



EST 1889  
Congregation  
**Shaarey Zedek**  
*Celebrating Community and Culture* ★

# SIDDUR

**Weekdays, Shabbat and  
Festivals Morning**



**CONGREGATION SHAAREY ZEDEK**

# **Prayer for the State of Israel (Hebrew Version)**

**79**

Out of respect for *Shabbat*, the Jewish Festivals and Shaarey Zedek standards, please turn off your cell phone or set it to vibrate. Do not take photographs and refrain from writing on *Shabbat* and *Yom Tov*. Thank you!



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# HINEI MAH TOV

How good and pleasant it is for everyone  
to live together as one.

הִנֵּה מַה־טוֹב וּמַה־נִּימְעִים  
שֵׁבֶת אַחִים גַּם יַחַד.

*Hinei mah tov umah-nayim  
shevet achim gam yachad.*

# B'RUCHOT HA-BAOT

*B'ruchot ha-baot tachat kan'fei ha-sh'chinah.*

בְּרוּכוֹת הַבָּאוֹת תַּחַת כַּנְּפֵי הַשְּׁכִינָה.

*B'ruchim ha-bayim tachat kan'fei ha-sh'chinah.*

בְּרוּכֵם הַבָּאִים תַּחַת כַּנְּפֵי הַשְּׁכִינָה.

May you be blessed beneath the wings of *Sh'chinah*. Be blessed with love, be blessed with peace.

# MAH TOVU

How goodly are your tents, O Jacob,  
Your dwelling places, O Israel!  
Thanks to Your abundant kindness, O Lord,  
I am able to enter Your house,  
To bow down before You in reverence,  
In this sacred place of worship.  
Lord, I love to be in Your house,  
The sanctuary dedicated to Your glory.  
Here I worship in Your presence,  
O Lord, my Maker.  
In kindness, Lord, answer my prayer;  
Mercifully, grant me Your abiding help.

מַה טּוֹבוֹ אֱהַלְיָךְ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ  
יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ.  
יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן  
כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה,  
אֲבָרְכָה לִפְנֵי יְיָ עָשִׂי. וְאֲנִי תַפְלְתִי לָךְ  
יְיָ, עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי  
בְּאַמֶּת יִשְׁעֶךָ.

*Ma tovu ohalecha Ya'akov, mishk'notecha Yisra'el. Va'ani b'rov chasd'cha, avo veytecha, eshtachaveh el heichal kodsh'cha b'yir'atecha. Adonai, ahavti m'on beitecha um'kom mishkan k'vodecha. Va'ani eshtachaveh ve'echra'ah, evr'cha lifnei Adonai osi. Va'ani t'filati l'cha Adonai et ratzon, Elohim b'rov chasdecha aneini be'emet yish'echa.*



The sages interpret this praise of Israel as a reference to its “tents of learning and prayer”. In a deeper sense, the Jewish home achieves its highest level when it incorporates the values of the synagogue and study hall. This collection of verses expresses love and reverence for the synagogue that, in the absence of the Holy Temple, is the place where God’s glory resides among Israel.

# Morning Blessings

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.

My God, the soul with which You endowed me is pure.

*Elohai n'shamah sh'natata bi t'horah hi.*

We offer praise to You, O Lord our God, Ruler of the universe, for bestowing the ability to distinguish between day and night;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה לְהַבְחִין בֵּין יוֹם  
וּבֵין לַיְלָה.

We offer praise to You, O Lord our God, Ruler of the universe, for creating us in Your image;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנוּ בְּצַלְמוֹ.

We offer praise to You, O Lord our God, Ruler of the universe, for giving us freedom;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנוּ בֶן-אֶבֶת-חֹרִין.

We offer praise to You, O Lord our God, Ruler of the universe, for making us Jews;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנוּ יִשְׂרָאֵל.

*Baruch ata Adonai Eloheynu melech ha-olam asher natan la-sech-vi vina l'hav-chin beyn yom u-veyn laila.*

*Baruch ata Adonai Eloheynu melech ha-olam she-asani b'tzalmo.*

*Baruch ata Adonai Eloheynu melech ha-olam she-asani ben [bat] chorin.*

*Baruch ata Adonai Eloheynu melech ha-olam she-asani yis-ra-el.*

We offer praise to You, O Lord our God, Ruler of the universe, for giving us the capacity to see;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
פּוֹקֵחַ עֵוְרִים.

We offer praise to You, O Lord our God, Ruler of the universe, for clothing the naked;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

We offer praise to You, O Lord our God, Ruler of the universe, for releasing the oppressed;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

We offer praise to You, O Lord our God, Ruler of the universe, for raising up those who are bowed down;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

*Baruch ata Adonai Eloheynu melech ha-olam po-key-ach ivrim.*

*Baruch ata Adonai Eloheynu melech ha-olam mal-bish arumim.*

*Baruch ata Adonai Eloheynu melech ha-olam matir asurim.*

*Baruch ata Adonai Eloheynu melech ha-olam zo-keyf k'fu-fim.*

We offer praise to You, O Lord our God, Ruler of the universe, for sustaining the universe;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

We offer praise to You, O Lord our God, Ruler of the universe, for providing for our daily needs;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שׁוֹעֲשֵׂה לִי כֹל צָרָכִי.

We offer praise to You, O Lord our God, Ruler of the universe, for giving us guidance for life's path;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְכִיִן מְצַעְדֵי גְבוּרָה.

We offer praise to You, O Lord our God, Ruler of the universe, for endowing our people with courage;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

*Baruch ata Adonai Eloheynu melech ha-olam roka ha-aretz al ha-mayim.*

*Baruch ata Adonai Eloheynu melech ha-olam she-asa li kol tzor-ki.*

*Baruch ata Adonai Eloheynu melech ha-olam ha-mey-chin mitz-a-day gaver.*

*Baruch ata Adonai Eloheynu melech ha-olam ozer yis-ra-eyl bi-g'vura.*

We offer praise to You, O Lord our God, Ruler of the universe, for crowning our people with glory;

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
עוֹזֵר יִשְׂרָאֵל בְּתִפְאָרָה.

We offer praise to You, O Lord our God, Ruler of the universe, for giving strength to those who are weary.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַנוֹתֵן לַיָּעוֹף כֹּחַ.

*Baruch ata Adonai Eloheynu melech ha-olam oter yis-ra-eyl b'tif-ara.*

*Baruch ata Adonai Eloheynu melech ha-olam ha-noteyn la-ya-eyf koach.*



At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly-so regularly that we can easily overlook them. (What is constantly granted is too easily taken for granted!)

Gratitude at its highest goes beyond "counting our blessings." It involves sharing our blessings. A thankful sense of dependence upon God should lead us to an awareness of our duty to all God's children.



# BARUCH SH'AMAR



Praise the Lord, source of all being.

Praised is the One whose word brought the world into being; praised is the Holy One.

Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.

Praised is the One who carries out Divine decrees.

Praised is the One who shows compassion to the world.

Praised is the One who shows compassion to all creatures.

Praised is the One who rewards those who are truly reverent.

Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.

Praised be God's holy name.

בָּרוּךְ שְׂאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ  
הוא, בָּרוּךְ לְפָנָיו בְּרֵאשִׁית, בָּרוּךְ  
אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,  
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם  
עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב  
לִירֵאָיו, בָּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,  
בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׂמוֹ.

*Baruch she-amar v'haya ha-olam baruch hu  
Baruch oseh v'reysheet baruch omer v'oseh  
Baruch gozer u-mekeyem baruch m'rachem al ha-aretz  
Baruch m'rachem al ha-b'riyot  
Baruch m'shalem sachar tov li-rey-av  
Baruch chai la-ad v'kayam la-netzach  
Baruch podeh u-matzil baruch sh'mo.*

# ASHREI

Happy are those who dwell in Your House; they will sing your praises forever.

Happy is the people so favored; Happy is the people whose God is the Lord.

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ  
סְלָה. אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי  
הָעַם שֶׁיֵּי אֱלֹהָיו.

*Ashrey yosh-vey vey-techa, od y'ha-l'lucha sela ashrey ha-am she-cacha lo ashrey ha-am she-Adonai elohav .*

You open Your hand, And satisfy the needs of all the living. O Lord, how beneficent are all Your ways, And how gracious are all Your deeds.

פּוֹתַח אֶת יָדְךָ, וּמְשַׁבֵּיעַ לְכָל חַי רָצוֹן.  
צְדִיק יֵי בְּכָל דְרָכָיו, וְחָסִיד בְּכָל  
מַעֲשָׂיו.

*Potey-ach et yadecha, u-mas-bia l'chol chai ratson.*

*Tzadik Adonai b'chol d'rachav, v'chasic b'chol ma-asav.*

## from Psalm 148

Praise Adonai from the heavens!  
Praise him in the heights!  
Praise him, all his angels!  
Praise him, all his armies!  
Praise him, sun and moon!  
Praise him, all shining stars!  
Praise him, highest heaven, and waters above the heavens!

הָלְלוּ אֶת יי מִן הַשָּׁמַיִם, הַלְלוּהוּ  
בַּמְרוֹמִים. הַלְלוּהוּ כָּל מַלְאָכָיו,  
הַלְלוּהוּ כָּל צְבָאָיו. הַלְלוּהוּ שְׁמֶשׁ  
וַיָּרֵחַ, הַלְלוּהוּ כָּל כּוֹכְבֵי אֹר. הַלְלוּהוּ  
שָׁמַי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל  
הַשָּׁמַיִם.

*Halelu et Adonai min hashamayim,  
Halelu-hu bam'romim. Halelu-hu chol malachav, Halelu-hu kol tz'va'av.  
Halelu-hu shemesh v'yareach, Halelu-hu kol kochvei or.  
Halelu-hu sh'mei ha-shamayim, v'hamayim asher m'al ha-shamayim.*

## Psalm 150

Praise God in the sacred sanctuary;  
Praise God in the mighty heavens.  
Praise God for vast power;  
Praise God for abundant greatness.  
Praise God with the sound of the Shofar,  
Praise God with lute and lyre.  
Praise God with drum and dance,  
Praise God with strings and flute.  
Praise God with resounding cymbals,  
Praise God with clanging cymbals.  
Praise God everything that breathes.  
Hallelujah! Praise the Lord!

