, and destruction.
*Avinu Malkenu,* prevent plague in Your community.

*Avinu Malkenu,* forgive and pardon all our sins.
*Avinu Malkenu,* set aside the record of our transgressions.
*Avinu Malkenu,* erase all our debts in Your abundant mercy.

*Avinu Malkenu,* help us return to You fully repentant.
*Avinu Malkenu,* send complete healing to the sick.
*Avinu Malkenu,* diminish the severity of our decree.

*Avinu Malkenu,* remember us with favor.

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*Between Rosh Hashanah and Yom Kippur (including Tzom G’dalit):*

*Avinu Malkenu,* inscribe us in the Book of good life.
*Avinu Malkenu,* inscribe us in the Book of deliverance.
*Avinu Malkenu,* inscribe us in the Book of prosperity.
*Avinu Malkenu,* inscribe us in the Book of merit.
*Avinu Malkenu,* inscribe us in the Book of forgiveness.
*Avinu Malkenu,* grant us a productive new year.

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*Between the Two Assemblies (including ימי ו@SpringBootApplication:)*

*Avinu Malkenu,* inscribe us in the Book of peace and tranquility.
*Avinu Malkenu,* inscribe us in the Book of abundance.
*Avinu Malkenu,* inscribe us in the Book of joy and gladness.
*Avinu Malkenu,* inscribe us in the Book of fertility.
*Avinu Malkenu,* inscribe us in the Book of health.
*Avinu Malkenu,* grant us a new year of joy and gladness.
On other public fasts:
Avinu Malkenu, remember us with a good life.
Avinu Malkenu, remember us with deliverance.
Avinu Malkenu, remember us with prosperity.
Avinu Malkenu, remember us with merit.
Avinu Malkenu, remember us with forgiveness.
Avinu Malkenu, favor us with a productive year.

Avinu Malkenu, hasten our deliverance.
Avinu Malkenu, exalt Your people Israel.
Avinu Malkenu, exalt Your anointed.
Avinu Malkenu, fill our arms with Your blessings.
Avinu Malkenu, fill our coffers with plenty.

Avinu Malkenu, hear us; show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.
Avinu Malkenu, open the gates of heaven to our prayer.
Avinu Malkenu, remember that we are dust.
Avinu Malkenu, do not turn us away unanswered.
Avinu Malkenu, may this be a propitious hour in Your eyes.

Avinu Malkenu, have pity for us and for our children.
Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered
proclaiming that You are One.
Avinu Malkenu, act for those who went through fire
and water to sanctify Your name.

Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.
Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome
name by which we are known.
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.

Avinu Malkenu, honenu va’anenu ki ein banu ma’asim;
aseh imanu tz’dakah va-ḥesed v’ḥoshi-enu.

The ark is closed.
(At Minḥah: Taharan, page 132; Kaddish Shalem, page 134.)
TAHANUN
PERSONAL PRAYERS AND SUPPLICATIONS

On Mondays and Thursdays, select one or more of the following five passages.
On other days, begin Tahannun on page 62.

I

God, who is merciful, grants atonement from sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. Avinu Malkenu, respond to us graciously though we lack merit. Be kind to us for Your name’s sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

Tahannun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.

Tahannun (personal prayer and supplication) is normally recited during the Shacharit Service, Sunday through Friday, and at Minchah, Sunday through Thursday. It is omitted, however, on occasions of joy or deep sorrow, listed on page 64.

On Mondays and Thursdays, select one or more of the following five passages.
On other days, begin page 62.
II

Adonai our God, You who have brought Your people out of the land of Egypt with a mighty arm, bringing lasting honor to Your name — we have sinned and behaved shamefully. Adonai, in keeping with Your righteousness, withhold Your wrath from Your city, Jerusalem, Your holy mountain. Listen, our God, to the prayers and petitions of Your servant. Shine the light of Your presence upon Your desolate Temple for Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our losses, and watch over the city which bears Your name. It is not because of our righteousness that we bring our petitions before You, but because of Your great compassion. Adonai, hear us. Adonai, forgive us. Adonai listen and respond. Do not delay, for Your own sake, my God — for it is by Your name that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and gather our exiles from the four corners of the earth. May all the nations know that You are Adonai our God. Adonai, You are our Maker. We are the clay and You are the One who fashions us; we are all Your handwork. Deliver us for the sake of Your name, our Rock, our Ruler, our Redeemer.