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ  
בְּרִיקַע עֵזוֹ. הַלְלוּהוּ בְּגִבּוֹרֹתָיו,  
הַלְלוּהוּ כְּרֹב גְּדָלוֹ. הַלְלוּהוּ בְּתַקַּע  
שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר. הַלְלוּהוּ  
בְּתֹף וּמְחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְב.  
הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ  
בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה תְהִלֵּל יְה  
הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תְהִלֵּל יְה  
הַלְלוּיָהּ.

*Halleluyah,  
Halelu Eyl b'kodsho, halelu-hu birkia uzo.  
Halelu-hu big'vurotav, halelu-hu k'rov gudlo.  
Halelu-hu b'teyka shofar, halelu-hu b'neyvel v'chinor.  
Haleluhu b'tof umachol, Haleluhu b'minim v'ugav.  
Halelu-hu b'tzil-tzi-ley shama, halelu-hu b'tzil-tzi-ley t'rua.  
Kol ha-n'shama t'halel ya halleluyah . Kol ha-n'shama t'halel ya halleluyah.*





To praise God and God's Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent.

Yet praise of the world as it exists can linger on our lips just so long; and then we must cry out: There are evils which we shall not accept, there are cruelties and horrors which we shall not let our celebration conceal!

And so our praise is not complete until we take the world which our Liturgy's vision celebrates, and make of it the text of a new song —shattering the rhythms of the familiar life we know with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing, in a world of justice, love, and peace.

*Richard Levy (adapted)*

## NISHMAT KOL CHAI

The soul of every living being praises You, Lord  
our God

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי  
אֱלֹהֵינוּ.

*Nishmat kol chai t'va-rech et shim-cha Adonai Elo-heynu.*



**We thank You, O God, for life and love;  
For an awareness of the beauty of creation-Yours and ours;  
For Being part of Your plan and Your world;  
For being able to assume responsibility and to know fulfillment;  
For feeling Your presence when we are lonely or afraid;  
For being able to dream and to hope,  
To reach out and to grow, to help and to care,  
As we seek to draw ever closer to You.**

Who is like You, who may be compared to You,  
Great, powerful, revered, and exalted God,  
Ruler of heaven and earth?  
We shall praise and extol You in the Psalmist's  
words: "Praise the Lord, O my soul; Let my whole  
being praise God's holy name."

מִי יִדְמָה לָךְ, וּמִי יִשׁוּה לָךְ, וּמִי יַעֲרֶךְ  
לָךְ, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, קִנְיָה שָׁמַיִם וָאָרֶץ. נְהַלְלֶךָ  
וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ, וּנְבָרַךְ אֶת שֵׁם  
קְדוֹשְׁךָ, כְּאִמּוֹר, לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת  
יי, וְכָל קִרְבֵי אֶת שֵׁם קְדוֹשׁוֹ.

*Mi yid-meh lach u-mi yish-veh lach u-mi ya-arach lach, Ha-eyl ha-gadol ha-gibor v'ha-nora eyl el-yon  
koneh shamayim va-aretz. N'ha-lal-cha u-n'sha-bey-cha-cha u-n'fa-ercha u-n'va-rech et sheym kod-shecha  
Ka-amur l'David: "bar-chi naf-shi et Adonai v'chol k'ra-vai et sheym kod-sho".*

# HA-EL B'TATZUMOT

On Festivals begin the formal chanting here:

O God, vast in power, exalted in glory, eternal in might, You are awesome through Your majestic deeds; You are the Sovereign enthroned on high.

הַאֵל בְּתַעֲצֻמוֹת עֲזָדָה, הַגָּדוֹל בְּכִבוֹד  
שְׁמֵךְ, הַגִּבּוֹר לְנֹצֶחַת, וְהַנּוֹרָא  
בְּנוֹרְאוֹתֶיךָ, הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא  
רָם וְנִשְׂא.

*Ha-el b'ta-a-tzu-mot u-zecha ha-gadol bi-ch'vod sh'mecha, Ha-gibor la-netzach v'ha-nora b'nor-o-techa  
Ha-melech ha-yoshev al ki-sey ram v'nisa.*

# SHOCHEN AD

On Shabbat begin the formal chanting here:

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared: "Rejoice in the Lord, O you righteous; It is fitting for the upright to praise the Lord."

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב,  
רְנֵנוּ צְדִיקִים בְּיְיָ, לַיְשָׁרִים נְאוּה  
תְּהִלָּה. בְּפִי יְשָׁרִים תִּתְהַלֵּל, וּבְדַבְרֵי  
צְדִיקִים תִּתְבָּרַךְ, וּבְלִשׁוֹן חֲסִידִים  
תִּתְרוֹמֵם, וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

*Sho-cheyn ad marom v'kadosh sh'mo. Sho-cheyn ad marom v'kadosh sh'mo. V'cha-tuv: ra-n'nu tza-dikim ba-donai,  
la-y'sharim na-va t'hila. B'fi y'sharim tit-halal U-v'div-rey tzadikim tit-barach  
U-vil-shon chasidim tit-romam U-v'kerev k'doshim tit-kadash*

# YISHTABACH SHIMCHA

On weekdays continue here:

May You be praised forever, O our King, great and holy God, King of heaven and earth.

יִשְׁתַּבַּח שְׁמֵךְ לְעַד מְלַכְנוּ, הַאֵל הַמְּלִיךְ  
הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

*Yishtabach shimcha la-ad malkeinu, haEl hamelech hagadol v'hakkadosh bashamayim uva-aretz*

# CHATZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ  
אָמֵן.

May God's great name be praised to all eternity.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי  
עֵלְמֵיָא.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is (During the Ten Days of Repentance: exceedingly) above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא  
(During the Ten Days of Repentance: וּלְעֵלָא)  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא  
וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ  
אָמֵן.

*Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-te v'yam-lich mal-chu-tey  
b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl.*

*Ba-agala u-viz'man kariv v'im-ru amen.*

*Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-maya.*

*Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey,  
v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu .*

*L'eyla (On Shabbat Shuva: L'eyla u-l'eyla mi-kol) min kol bir-chata v'shi-rata  
tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.*



The *Bar'chu* is the formal call to prayer. The service makes a transition here to the reading of the Shema and its attendant blessings (what the sages deemed the “required elements” of prayer). This transition is marked by calling the congregation to order with the recitation of the *Bar'chu*.

The word “*Baruch*” has been translated as “bless” and “praise.” But it may seem awkward for humans to bless God. Additionally, the Hebrew word for praise is “*halel*.”

Rabbi Elliot Dorff has suggested that “*Baruch*” can be understood to mean “to acknowledge” or “to affirm”.

## **Dear One** by Lev Friedman

בְּרַכּוֹ - *Bar'chu*

Dear One

שְׁכִינָה - *Sh'chinah*

Holy Name

When I call on the light of my soul I come home.

# As We Bless *by Faith Rogow*

As we bless the Source of Life  
So we are blessed.  
And our blessings give us strength,  
And make our vision clear,  
And our blessings give us peace,  
And the courage to dare.

## BAR'CHU

Chazzan bows at "Praise" and straightens up at "Lord"

Praise the Lord, Source of all blessing.

Chazzan bows at בָּרְכוּ and straightens up at יי

בָּרְכוּ אֶת יי הַמְבַרֵךְ.

Chazzan bows at "Bar'chu" and straightens up at "Adonai"

*Bar'chu et Adonai ha-m'vorach*

Congregation, followed by the Chazzan, responds,  
bowing at "Praised" and straightening up at "Lord"

Praised be the Lord,  
Source of all blessing, forever.

Congregation, followed by the Chazzan, responds,  
bowing at בְּרוּךְ and straightening up at יי

בְּרוּךְ יי הַמְבַרֵךְ לְעוֹלָם וָעַד.

Congregation, followed by the Chazzan, responds, bowing at "Baruch" and straightening up at "Adonai"

*Baruch Adonai ha-m'vorach l'olam va-ed*



This blessing, the first of two passages recited before the *Shema*, praises God for the work of creation and the majesty and beauty of the world. The key to the blessing is the reference to light. Light is the centerpiece of creation and is the first thing created by God. Light is also used as a metaphor for human enlightenment, symbolized by our acceptance of Torah.

## First Blessing Before the Recitation of the SH'MA

Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם  
וּבוֹרֵא אֶת הַכֹּל.

*Baruch ata Adonai Eloheynu melech ha-olam yotser or, u-rovey choshech, oseh shalom u-vorey et ha-kol*

Cause a new light to shine on Zion, And may we all be worthy to delight in its splendor. Praised are You, O Lord, Creator of the heavenly lights.

אור חדש על ציון תאיר, ונזכה כלנו  
מהרה לאורו. ברוך אתה יי, יוצר  
המאורות.

*Or chadash al tzi-yon ta-ir v'niz-keh chu-lanu m'heyra l'oro. Baruch ata Adonai yo-tzeyr ha-m'orot.*



This blessing speaks of God's love for Israel. The symbol of God's love is the Torah, which we vow to study and cherish. Those wearing a *Tallit* gather the *Tzitzit* from the corners of the garment in preparation for saying the *Shema*.

## Second Blessing Before the Recitation of the SH'MA

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

והאר עינינו בתורתך, ודבק לבנו  
במצותיך, ויחד לבנו לאהבה  
וליראה את שמך, ולא נבוש לעולם  
ועד. כי בשם קדשך הגדול והנורא  
בטחנו, נגילה ונשמחה בישועתך.

*V'ha-eyr ey-neynu b'tora-techa v'dabek li-beynu b'mitz-votecha  
v'ya-ched l'va-veynu L'ahava u-l'yir-a et sh'mecha v'lo ney-vosh l'olam va-ed.*

*Ki v'shem kod-sh'cha ha-gadol v'ha-nora batach-nu nagila v'nis-m'cha bi-shu-atecha.*

Praised are You, O Lord, who lovingly chose Your people Israel for Your service.

ברוך אתה יי, הבוחר בעמו ישראל  
באהבה.

*Baruch ata Adonai ha-bocheyr b'amo yis-ra-el b'ahava*



The following legend is attributed to Rabbi Yosef Shlomo Kahaneman (1886-1969), The Ponovicher Rov of blessed memory:

Rabbi Kahaneman recovered orphaned Jewish children from Catholic orphanages after the close of World War II. Although the priests and nuns were not able to identify the Jewish children there, The Ponovicher Rov -accompanied by American officers- visited the orphanages at bedtime. He would call out "Shema Yisroel" and instinctively children raised their hands to cover their eyes, while crying in Yiddish, "Mama! Mama!"

# SH'MA

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Praised be God's glorious sovereignty for ever and ever.

*Sh'ma Yisra-eyl Adonai Eloheynu Adonai Echad.*

*Baruch shem k'vod mal'chuto l'olam va-ed*

## **Listen** by Douglas Cotler and Jeff Marz

If you're lost  
You feel afraid  
And you don't know what to say  
Then listen, listen to our God  
Is there a question on your mind?  
Is the answer hard to find?  
Then listen, listen to our God  
Listen with all your heart and soul  
And with all your might  
Write them and learn them and teach them well  
Every morning and night  
Close your eyes and listen  
Quiet yourself  
There's nothing to say  
Stop all the chatter that gets in the way  
And listen, listen to our God  
When the wind and thunder finally disappear  
There's still a voice that you can hear  
If you listen, listen to our God  
You can hear it from the top of the highest hill  
Or from the valley below  
It can come from the edge of the universe  
It can come from within your soul  
Close your eyes and listen:

*Sh'ma Yisrael Adonai Eloheinu Adonai Echad*

*Baruch Shem K'vod, Shem K'vod, Mal'chuto L'olam Va-ed*

# And You Shall Love by Debbie Friedman

And you shall love Adonai your God with all your heart.  
With all your soul and with all your might.  
And all these words which I command you on this day.  
Shall be in your heart.  
And you will teach them diligently unto your children.  
And you will speak of them when you're sitting in your house.  
When you are walking by the way and when you're lying down.  
And when you are rising up.  
And you will bind them for a sign upon your hand.  
And they will be for frontlets between your eyes.  
And you will write them on the doorposts of your house.  
And upon your gates.  
That you may remember and do all of my commandments  
And be holy unto your God.

And you shall love Adonai your God with all your heart. With all your soul and with all your might. And all these words which I command you on this day. Shall be in your heart.

And you will teach them diligently unto your children. And you will speak of them when you're sitting in your house. When you are walking by the way and when you're lying down. And when you are rising up.

And you will bind them for a sign upon your hand. And they will be for frontlets between your eyes. And you will write them on the doorposts of your house. And upon your gates.

וְאָהַבְתָּ אֶת יְיָ | אֱלֹהֶיךָ, בְּכֹל | לִבְבְּךָ,  
וּבְכֹל נַפְשְׁךָ, וּבְכֹל מְאֹדְךָ. וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְךָ  
הַיּוֹם, עַל | לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךָ,  
וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ  
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם  
לְאוֹת | עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין |  
עֵינֶיךָ. וְכִתַּבְתָּם | עַל מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ.

*V'ahavta et Adonai elohecha b'chol l'vav'cha u-v'chol naf-sh'cha u-v'chol m'odecha.*

*V'hayu ha-d'varim ha-eyleh asher anochi m'tzav'cha heyom al l'va-vecha.*

*V'shi-nan-tam l'vanecha v'dibarta bam b'shiv't'cha b'vey-techa u-v'lech't'cha va-derech u-v'shoch-b'cha u-v'kumecha*

*U-k'shartam l'ot al yadecha v'heyu l'tota-fot beyn eynecha u-ch'tavtam al m'zuzot bey-techa u-vi-sh'arecha.*

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord 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 harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מְצוֹתַי,  
אֲשֶׁר | אֲנֹכִי מְצַוְהָ | אֶתְכֶם הַיּוֹם,  
לְאֹהֲבָה אֶת יְיָ | אֱלֹהֵיכֶם וּלְעַבְדוֹ,  
בְּכֹל | לִבְבְּכֶם וּבְכֹל נַפְשְׁכֶם. וְנָתַתִּי  
מִטֶּר | אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלֻקוֹשׁ,  
וְאִסְפֹת דְגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ.



eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

וְנִתַּתִּי | יַעֲשֶׂב | בְּשֹׂדֶךְ לְבַהֲמֹתֶיךָ,  
וְאָכַלְתָּ וְשָׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה  
לְבַבְכֶם, וְסַרְתֶּם וְעַבַּדְתֶּם | אֱלֹהִים |  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה |  
אֵף יְיָ בְּכֶם, וְעָצַר | אֶת הַשָּׁמַיִם וְלֹא  
יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא תִתֶּן אֶת  
יְבוּלָהּ, וְאָבַדְתֶּם | מִהָרָה מֵעַל הָאָרֶץ  
הַטֹּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם. וְשִׁמְתֶם |  
אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם וְעַל  
נֶפְשְׁכֶם, וְקִשְׂרֹתֶם | אֶתֶם לְאוֹת | עַל  
יְדְכֶם, וְהָיוּ לְטוֹטָפֹת בֵּין | עֵינֵיכֶם.  
וּלְמִדְּוָתֶם | אֶתֶם | אֶת בְּנֵיכֶם לְדַבֵּר  
בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,  
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְכִתְבֹתֶם | עַל  
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ |  
יְמֵיכֶם וַיְמֵי בְנֵיכֶם | עַל הָאֲדָמָה |  
אֲשֶׁר נָשָׁבַע | יְיָ לְאַבְתֵּיכֶם לְתֵת לָהֶם,  
כִּימֵי הַשָּׁמַיִם | עַל הָאָרֶץ.



The third passage in the reading of the Shema, taken from the Book of Numbers, tells of the commandment to place *tzitzit* (specially tied fringes) on the corners of our garments. The passage is especially important because the *tzitzit* symbolize God's commandments and bids us to remember our obligation to perform them. It is customary to wrap the fringes around one or two fingers and kiss them gently each time the word "*tzitzit*" is spoken.



The Lord said to Moses: "Speak to the Children of Israel, and bid them to put *tzitzit* in the corners of their garments throughout their generations, putting upon the *tzitzit* of each corner a thread of blue.

"When you look upon the *tzitzit* you will be reminded of all the commandments of the Lord

וַיֹּאמֶר | יְיָ | אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר |  
אֶל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ  
לָהֶם **צִיצִית** עַל פְּנֵפֵי בְּגָדֵיהֶם לְדֹרֹתָם,  
וְנָתַנוּ | עַל **צִיצִית** הַכֶּנֶף פְּתִיל תְּכֵלֶת.  
וְהָיָה לָכֶם לְ**צִיצִית**, וּרְאִיתֶם | אֶתֹ  
וּזְכַרְתֶּם | אֶת כָּל מִצְוֹת | יְיָ,  
וְעִשִּׂיתֶם | אֶתֶם, וְלֹא תִתּוּרוּ | אַחֲרָי

and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

לְבַבְכֶם וְאַחֲרַי | עֵינַיִכֶם, אֲשֶׁר אֲתֶם  
זְנִי | אַחֲרַי הֵם. לְמַעַן תִּזְכְּרוּ וְ  
וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהִייתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי | אֱלֹהֵיכֶם,  
אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מִמִּצְרַיִם  
מִמִּצְרַיִם, לְהִיּוֹת לְכֶם לֵאלֹהִים, אֲנִי |  
יי | אֱלֹהֵיכֶם. (אֱמֶת).

*Adonai Elo-hey-chem (emet)*



This blessing follows the recitation of the Shema. The theme of the passage is God's redemptive acts throughout history, most notably the rescue of the ancient Israelites from the pursuing Egyptian army at the Red Sea. The passage praises God for his power and glory and thanks God for using that power to aid the people of Israel.

## **MI CHAMOCHA - Blessing After the SH'MA**

"Who is like You, O Lord, among the mighty?  
Who is, like You, glorious in holiness, Revered in  
praises, doing wonders?"

At the shore of the Sea, which they crossed in  
safety, the redeemed sang a new song to You.  
Together they all gratefully proclaimed Your  
sovereignty:

"The Lord shall reign for ever and ever."

Rock of Israel, arise to the help of Israel. Fulfill  
Your promise to deliver Judah and Israel. "Our  
Redeemer, the Lord of hosts, is the Holy One of  
Israel."

Praised are You, O Lord, Redeemer of Israel.

מִי כְמוֹכָה בְּאֵלִים יי, מִי כְמוֹכָה נְאֻדָּר  
בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פִלְא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל  
שְׁפֵת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ  
וְאָמְרוּ:

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל,  
וּפְדָה כְנַאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ  
יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי גְּאֻל יִשְׂרָאֵל.

*Mi chamocha ba-eylim Adonai mi kamocha ne'dar ba-kodesh nora t'hilot oseh feleh.*

*Shira chadasha shi-b'chu g'ulim l'shim'cha al s'fat ha-yam yachad kulam hodu v'him'lichu v'amru:*

*Adonai yim-loch l'olam va-ed.*

*Tsur yis-ra-eyl kuma b'ezrat yis-ra-eyl u-f'day chi-n'umecha y'huda v'yis-ra-eyl*

*Go-aleynu Adonai ts'va-ot sh'mo k'dosh yis-ra-eyl.*

*Baruch ata Adonai ga-al yis-ra-eyl.*



The *Amida* (Hebrew for “standing”) is, along with the recitation of the *Shema*, a fundamental element of Jewish liturgy. Known also as “*Ha-tefila*,” the essential prayer, the *Amida* expresses many principles of Jewish belief. Constructed as a series of blessings, there are different versions of the *Amida* for the weekday, Shabbat morning, Shabbat Musaf, Shabbat afternoon, the Pilgrimage Festivals and the High Holidays. Additional passages, specific to other holidays (*Rosh Chodesh*, *Chanukkah*, etc.) are added throughout the *Amida*.

The opening three blessings are recited aloud together by the congregation. After the *Kedusha* is recited (the third blessing), the congregation recites the remaining passages privately. The *Kedusha* is only recited by *Chazzan* and congregation, never individually.