III  From the Siddur of Rav Sa’adiah Gaon

Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever.
Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, Avinu Malkenu, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. Avinu Malkenu, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. Avinu Malkenu, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: Adonai ehad.

May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your messiah and Your people. Avinu Malkenu, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: “Hear, O Israel: Adonai is our God, Adonai alone.”
On days when the Torah is not read, Tahanun begins here.

When a Sefer Torah is present, those wearing tefillin on the left arm rest their head on the right forearm. Others rest their 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.

Tahanun is also known as “N'filat Apayim (falling prone).” This refers to resting the head on the forearm during this portion of Tahanun — a symbolic vestige of early supplications, which were offered in a prostrate position. This gesture continues from Va-yomer David (II Samuel 24) through the accompanying psalm.
Shomer Yisra-el, sh'mor sh'erit Yisra-el.
V'al yovad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy ehad, sh'mor sh'erit am ehad.
V'al yovad goy ehad, ha-m'yahadim 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.

When praying without a minyan, continue on page 78.
CONCLUDING PRAYERS

ASHREI

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 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.

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סיטם התפילה

ашרי

ותלול פֶּדֶת צוּר, בַּיָּרָה יְבַשָּׂמֶל
אֵשֶׁר יִשְׂרָאֵל שְׁכַבֶּה שֶׁפֶל, אֵשֶׁר הָעָם שְׁפַל אֵלֶּה

ותלול קְדוֹשָׁה

אַרְצוּמָה אַלְוָיָה תְכוֹלָה, עֶבֶרֶבֶּךָ שְׁפֵךְ לְעֻלָּם זֶה
בַּכֶּלֶלֶם אַבִּיבְךָ, אֲחֵילָהלָה שְׁפֵךְ לְעֻלָּם בָּרִי

נַוּזְלָה בְּיוֹדֵךְ, עָבְרֵךְ בְּנַחֲלָתָךְ אֱשֶׂיתָה
זַעְנוֹת נָרַאָתֵיךְ יְמֵרָא, פְּרוֹשְׁקֵךְ אַסְפְּרֵי

עָבְרִי בְּשֵׁפֶךְ נֵבֶיט, אֶרֶבֶּךָ בְּרָבָּה
נַוּזְלָה יִרְוֹעַ חֲדֵךְ, אַרְכֵּךְ אָפָר וְרַגְמָלֵךְ

זַעְנוֹת יִזְהְרֵךְ לְעֻלָּם, זַעְנוֹת לְעֻלָּם מֶשָּׁה
זַעְנוֹת יִזְהְרֵךְ לְעֻלָּם, זַעְנוֹת לְעֻלָּם מֶשָּׁה

בָּעֶרֶבֶּךָ יָאָרֵךְ, בָּעָבְרֵךְ בְּרָבָּה
לַחֲדֵךְ לְעֻלָּם, לַחֲדֵךְ לְעֻלָּם מֶשָּׁה
מֶשָּׁה לָעָד לְעֻלָּם, מֶשָּׁה לָעָד לְעֻלָּם מֶשָּׁה
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!

The following psalm is omitted on the days listed on the facing page.

PSALM 20
A Psalm of David.

May Adonai answer you in time of trouble; may the God of Jacob be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart’s desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

Psalm 20, like “El Erekh Apayim (patient God)” on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning.

The passage above is omitted on Rosh Hodesh and Hal Ha-mo’ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoa, Yom Ha-atzma’ut, Yom Yrshalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.
Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin.