On weekdays continue on page 67

## AMIDAH

Remain standing with feet together while reciting the *Amidah*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

O Lord, open my lips that my mouth may declare Your praise.

*Adonai s'fa-tai tif-tach u-fi yagid t'hi-latecha*

Bend knees at “Praised”; bow at “You”;  
straighten up at “Lord”

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

God of Sarah, God of Rebecca, God of Rachel, and God of Leah

Great, mighty, and exalted One. You bestow lovingkindness upon all Your children. You remember the merits of our ancestors, And lovingly offer redemption to their descendants, In accordance with Your great name.

Bend knees at בָּרוּךְ; bow at אַתָּה;  
straighten up at יְיָ

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי  
יַעֲקֹב.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל  
וְאֱלֹהֵי לֵאָה

הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל,  
זוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

Bend knees at “*Baruch*”; bow at “*ata*”; straighten up at “*Adonai*”

*Baruch ata Adonai Eloheynu vey-lohey avoteynu, elohey Avraham elohey yitz-chak veylohey ya-akov.*

*Elohey Sarah Elohey Rivka Elohey Rachel vey-lohey Leah*

*Ha-eyl ha-gadol ha-gibor v'ha-nora eyl elyon gomeyl chasa-dim tovim v'koney ha-kol,*

*V'zocheyr chas-day avot u-mey-vi go-eyl li-v'ney v'ney-hem l'ma-an sh'mo b'ahava.*

On Shabbat Shuva add:

Remember us for life,  
O Sovereign who delights in life;  
Inscribe us in the book of life, for Your sake,  
O God of life.

זְכַרְנוּ לְחַיִּים, מִלְּךָ חֲפֵץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ  
אֱלֹהִים חַיִּים.

*Zochreyinu l'chayim, melech chafetz ba-chayim, v'chotveinu b'sefer ha-chayim, l'ma'ancha Elohim chayim.*

Bend knees at "Praised"; bow at "You";  
straighten up at "Lord"

You are our Sovereign and Helper, our Savior and Protector. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

Eternal is Your power, O Lord; Your salvation embraces the living and the dead.

Bend knees at בָּרוּךְ; bow at אַתָּה;  
straighten up at יְיָ

מִלְּךָ עֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה  
יְיָ, מִגֹּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

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

Bend knees at "Baruch"; bow at "ata"; straighten up at "Adonai"

*Melech ozer u-fokeyd u-moshia u-ma-geyn Baruch ata Adonai ma-geyn Avraham v'ezrat Sarah.*

*Ata gibor l'olam Adonai m'cha-yey mey-tim ata rav l'hoshia.*

Between Pesach and Sh'mini Atzeret (spring/summer) add:

מִזְרִיד הַטָּל.

You cause the dew to fall.

*Mo-rid ha-tal.*

In lovingkindness You sustain the living; Your mercies confer life upon the departed. You uphold the falling, heal the sick, and free the captives; You keep faith with Your children, even in death. Who is like You, incomparable Lord of mighty deeds, Ruler of life and death, Source of redemption?

Between Sh'mini Atzeret and Pesach (fall/winter) add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

*Ma-shiv ha-ruach u-morid ha-gashem.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא  
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם  
אֲמוּנָתוֹ לְיִשְׁרָאֵל עַד עַד, מִי כָמוֹךָ בְּעַל  
גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מִלְּךָ מְמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

*M'chal-keyl cheyim b'chesed m'cha-yey meytim b'rachamim rabim so-meych noflim v'rofev cholim*

*U-matir asurim u-m'keyem emunato li-shey-ney afar mi chamocho ba-al g'vurot*

*U-mi domeh lach melech mey-mit u-m'cheyeh u-matz-miach y'shua.*

On Shabbat Shuva add:

Who is like You, compassionate God?  
Mercifully You remember Your creatures for  
life.

מִי כְמוֹךָ אֱב הַרְחַמִּים, זֹכֵר יְצוּרֶיךָ  
לְחַיִּים בְּרַחֲמִים.

*Mi chamocho av ha-rachamim, zo-cher yetzurav l'chayim b'rachamim.*

You are faithful in granting eternal life to the  
departed . Praised are You, O Lord, who grants to  
the departed eternal life.

וְנֶאֱמָן אַתָּה לְהַחְיִית מֵתִים. בְּרוּךְ  
אַתָּה יי, מְחַיֶּה הַמֵּתִים.

*V'ne-eman ata l'ha-cheyot mey-tim Baruch ata Adonai m'cha-ye ha-mey-tim.*

In silent prayer skip the *K'dushah* and continue on page 23.



The *K'dushah* is a poetic elaboration of the third blessing of the *Amidah* in which the congregation and the leader proclaim God's holiness responsively. All "sections of holiness" such as this are recited only in the presence of a *Minian*. The Sages derived this from the verse "that I may be sanctified in the midst of the people of Israel" (Leviticus 22:32). The sanctification of God therefore takes place in public, not in private.

The highlight of the *K'dushah* is the recitation of the three "verses of holiness" sung by the congregation. It is said standing, with feet together, rising on the toes at the words indicated by ^.

The prayers surrounding these verses vary. On weekdays they are brief. On Shabbat and holy days they are more elaborate.

## K'DUSHAH

The *K'dushah* is recited standing, feet straight and together.

Congregation, then *Chazzan*

We sanctify Your name on earth  
As it is sanctified in the heavenly heights.  
We chant the words which angels sang,  
In the mystic vision of Your prophet:

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם  
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מָרוֹם,  
כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה  
וְאָמַר:

*N'ka-daysh et shim-cha ba-olam k'sheym she-mak-dishim oto bi-sh'mey marom,  
ka-katuv al yad n'vi-echa v'kara zeh el zeh v'amar:*

All

"^Holy, ^holy, ^holy is the Lord of hosts;  
The whole world is filled with God's glory."

אֲקָדוֹשׁ, אֲקָדוֹשׁ, אֲקָדוֹשׁ, יְיָ צְבָאוֹת,  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*^Kadosh ^Kadosh ^Kadosh Adonai tz'va-ot m'lo chol ha-aretz k'vodo*

Congregation, then Chazzan

Then, their heavenly voices thunder forth in a  
resounding, majestic chorus;  
And, rising toward the Seraphim, they respond in  
blessing:

אִז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחָזָק,  
מִשְׁמַיִם קוֹל, מִתְנַשְּׂאִים לְעַמַּת  
שְׂרָפִים, לְעַמַּתְם בְּרוּךְ יֵאמְרוּ:

*Az b'kol ra-ash gadol adir v'chazak mash-mi-im kol mit-na-s'im l'u-mat s'rafim,  
L'u-matam baruch yo-meyru:*

All

"^Praised be the glory of the Lord Throughout the  
universe."

אֲבָרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

*^Baruch k'vod Adonai mi-m'komo*

Congregation, then Chazzan

O our Sovereign, reveal Yourself throughout the  
universe and establish Your rule over us, for we  
await You. When, O Lord, will Your sovereignty  
be established in Zion? May it be soon, in our day,  
and for all time. May You be magnified and  
sanctified in Jerusalem, Your city, for all  
generations. May we soon behold the  
establishment of Your rule, as promised in the  
Psalms of David, Your righteous anointed king:

מִמְּקוֹמְךָ מְלִכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ,  
כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מַתִּי תִמְלֹךְ  
בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד  
תִּשְׁכֹּן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ  
יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח  
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ,  
כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד  
מְשִׁיחַ צְדָקָה:

*Mi-m'kom-cha mal-keynu tofia v'timloch aleynu ki m'chakim anach-nu lach.*

*Matai tim-loch b'tzi-yon b'karov b'ya-meynu l'olam va-ed tish-kon.*

*Tit-gadal v'tit-kadash b'toch y'rushaleyim ir-cha l'dor va-dor u-l'netzach n'tza-chim.*

*V'ey-neynu tir-ena mal-chu-techa ka-davar ha-amur b'shi-rey u-zecha al y'day david m'shiach tzid-kecha:*

"^The Lord shall reign forever; Your God, O Zion,  
through all generations; Hallelujah!"

אִימְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר  
וָדוֹר, הַלְלוּיָהּ.

*^Yim-loch Adonai l'olam elo-heyich tzi-yon l'dor va-dor ha-l'luya.*

## L'DOR VADOR

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים  
קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל  
מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, \*הָאֵל הַקָּדוֹשׁ.

Praised are You, O Lord, \*the holy God.

*L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'du-shat'cha nak-dish,  
V'shiv-cha-cha eloheynu mi-pinu lo ya-mush l'olam va-ed ki eyl melech gadol v'kadosh ata.  
Baruch ata Adonai, \*ha-eyl ha-kadosh*

*\*On Shabbat Shuva substitute:*

The Holy King.

הַמֶּלֶךְ הַקָּדוֹשׁ.

*Ha-Melech ha-kadosh.*

**On Shabbat and Shabbat of Chol Hamoed, continue on page 23.**

**On Festivals, even those that fall on Shabbat, continue on page 53.**



In his poem of praise to God (Deuteronomy 32) Moses did not mention the name of the Holy One until after he had spoken twenty-one words. From whom did he learn this reticence? From the ministering angels, for the ministering angels mentioned the name of the Holy One only after repeating the word “holy” three times, as it is said: “Holy, holy, holy is the Lord of hosts; the whole world is filled with God's glory” (Isaiah 6:3). Said Moses, “It is enough for me to be seven times as modest as the ministering angels”. From this we infer that if Moses, the wisest of the wise, the greatest of the great, and the father of the prophets, mentioned God's name only after twenty-one words, how much more must we be cautious not to mention God's name on vain!

*Sifre Deuteronomy 308*



**In silent prayer only:**

Holy are You and hallowed is Your name,  
and holy ones praise You daily.

Praised are You, O Lord, \*the holy God.

אֲתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוֹשִׁים  
בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.  
בְּרוּךְ אַתָּה יי, \*הָאֵל הַקָּדוֹשׁ.

*\*On Shabbat Shuva substitute:*

The Holy King.

הַמֶּלֶךְ הַקָּדוֹשׁ.

**On Shabbat and Shabbat of Chol Hamoed, continue with the next paragraph.**

**On Festivals, even those that fall on Shabbat, continue on page 50.**

Moses rejoiced in the gift bestowed on him when You called him faithful servant, placing on his head a crown of glory as he stood before You on Mount Sinai. In his arms he carried the two tablets of stone on which the commandment of Shabbat was inscribed. Thus it is also written in Your Torah:

The Children of Israel shall observe the Shabbat, maintaining it throughout the 1.r generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth, and on the seventh day ceased this work and rested.

Lord our God, You did not give the Shabbat as Your gift to other peoples; You did not bestow it upon idolaters; nor can the unrighteous enjoy its rest. But You gave it, in love, to Your people Israel, the descendants of Jacob whom You have chosen. May the people who sanctify the seventh day find fulfillment and be delighted with Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of days, recalling the work of Creation.

יְשִׁימַח מֹשֶׁה בְּמִתְּנַת חֶלְקוֹ, כִּי עָבַד  
נֶאֱמַן קָרָאתָ לוֹ. כְּלִיל תְּפִאָּרַת  
בְּרָאשׁוֹ נָתַתָּ, בְּעִמְדוֹ לְפָנֶיךָ עַל הַר  
סִינַי. וְשִׁנֵּי לוֹחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,  
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב  
בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתָם בְּרִית  
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי  
שָׁבַת וַיִּנְפָּשׁ.

וְלֹא נָתַתּוּ יי אֶלֶּהֵינוּ לְגוֹיֵי הָאָרְצוֹת,  
וְלֹא הִנְחַלְתָּנוּ מִלְּכָנּוּ לְעוֹבְדֵי פְסִילִים,  
וְגַם בְּמִנוּחַתוֹ לֹא יִשְׁכְּנוּ רָשָׁעִים. כִּי  
לְיִשְׂרָאֵל עָמַד נָתַתּוּ בְּאַהֲבָה, לְזָרַע  
יַעֲקֹב אֲשֶׁר בָּם בְּחֵרְתָּ. עִם מְקַדְּשֵׁי  
שַׁבְּעִי, כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,  
וּבְשַׁבְּעִי רָצִיתָ בּוֹ וְקִדְּשִׁתּוֹ, חֲמִידַת  
יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לְמַעֲשֵׂה  
בְּרָאשִׁית.

Our God and God of our ancestors, may our Shabbat rest be acceptable to You. May Your *Mitzvot* lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat. May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O Lord, who sanctifies the Shabbat.

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה  
בְּמִנוּחֵתֵנוּ, קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן  
חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ,  
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ  
בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִגְוָחוּ בּוֹ יִשְׂרָאֵל  
מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ, מִקִּדְשֵׁי  
הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,  
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי  
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

**On Rosh Chodesh and Chol Hamoed add:**

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of:

...*Rosh Chodesh*.

...*Pesach*

...*Sukkot*.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
וַיָּבֵא, וַיִּגְיַע, וַיִּרְאֶה, וַיִּרְצֶה,  
וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוֹרֹנֵנוּ  
וּפְקוּדוֹנֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן  
מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ, וְזָכוֹן  
יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכוֹן כָּל  
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה,  
לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,  
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם:

לְרֵאשִׁי-חֹדֶשׁ: רֵאשֵׁי הַחֹדֶשׁ הַזֶּה.

לְפֶסַח: חַג הַמִּצּוֹת הַזֶּה.

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,  
וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,  
חַוֵּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנוּן  
וְרַחוּם אַתָּה.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר  
שְׂכִינְתוֹ לְצִיּוֹן.

**Bow at “We thankfully”; straighten at “our God”**

**Bow at מוֹדִים; straighten at יְיָ.**

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,  
צוּר חַיֵּינוּ, מָגֵן וְשֹׁעֵנוּ, אַתָּה הוּא לְדוֹר  
וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבָכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל  
עֵת, עָרַב וּבָקֵר וְצַהֲרַיִם, הַטּוֹב, כִּי לֹא  
כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִּמּוּ  
חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

**On Chanukah add:**

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season. In the days of the High Priest Mattathias, son of Yohanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes. In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah. Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel. Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל  
הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שְׁעֵשִׂית  
לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה.  
בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כְּהֵן גָּדוֹל,  
חֲשֻׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן  
הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרָתְךָ,  
וּלְהַעֲבִירם מִחֻקֵי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבַּת אֶת  
רִיבָם, דָּגַתְּ אֶת דֵּינָם, נִקְמַתְּ אֶת נִקְמָתָם,  
מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד  
מְעֻטִים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים  
בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.  
וְלָךְ עֵשִׂית שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ  
יִשְׂרָאֵל עֵשִׂית תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹ כְּהַיּוֹם  
הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ, וּפְנּוּ  
אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ  
נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי  
חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל.

# V'AL KULAM

For all Your blessings we shall praise and exalt  
You, O our Sovereign, forever.

ועל כלם יתברך ויתרומם שמך  
מלפניו תמיד לעולם ועד.

*V'al kulam yitbarach v'yitromam shim'cha malkeinu tamid l'olam va-ed.*

On Shabbat Shuva add:

Inscribe all the children of Your Covenant for a good life. וכתוב לחיים טובים כל בני בריתך.

*Uch'tov l'chayim tovim kol b'nei v'ritecha.*

Bend knees at "Praised"; bow at "You";  
straighten up at "Lord"

Bend knees at ברוך; bow at אתה;  
straighten up at יי

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

וכל החיים יודוך סלה, ויהללו את  
שמך באמת, האל ישועתנו ועזרתנו  
סלה. ברוך אתה יי, הטוב שמך ולך  
נאה להודות.

*V'chol ha-Chayim yoducha selah, vihal'lu et shimcha b'emet, ha-El yeshuateinu v'ezrateinu selah.*

*Baruch atah Adonai, ha-tov shim'cha ul'cha naeh l'hodot.*

# SIM SHALOM

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

שים שלום טובה וברכה, חן וחסד  
ורחמים, עלינו ועל כל ישראל עמך.  
ברכנו, אבינו, כלנו כאחד באור פניך,  
כי באור פניך נתת לנו, יי אלהינו,  
תורת חיים ואהבת חסד, וצדקה  
וברכה ורחמים וחסים ושלום, וטוב  
בעיניך לברך את עמך ישראל בכל עת  
ובכל שעה בשלומך.

*Sim shalom tovah uv'rachah, chen vachessed v'rachamim, aleinu v'al kol Yisrael amecha.*

*Bar'cheinu avinu, kulanu k'echad b'or panecha,*

*Ki v'or panecha natata lanu, Adonai Eloheinu, torat Chayim v'ahavat chesed,*

*utz'dakah uv'rachah v'rachamim v'chayim v'shalom,*

*V'tov b'einecha l'varech et am'cha Yisrael b'chol et uv'chol sha'a bish'lomecha.*

On Shabbat Shuva add:

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרֻנְסָה  
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
וְכָל עַמּוֹת בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וּלְשָׁלוֹם.

*B'sefer chayim , b'rachah v'shalom, ufarnasah tovah, nizacher, v'nikatev l'fanecha,  
anachnu v'chol am'cha beit Yisrael, l'chayim tovim ul'shalom.*

Praised are You, O Lord, \*Bestower of peace upon  
Your people Israel.

בְּרוּךְ אַתָּה יְיָ, \*הַמְבַרֵךְ אֶת עַמּוֹ  
יִשְׂרָאֵל בְּשָׁלוֹם.

*Baruch atah Adonai, ham'varech et amo Yisrael ba-shalom.*

\*On Shabbat Shuva substitute:

Source of peace.

עֲשֵׂה הַשָּׁלוֹם.

*Oseh ha-shalom.*



O Lord, Guard my tongue from evil and my lips from speaking guile; And to those who slander me, let me give no heed.

May my soul be humble and forgiving to all.

Open my heart, O Lord, to Your sacred Law,  
That Your statutes I may know and all Your truths pursue.

Frustrate the designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes.

For the sake of Your glory and Your power,

For the sake of Your holiness and Law.

That Your loved ones may be delivered, O Lord,  
Answer me and save with Your redeeming power.

"May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer."

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעֵי, וּשְׁפָתַי מִדַּבֵּר

מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תוֹדִים, וְנִפְשֵׁי

כַּעֲפָר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתֶךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל

הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר

עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן

שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן

קִדְשֶׁתֶּךָ, עֲשֵׂה לְמַעַן תוֹרָתֶךָ. לְמַעַן

יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְגֵנִי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי

לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.

# OSEH SHALOM

Bow and take three steps back. Bow left and say “O Source of peace”; bow right and say “grant peace”; bow forward and say “and to... Amen”

O Source of peace and harmony in the universe,  
Grant peace to us and to the Household of  
Israel. Amen.

Bow and take three steps back. Bow left and say ...עֲשֵׂה; bow right and say ...הוּא יַעֲשֵׂה; bow forward and say וְעַל כָּל...אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן.

Bow and take three steps back. Bow left and say “Oseh...”; bow right and say “hu ya-aseh...”; bow forward and say “V'al kol... Amen”.