The following paragraph is omitted on Tishah B'Av and in a house of mourning.

Adonai has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever."

You are holy, enthroned upon the praises of Israel.

"The angels on high called out one to another:
'Holy, holy, holy Adonai Tz'va-ot;
the grandeur of the world is God's glory.'"

They receive sanction from one another, saying:
"Adonai Tz'va-ot is holy in the highest heavens, holy on the earth, and holy forever, throughout all time;
the radiance of God's glory fills the whole world."

"Then a wind lifted me up and I heard the sound of a great rushing behind me, saying:
'Praised be Adonai's glory throughout the universe.'"

Then a wind lifted me up
and I heard the sound of a great rushing behind me,
the voice of those who utter praise, saying:
"Praised be Adonai's glory wherever the Sh'khinah abides.'"

"Adonai shall reign through all generations."
The sovereignty of Adonai endures forever, beyond all time.

Adonai our God and God of our ancestors,
impress this forever upon Your people,
and direct our hearts toward You:
God, being merciful,
grants atonement for sin and does not destroy.
Time and again God restrains wrath,
refusing to let rage be all-consuming.

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

The passage above highlights the biblical verses, in quotation marks, that are at the heart of the Kedushah. The italicized sections which follow them are renderings of the interpretive Aramaic translations of those verses.

This passage, known as Kedushah D'Sidra, was added to the daily morning service to conclude on a note of holiness, with study of Torah.
Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. Adonai Tz'va-ot is with us; the God of Jacob is our Refuge. Adonai Tz'va-ot, blessed is the one who trusts in You. Adonai, deliver us; our Sovereign will answer us when we call. Praised is our God who created us for His glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love, revere, and wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion. Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever. Blessed are those who trust in Adonai; Adonai is the source of their security. Trust in Adonai forever and ever; Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

On Rosh Hodesh and Hol Ha-mo'ed, continue with Hatai Kaddish, page 103.

Tefillin are removed at this time.
ALEINU

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyei ha’aratot,
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm helkenu ka-hem, v’goralenu k’khel hamamon.
Va’anahnu kor’im u-misha’tahvim 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-arets,
ba-yom ha-hu y’hi’ye Adonai ehad u-sh’mo ehad.

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.

Aleinu is recited standing, so that one may bend the knee and bow at “Va’anahnu,” rising at “lifnei Melekh.”

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 hope that someday God will be worshiped by all humanity.
CONCLUDING PRAYERS

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’ha’yeikhon u-v’yomeikhon
u-v’ha’yei d’khol beit Yisra-el,
ba’agala u-vi’an kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almayo.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu
*l’ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur:
l’ela l’ela mi-kol birkhata v’shirata
tushb’hata v’ne’hamata 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.

We take three steps back, bowing left, right, and center, as we
conclude the Kaddish.
The psalm of the day (pages 85-90) is recited here, followed by psalms for special occasions: for Rosh Hodesh (page 90), for Hanukkah (page 14), for the Season of Repentance (page 92), for a house of mourning (pages 93-99). Conclude with the Mourners' Kaddish, page 100.

THE PSALM FOR SUNDAY

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

**PSALM 24**

A Psalm of David.

The earth and its grandeur belong to Adonai; the world and its inhabitants.

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

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

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

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

Lift high your lintels, O you gates; open wide, you ancient doors!

Welcome the glorious Sovereign.

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

Lift high your lintels, O you gates; open wide, you ancient doors!

Welcome the glorious Sovereign.

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

On Tishah B'Av, the recitation of the psalm of the day is deferred until the beginning of Min'nah.
THE PSALM FOR MONDAY

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

PSALM 48

A Song: A Psalm of the sons of Korah.

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

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

God is known in her citadels as a refuge.

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

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

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

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.

Your right hand is filled with beneficence.

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

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

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

Mourner’s Kaddish is on page 100.
THE PSALM FOR TUESDAY

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

PSALM 82
A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:
“How long will you pervert justice?
How long will you favor the wicked?”