*Oseh shalom bi-m'romav hu ya-aseh shalom aleynu V'al kol yis-ra-eyl v'im-ru amen.*

## Prayer for Canada

*by Rabbi Victor Reinstein, Congregation Emanu-El, Victoria*

Our God and God of our ancestors,  
in Whose image all people are created:  
Receive with compassion our prayer on behalf of our country,  
its government, its leaders, and its people.  
May we honour with humility those who first dwelled on this land  
and learn from them the sacredness of earth and sky and water: the  
Anishinaabeg, Cree, Oji-Cree, Dakota and Dene peoples and the Red River  
Métis. May we support them to empower their nations.  
Bless the rich tapestry of our Canadian diversity, the many strands of  
ethnicity and creed, of culture and language, that we may know the  
blessing of unity through diversity. May all the peoples of our country learn  
and teach the ways of their ancestors and share them proudly.  
Compassionate One,  
teach us Your way of compassion.  
Bless and preserve the caring spirit of our country  
and the institutions that translate spirit into action.  
May it never again be that “none is too many”  
for any people seeking refuge in our land of plenty.  
Banish hatred and despair and cynicism,  
that peace and harmony may flourish among us.  
May our country be an influence for good within the family of nations,  
a voice of conscience, and a leader in seeking peace and pursuing it.  
And let us say: Amen

# Prayer for the State of Israel

*Avinu she-ba-shamayim*  
*Tzur Israel v'goal*  
*Barech et Medinat Israel,*  
*Reishit tz'michat g'ulateinu.*  
*Hagen aleha be'evrat chasdecha,*  
*Ufros aleha sukat shelomecha,*  
*Ushlach or'cha va-amitcha*  
*Lerasheha, sareha, v'yotzeha,*  
*Vetaknem be'eitzah tovah milefanecha.*

אָבִינוּ שֶׁבַשְׁמַיִם,  
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,  
בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,  
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.  
הֲגֵן עָלֶיךָ בְּאַבְרַת חֲסֵדְךָ,  
וּפְרוֹשׁ עָלֶיךָ סִכַּת שְׁלוֹמְךָ,  
וּשְׁלַח אוֹרְךָ וְאַמִּיחָךָ  
לְרֵאשִׁיָּהּ, שְׂרִיָּהּ וְיוֹעֲצִיָּהּ,  
וְתַקְנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.

*Avinu she-ba-shamayim,*  
stronghold and redeemer  
of the people Israel:  
Bless the State of Israel,  
the beginning of our redemption.

Shield it with Your love;  
Spread over it the shelter of Your peace.  
Guide its leaders and advisors  
with Your light and Your truth.  
Help them with Your good counsel.

Strengthen the hands  
of those who defend our holy land.  
Deliver them; crown their efforts with triumph.  
Bless the land with peace  
and its inhabitants with lasting joy.  
And let us say: Amen.



# Prayer for the Well-being of IDF Soldiers

*Mi sheberach avoteinu*

*Avraham, Yitzchak, v'Yaakov*

*Hu yevarech et chayalei*

*Tz'va Haganah L'Israel*

*Haomdim al mishmar artzeinu*

*V'arei Eloheinu*

*Mig'vul ha-Lebanon v'ad midbar Mitzrayim*

*Umin hayam hagadol ad l'vo ha-aravah*

*Bayavashah, ba-avir uvayam.*

מִי שְׁבַרְךָ אֲבוֹתֵינוּ  
אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב  
הוּא יְבָרְךָ אֶת חַיְלֵי  
צָבָא הַגָּנָה לְיִשְׂרָאֵל,  
הַעֹמְדִים עַל מְשֻׁמֵר אֶרְצֵנוּ  
וְעָרֵי אֱלֹהֵינוּ  
מִגְבוּל הַלְּבָנוֹן וְעַד מִדְבַּר מִצְרַיִם  
וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה  
בַּיַּבְשָׁה בְּאֵוִיר וּבַיָּם.

Let us bless the men and women  
of the Israel Defense Forces  
Who go out in the vanguard to defend Israeli society  
And the values of liberty, equality, and justice.  
May they succeed in all their assignments  
On land, by air, and by sea,  
within the country, and beyond its borders,  
And may they return from battle  
crowned with triumph and victory.  
May they return to their family homes  
unharmd in body and healthy in soul,  
innocent of vain slaughter  
and with hearts untainted by malicious intention.  
May all the armies of the world  
fulfill that which is written:  
“They shall beat their swords into plowshares,  
and their spears into pruning hooks:  
nation shall not lift up sword against nation,  
neither shall they learn war any more,” (Isaiah 2:4)  
“And I will give peace in the land,” (Leviticus 26:6)  
And let us say: Amen.

# ***A Meditation on Peace***

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.

May nation not lift up sword against nation; may they learn war no more.

May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.

Have compassion upon us, and fulfill for us the promises of Scripture:

“I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land.”

“Justice shall flow like water and righteousness like a mighty stream.”

“For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”

Amen.



*Hallel* is recited on holidays, on *Rosh Hodesh*, and on the modern festivals of *Yom Ha'atzmaut*. In *Hallel* we testify to the glorious miracles that God performed, which explains why we must stand.

## **Blessings for the LULAV and ETROG**

Stand facing east and hold the *lulav* in your right hand with the spine towards you.

The *etrog* is held with its *pittom* (stem-like protrusion) pointed downward.

After the blessing, it is inverted so that the *pittom* faces up.

Recite the following blessing:

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the *Mitzvot*, and enjoined upon us holding of the *Lulav*.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל  
נְטִילַת לולָב.

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu v'mitzvotav v'tzivanu al-n'tilat lulav.*

**On the first day only, recite the *Sh'echeyanu*:**

Blessed are You Lord our God, Ruler of the universe, who has given us life, sustained us, and enabled us to reach this moment.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Baruch atah Adonai Eloheinu melech ha-olam, sh'echeyanu, veki'manu v'higianu laz'man hazeh.*

At this point you wave/shake the *lulav* (together with the other three) in the following manner:

1. Stand facing east.
2. Hold the *lulav* out to the east (in front of you) and shake it three times. Each time the motion of shaking should be a drawing in to you—reach and draw in, reach out and draw in, reach out and draw in.
3. Repeat the same motion three times to your right (south), behind over your shoulder (west), to your left (north), raising it up above you, lowering it down below you.



The *lulav* and *etrog* are traditionally not waved on *Shabbat* because bringing these items to the synagogue would violate the prohibition against carrying.

While it is customary for each individual to have a *lulav* and *etrog*, many synagogues leave some sets in the synagogue for the use of their members. The *lulav* and *etrog* may also be waved at home.

## HALLEL

The *Chazzan* recites the blessing. The congregation, after responding Amen, repeats it. We stand.

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the *Mitzvot*, and enjoined upon us the reading of the *Hallel*.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרְא  
אֶת הַהֵלֵל.

*Baruch atah Adonai, Eloheynu melekh ha-olam, asher kid'shanu v'mitz-vo-tav v'tzivanu,  
likro et ha-Hallel.*

## Psalm 113

Hallelujah!  
Offer praise, you servants of the Lord;  
Praise the name of the Lord.  
Praise be the name of the Lord,  
Now and forevermore.  
From the rising of the sun to its setting,  
Praise be the name of the Lord.

הַלְלוּיָהּ,  
הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָ.  
יְהִי שֵׁם יְיָ מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם.  
מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ,  
מִהַלֵּל שֵׁם יְיָ.

*Hal'luya! Hal'lu avdei Adonai, Hal'lu et shem Adonai. Yehi shem Adonai mevorach, meatah v'ad olam.*

*Mimizrach shemesh ad mevo'o, mehulal shem Adonai.*

Exalted above all nations is the Lord,  
Whose glory is above the heavens.  
Who is like the Lord our God, enthroned so high,  
Yet who considers all in heaven and earth?

רַם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ.  
מִי כִי אֵלֵהֵינוּ, הַמְגִבִּיהִי לְשַׁבָּת.  
הַמְשַׁפִּילִי לְרֵאוֹת, בְּשָׁמַיִם וּבְאָרֶץ.

*Ram al kol goyim Adonai, al hashamayim k'vodo. Mi ka-Adonai eloheinu, hamag'bihi lashavet.*

*Hamashpili lirot bashamayim uva-aretz.*

God rises the poor from the dust,  
And lifts the needy from the ash-heap,  
To seat them with nobility,  
With the noble ones of God's people.  
God gives the childless wife  
The joy of a mother of children. Hallelujah!

מְקִימִי מֵעֶפְרָר דָּל, מֵאֲשָׁפֶת יָרִים אָבִיוֹן.  
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.  
מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת,  
אִם הַבָּנִים שְׂמֵחָה, הַלְלוּיָהּ.

*M'kimi m'afar dal, m'ashpot yarim evion. L'hoshivi yim n'divim, yim n'divei amo.*

*Moshivi akeret ha-bayit, eim ha-banim s'mechah, Hal'luyah!*

## Psalm 115:12-18

May the Lord, who is mindful of us, bless us,  
May the Lord bless the House of Israel;  
May the Lord bless the House of Aaron.  
May the Lord bless those who revere the Lord,  
The small and the great alike.  
May the Lord multiply blessings upon you,  
Upon you and upon your children.  
May you be blessed by the Lord,  
Who made heaven and earth.  
The heavens belong to the Lord,  
But the earth has been given to mortals.  
The dead cannot praise God,  
Nor can those in the silent depths.,  
But for us, we shall praise the Lord,  
Now and forevermore; Hallelujah!

יְיָ זְכָרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,  
יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יְרֵאֵי יְיָ,  
הַקְּטָנִים עִם הַגְּדֹלִים.  
יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
בְּרוּכִים אַתֶּם לַיְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.  
הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לְבְנֵי  
אָדָם.  
לֹא הַמֵּתִים יְהַלְלוּ יָהּ, וְלֹא כָּל יִרְדֵי  
דוּמָה. וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד  
עוֹלָם, הַלְלוּיָהּ.

*Adonai z'charanu y'varech, y'varech et beit Yisrael, y'vareich et beit Aharon. Y'vareich yirei Adonai, hak'tanim im hag'dolim. Yosef Adonai aleichem, aleichem v'al b'neichem. B'ruchim atem l'Adonai, oseh shamayim va'aretz.*

*Hashamayim shamayim l'Adonai, v'haaretz natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah.*

*Va'anachnu n'varech yah, mei'atah v'ad olam. Hal'luyah.*

# Closing Blessing

For it is good to give thanks to You,  
And fitting to sing praises to Your name.  
You are God throughout all eternity.  
Praised are You, O Lord, Sovereign exalted by  
praise.

כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְחָה נְאֻה  
לְזַמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.  
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

*Ki l'cha tov l'hodot u'l'shimcha na'eh l'zamer, ki mai'olam Atah Eil.  
Baruch Atah Adonai, Melech m'hulal batishbachot.*



*Hoshanot* are the prayers recited when the congregation forms a processional with *lulav* and *etrog* in hand. The name comes from the refrain of “*hosha na*,” meaning “Help Your people.” This processional is based upon what was done in the Temple. The *mishna* in *Sukah* (4:5) describes how on each day of *Sukot*, the *kohanim* (priests) would lead the people in a circle around the altar reciting “*hoshia na*,” and on the seventh day of *Sukot* – which we call *Hoshana Rabbah* – they would do so seven times. The Midrash describes how we emulate this ceremony as a sign that we have emerged victorious from our judgment on *Yom Kippur*, which was mere days before *Sukot*.

On the non-Shabbat days of *Sukkot*, continue on page 61 with the regular *HOSHANOT*

## HOSHANOT for SHABBAT

We stand as the Ark is opened but the *Torah* scrolls are left in the Ark

Help us, we pray, for Your sake, our God.

הוֹשַׁעֲנָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Creator.

הוֹשַׁעֲנָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Redeemer.

הוֹשַׁעֲנָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Benefactor.

*Hosha-na. L'ma'am'cha Eloheinu. Hosha-na. Hosha-na. L'ma'am'cha Bor'einu. Hosha-na.  
Hosha-na. L'ma'am'cha Goaleinu. Hosha-na. Hosha-na. L'ma'am'cha Dor'sheinu. Hosha-na.*

Help Your people and bless Your inheritance; tend  
them and sustain them forever.

הוֹשִׁיעָה אֶת עַמְּךָ, וּבְרַךְ אֶת נַחֲלָתְךָ,  
וְרַעַם וְנִשְׂאִים עַד הָעוֹלָם.

*Hoshia et am'cha uvarech et nachalat'cha; ur'eim v'nas'eim ad-ha-olam.*

# KADDISH SHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is (During the Ten Days of Repentance: exceedingly) above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא  
דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מְלְכוּתֵיהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ  
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמִים וּלְעַלְמֵי  
עַלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא, לְעַלְמָא  
(During the Ten Days of Repentance: וּלְעַלְמָא)  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא  
וְנִחַמְתָּא, דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ  
אָמֵן.

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל  
יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשָׁמַיָא  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן.

*Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-te v'yam-lich mal-chu-tey  
b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl.  
Ba-agala u-viz'man kariv v'im-ru amen.*

*Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-maya.*

*Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey,  
v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu .*

*L'eyla (On Shabbat Shuva: L'eyla u-l'eyla mi-kol) min kol bir-chata v'shi-rata  
tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.*

*Tit-ka-bel tz'lot-hon u-va-ut-hon d'chol yis-ra-eyl kadam a-vu-hon di vi-sh'meya v'imru amen.*

*Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol yis-ra-eyl v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleynu v'al kol yis-ra-eyl v'imru amen.*

# TORAH Service

The Ark is open; before the Torah is removed the congregation recites:

“When the ancient Ark was carried forth, Moses would proclaim:

‘Arise, O Lord; and may Your enemies be scattered. May Your adversaries flee before You.’”

“From Zion shall go forth Torah And the word of the Lord from Jerusalem.”

Praised be God who, in Divine holiness, Gave the Torah to the people Israel.

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה,  
קוּמָה, יְיָ, וַיִּפְּצוּ אֹיְבֵיךָ, וַיִּנָּסוּ  
מִשְׁנֵאָיִךְ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא  
תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ  
שֵׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*Va-y'hi bin-so-a ha-a-ron va-yo-mer Mo-she: Ku-ma A-do-nai v'ya-fu-tsu o-y've-cha,  
v'ya-nu-su m'sa-ne-cha mi-pa-ne-cha. Ki mi-Tsi-on tei-tsei To-rah, u-d'var A-do-nai mi-ru-sha-la-yim.  
Ba-ruch she-na-tan To-rah l'a-mo Yis-ra-eil bik-du-sha-to.*

On Festivals that occur on weekdays the following texts are recited three times each:

Hashem, Hashem, God, Compassionate and Gracious, Slow to anger, and Abundant in Kindness and Truth. Preserver of kindness for thousands of generations, Forgiver of iniquity, willful sin, and error, and Who cleanses.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפִּים  
וְרַב חַסֵּד וְאֱמֶת. נֹצֵר חַסֵּד לְאַלְפִים,  
נִשְׂא עוֹן וְנִפְשַׁע וְחַטָּאָה, וְנִקָּה.

As for me, may my prayer to You, God, be at an opportune time; O God, in Your abundant kindness, answer me with the truth of Your salvation.

וְאֲנִי תַפְלְתִּי לָךְ יְיָ עַת רְצוֹן, אֱלֹהִים  
בְּרַב חַסְדֶּךָ, עֲנֵנִי בְאֱמֶת יִשְׁעֶךָ.

The Torah is removed from the Ark.

On weekdays continue on page 38

Facing the congregation, the Chazzan, followed by the congregation, recites:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

*Sh'ma Yisra-eyl Adonai Eloheynu Adonai Echad.*

The Chazzan, followed by the congregation, recites:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

One is our God; exalted is our Lord; Holy is God's name.

*E-chad E-lo-hei-nu, Ga-dol A-do-nei-nu, Ka-dosh Sh'mo.*



The Chazzan turns to the Ark, bows and recites:

גִּדְלוּ לַיְיָ אִתִּי, וַיְנַרְוֵמָּה שְׁמוֹ יַחְדָּו.

Glorify the Lord with me; let us exalt God's name together.

*Gad-lu la-A-do-nai i-ti u-n'ro-m'ma sh'mo yach-dav.*

The Torah is carried in a circuit around the congregation

“Yours, O Lord, is the greatness, the power, and the splendor; Yours is the victory and the majesty; For all in heaven and on earth is Yours. Dominion, O Lord, is Yours; and You rule over all.”

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרָת  
וְהַנְצַח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,  
לָךְ יְיָ הַמְּמֹלָכָה, וְהַמְּתַנְשֵׂא לְכָל  
לְרֹאשׁ.

“Exalt the Lord our God and worship the One who is holy.”

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדָם  
רַגְלָיו, קְדוֹשׁ הוּא.

“Exalt and worship at God's holy mountain; For holy is the Lord our God.”

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר  
קְדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

*L'cha Adonai hag'dulah v'hag'vurah v'hatiferet v'haneitzach v'hahod, ki chol bashamayim uva-aretz,*

*l'cha Adonai hamamlachah, v'hamitnasei l'chol l'rosh.*

*Rom'mu Adonai eloheinu, v'hishtachavu lahadom raglav, kadosh hu.*

*Rom'mu Adonai eloheinu, v'hishtachavu l'har kad'sho, ki kadosh Adonai eloheinu.*

## Call Up to the First ALIYAH

May God's sovereignty be revealed to us soon.  
May God favor the remnant of His people Israel  
with grace and kindness, with compassion and  
love. And let us say: Amen. Let us all declare the  
greatness of God and give honor to the Torah.  
(Let the first honoree/honorees come forward.)

וַיַּעֲזֹר וַיִּגֹּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ,  
וַיִּנְאֲמַר אָמֵן. הַכֹּל הָבוּ גְדָל לְאֱלֹהֵינוּ  
וַתְּנוּ כְבוֹד לַתּוֹרָה, (וַיַּעֲמֵד \ תַּעֲמֵד \  
יַעֲמְדוּ \ תַּעֲמְדְנָה) פַּב"פ, בְּרוּךְ שְׁנַתַּן  
תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

You who remain steadfast to Adonai your God  
have been sustained to this day.

וְאַתֶּם הַדְּבִקִים בַּיְיָ אֱלֹהֵיכֶם, חַיִּים  
כְּלַכֶּם הַיּוֹם.

*Veyazor veyagen veyoshia l'chol hachosim bo, v'nomar Amen. Hakol havu godel L'Eloheinu ut'nu chvod la-Torah.*

*(Ya'amod / Ta'amod / Ya'amdu / Ta'amodna) (Hebrew name / names of the honoree / honorees), Baruch sh'natan*

*Torah l'amo Israel bik'dushato.*

*V'atem had'veikim b'Adonai eloheichem, Chayim kulchem hayom.*

# TORAH Blessings

The reader shows the person or group called to the *Torah* the place in the *Torah*. Each person honored with the *Aliyah* touches the *Torah* with a corner of the *tallit*, kisses it and recites:

Praise the Lord, Source of blessing

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

*Ba-r'chu et A-do-nai ha-m'vo-rach!*

**Congregation, followed by the honorees:**

Praised be the Lord, Source of all blessing, forever.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*Ba-ruch A-do-nai Ha-m'vo-rach l'o-lam va-ed!*

**Honorees continue:**

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ  
אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן  
הַתּוֹרָה.

**After the *Torah* portion has been read,**

**each person honored with the *Aliyah* touches the *Torah* with a corner of the *tallit*, kisses it and recites:**

Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם  
נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן  
הַתּוֹרָה.

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam a-sheer na-tan la-nu to-rat e-met  
v'cha-yei o-lam na-ta be-to-che-inu Ba-ruch a-tah A-do-nai, no-tein ha-To-rah.*

# BIRKAT HAGOMEL

The following prayer is recited by a person after recovering from serious illness.

The congregation responds with the second paragraph:

Blessed are You, Lord our God, ruler of the world,  
who rewards the undeserving with goodness, and  
who has rewarded me with goodness.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגִּמְלָנִי כָּל  
טוֹב.

Amen. May he who rewarded you with all  
goodness reward you with all goodness for ever.

אָמֵן. מִי שֶׁגִּמְלָךְ (שֶׁגִּמְלָךְ) כָּל טוֹב,  
הוּא יְגַמְלָךְ (יִגְמְלָךְ) כָּל טוֹב סְלָה.

*Baruch ata Adonai, Eloheinu melech ha-olam, ha-gomel l'chayavim tovot she-g'malani kol tov.*

*Amen. Mi she-g'malcha (g'malech) kol tov, hu yi-g'malcha (yi-g'malech) kol tov selah.*

# HAGBAH and G'LILAH

After the *Maftir Aliyah* has been completed the *Torah* is raised for all to see.

Each person looks at the *Torah* and recites aloud:

This is the Torah which Moses proclaimed to the  
Children of Israel, at the behest of the Lord.

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי  
יִשְׂרָאֵל, עַל פִּי יי בְּיַד מֹשֶׁה.