“Champion the weak and the orphan;
uphold the downtrodden and destitute.
Rescue the weak and the needy;
save them from the grip of the wicked.”

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

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

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

THE PSALM FOR WEDNESDAY

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

PSALM 94
God of retribution — Adonai, God of retribution, appear!

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

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

They say: “Adonai does not see;
the God of Jacob pays no heed.”
CONCLUDING PRAYERS

Think clearly, you simpletons; when will you fools be wise? Surely the One who shapes the ear can hear. Surely the One who forms the eye can see.

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

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

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

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

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

Will the immoral claim You as their partner, defending evil under the mantle of law? They conspire against the righteous; they condemn the innocent to death.

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

God will turn their own evil against them and destroy them with their own guile. Adonai our God will destroy them.

PSALM 95:1-3

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

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

Mourner’s Kaddish is on page 100.
THE PSALM FOR THURSDAY

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

PSALM 81
For the leader, upon the gitt: A Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.
Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.
Sound the shofar on the New Moon,
and again on the full moon for our Festival days.
It is the law for the people of Israel;
a statute of the God of Jacob.
God ordained it for Joseph's descendants
when He rose against the land of Egypt.

'I have heard the speech that
I had previously ignored.
I removed the burden from their shoulder;
their hands were freed from the load.

"When you called out in distress, I rescued you.
Unseen, I answered you in thunder.
I tested your faith at an oasis in the wilderness.

"Hear this warning, My people;
Israel, if you would only listen!

"There shall be no strange god in your midst.
You shall not worship an alien god —
I am Adonai your God who brought you up out of Egypt.
Open your mouth wide and I will fill it!

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

"If only my people would listen to Me;
if only Israel would walk in My ways —
how quickly I would subdue their foes
and strike out at their oppressors.

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

"But you I will feed with the richest of wheat;
with honey from a rock I will satisfy you."

Mourner's Kaddish is on page 100.
THE PSALM FOR FRIDAY

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

PSALM 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.
You set the earth on a sure foundation.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.
The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

PSALM 104
Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.
You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth.
You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

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

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

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

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

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

Praise Adonai, my soul. Halleluyah!
THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27
[A Psalm] of David.

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

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

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

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

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

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

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

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

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

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

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

Mourner’s Kaddish is on page 100.
MUSAF AMIDAH FOR ROSSH HODESH and HOL HA-MO'ED (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. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

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

On Rosh Hodesh, the silent recitation of the Amidah continues on page 106.

On Hol Ha-mo'ed, the silent recitation of the Amidah continues on page 110.

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

Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah.

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

On Rosh Hodesh, continue on page 106.
On Hol Ha-mo’ed, continue on page 110.
On Rosh Ḥodesh:

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You with offerings, to seek atonement and ask for salvation from their adversary. O build a new House in Zion, and let us rejoice there as one on Rosh Ḥodesh. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors.

Bring us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Rosh Ḥodesh they offered lovingly, according to Your will, as written in Your Torah, through Moses, Your servant:

NUMBERS 28:11

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offerings and libations as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Continue on the next page.

Alternative selection

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You, to seek atonement and ask for salvation from their adversary. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors. Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times.
During a leap year on the Hebrew calendar, add the words in parentheses:

Our God and God of our ancestors, renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival. Praised are You Adonai, who hallows the people Israel and the New Moon Festivals.

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

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

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

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.
On Hanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yoḥanan, the heroic Hasmonaean Kohanim, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

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

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

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

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

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

During the repetition of the המודה, the Reader continues here:

אלהים ואלִים בָּאֹתֵנוּ בָּאָתֵנוּ בַּמַּשׁ עלָתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִлָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִлָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה עִלָּתָה Un translated: This text is not in English.

On Hanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yoḥanan, the heroic Hasmonaean Kohanim, 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.

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

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

The 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.

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

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue with Kaddish Shalem, page 82.