“From Zion shall go forth Torah And the word of  
the Lord from Jerusalem.”

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יי

Praised be God who, in Divine holiness, Gave the  
Torah to the people Israel.

מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*V'zot ha-torah asher sam mo-sheh, lifney b'iley yisrael, Al pi Adonai b'yad mo-sheh.*

*Ki mi-Tsi-on tei-tsei To-rah, u-d'var A-do-nai mi-ru-sha-la-yim.*

*Ba-ruch she-na-tan To-rah l'a-mo Yis-ra-eil bik-du-sha-to.*

# HAFTARAH Blessings

After the Torah Scroll has been tied and covered the Maftir/a recites the Haftarah blessings:

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth. Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה  
בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת, בְּרוּךְ  
אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבְמִשְׁנֵה עַבְדּוֹ,  
וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

*Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, a-sheer ba-char bin-vi-im to-vim, v'ra-tsa v'div-rei-hem,  
ha-ne-e-ma-rim be-e-met. Ba-ruch a-tah, A-do-nai, ha-bo-cheir ba-To-rah uv-Mo-she av-do,  
uv-Yis-ra-eil a-mo, u-vi-n'vi-ei ha'e-met va-tse-dek.*

The Haftarah is read, after which the Maftir/a recites the following blessings:

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just. Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,  
הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר  
וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֵמֶת וְצַדִּיק. נְאֻמָּן  
אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֹאמָנִים  
דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֹר לֹא  
יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן  
אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנְּאֻמָּן בְּכָל  
דְּבָרָיו.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ,  
וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ.  
בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבָנֶיהָ.

*Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, tsur kol ha-o-la-mim, tsa-dik b'chawl ha-do-rot,  
ha-Eil ha-ne-e-man, ha-o-meir v'o-seh, ha-m'da-beir um-ka-yeim, she-kol d'va-rav e-met va-tse-dek.  
Ne-e-man a-tah hu, A-do-nai E-lo-hei-nu, v'ne-e-ma-nim d'va-re-cha, v'da-var e-chad mi-d'va-re-cha,  
a-chor lo ya-shuv rei-kam, ki Eil me-lech ne-e-man, v'ra-cha-man a-ta.*

*Ba-ruch a-tah, A-do-nai, ha-Eil ha-ne-e-man b'chawl d'va-rav.*

*Ra-cheim al Tsi-on, ki hi beit cha-yei-nu, v'la-a-lu-vat ne-fesh to-shi-a, bim-hei-ra v'ya-mei-nu.*

*Ba-ruch a-tah A-do-nai, m'sa-mei-ach Tsi-on b'va-ne-cha.*

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא  
עֲבָדְךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ,  
בְּמַהֲרָה יָבֵא וַיְגַל לְבָנָו, עַל כְּסֹאוֹ לֹא  
יָשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אַחֲרֵים אֶת  
כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא  
יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ,  
מְגִן דָּוִד.

*Sa-m'chei-nu, A-do-nai E-lo-hei-nu, b'Ei-li-ya-hu ha-Na-vi av-de-cha, uv-mal-chut beit Da-vid m'shi-che-cha.*

*Bim-hei-ra ya-vo, v'ya-geil li-bei-nu; Al kis-o lo yei-shev zar, v'lo yin-cha-lu od a-chei-rim et k'vo-do, ki v'sheim kawd-sh'cha nish-ba-'ta lo, she-lo yich-beh nei-ru l'o-lam va-ed. Ba-ruch a-tah A-do-nai, ma-gein Da-vid.*

**On Festivals (including the Shabbat of Chol Hamoed Sukkot) conclude with the following blessing. On Shabbat add words in brackets.**

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, (for this Sabbath day,) and for this

...Festival of Matzot,  
...Festival of Shavuot,  
...Festival of Sukkot,  
...Festival of Shemini Atzeret,

which You have given to us, adding to our lives (sanctity and rest,) gladness and joy, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows (the Sabbath,) Israel, and the Festivals.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל  
הַנְּבִיאִים, וְעַל יוֹם (הַשַּׁבָּת הַזֶּה, וְעַל  
יוֹם)

חַג הַמִּצּוֹת / חַג הַשְּׁבִעוֹת / חַג  
הַסְּפּוֹת / הַשְּׁמִינִי חַג הָעֶצְרֶת

הַזֶּה, שֶׁנִּתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ, (לְקִדְשָׁה  
וְלִמְנוּחָהּ,) לְשִׂשׁוֹן וְלִשְׂמֻחָהּ, לְכָבוֹד  
וְלִתְפָאֶרֶת.

עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,  
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל  
חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ,  
מְקִדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

*Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im, (v'al yom ha-Sha-bat ha-zeh, v'al yom)*

*Chag ha-matzot / Chag ha-Shavuot / Chag ha-Sukkot / Ha-sh-mi-ni chag ha-a-tzeret*

*ha-zeh, she-na-ta-ta la-nu, A-do-nai E-lo-hei-nu, (lik-du-sha v'lim-nu-cha,) l'sa-son ul'sim-chah,  
l'cha-vod ul-tif-a-ret.*

*Al ha-kol, A-do-nai E-lo-hei-nu, a-nach-nu mo-dim lach, um-va-r'chim o-tach.*

*Yit-ba-rach shim-cha b'fi kaw-l chai, tamid, l'o-lam va-ed.*

*Ba-ruch a-tah, A-do-nai, m'ka-deish (ha-Sha-bat v') Yisra-el v'haz'ma-nim.*

**On Shabbat (including the Shabbat of Chol Hamoed Pesach) conclude with the following blessing:**

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, and for this Sabbath day, which You have given to us, adding to our lives sanctity and rest, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows the Sabbath.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל  
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שְׁנַתְּתָתָּ  
לָנוּ, יְיָ אֱלֹהֵינוּ, לְקַדְּשָׁה וְלְמְנוּחָה,  
לְכָבוֹד וּלְתַפְאֲרָת.  
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,  
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל  
חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ,  
מְקַדֵּשׁ הַשַּׁבָּת.

*Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im, v'al yom ha-Sha-bat ha-zeh, she-na-ta-ta la-nu,  
A-do-nai E-lo-hei-nu, lik-du-sha v'lim-nu-cha, l'cha-vod ul-tif-a-ret.*

*Al ha-kol, A-do-nai E-lo-hei-nu, a-nach-nu mo-dim lach, um-va-r'chim o-tach.*

*Yit-ba-rach shim-cha b'fi kaw-l chai, tamid, l'o-lam va-ed. Ba-ruch a-tah, A-do-nai, m'ka-deish ha-Sha-bat.*



The *Torah* reading is followed by the *Haftarah*, meaning “conclusion.” This is a selection from the Prophetic writings which is often thematically related to the *Torah* portion. This selection is also chanted following the ancient system of cantillation, but the melody is different from that of the *Torah* reading.

## **Prayer for the Redemption of those in captivity**

The One who blessed our ancestors, Avraham, Isaac and Jacob, Sarah, Rebeca, Rachel and Leah, bless and safeguard and preserve the captives among our brothers and sisters in the House of Israel in trouble and captivity.

In the merit of the prayers of this Minyan who pray for them, may Hashem shower compassion over them, and deliver them from darkness and strife, remove their bondage, deliver them from their afflictions, and return them speedily to their families.

And establish for them that what is written in the Book of Isaiah, “And the ransomed of Hashem shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.”

And let us say, Amen.

# **MI SH'BERACH, the prayer for healing #1**

*by Debbie Friedman*

*Mi sh'berach avoteinu*  
*M'kor hab'racha l'imoteinu*  
May the source of strength,  
Who blessed the ones before us,  
Help us find the courage to make our lives a blessing,  
and let us say, *Amen.*  
*Mi sh'berach imoteinu*  
*M'kor habrachah l'avoteinu*  
Bless those in need of healing with *r'fuah sh'leimah*,  
The renewal of body, the renewal of spirit,  
And let us say, *Amen.*

# **MI SH'BERACH, the prayer for healing #2**

*by Craig Taubman*

May God who blessed our fathers Abraham, Isaac, and Jacob, and our mothers, Sarah, Rebecca, Rachel and Leah, bless and heal those in need of healing.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ, אֲבֹרָהִם יִצְחָק  
וְיַעֲקֹב. שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה, הוּא  
יְבָרֵךְ וְיִרְפֵּא אֶת הַחֹלִים.

"God, please heal her!" (Numbers 12:13)

”אֵל נָא רְפֵא נָא לָהּ:”

*Mi sheberach avoteinu Avraham, Yitzchak, veYa'akov ve'imoteinu Sarah, Rivkah, Rachel, veLe'ah,*  
*hu yevarech virapeh et hacholim.—El na refa na la.*

# **MI SH'BERACH, the prayer for healing #3**

*by Baruch Levine*

Our father our Ruler, send complete healing  
Healing of the soul, healing of the body  
for those in need of healing.

"God, please heal her!" (Numbers 12:13)

אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה  
רְפוּאָת הַנֶּפֶשׁ, רְפוּאָת הַגּוּף  
לְחֹלֵי עַמֶּךָ. ”אֵל נָא רְפֵא נָא לָהּ:”

*Avinu Malkeinu, sh'lach refuah sh'leima*

*Refuat hanefesh, refuat haguf*

*Lecholei amecha.— El na refa na la.*

# BIRKAT HA-CHODESH

The leader stands with the Torah scroll in his/her arms. Please rise.

May it be Your will, Lord our God and God of our ancestors, that the approaching month bring us well-being and blessing. Grant us, we pray, long life, a life of peace, goodness, blessing, sustenance, and health; a life marked by true piety and the dread of sin; a life free from shame and reproach; a life of abundance with honor, a life filled with love of Torah and reverence for You; a life in which the worthy desires of our hearts will be fulfilled for our good. Amen.

May God who wrought wondrous deeds for our ancestors and redeemed them from slavery to freedom, soon deliver us from the evils which threaten us. May God gather our oppressed and homeless brothers and sisters from every corner of the earth into the fellowship of Israel. Let us say: Amen.

The month of ..... will begin on .....

May it be a month of goodness for us and for all Israel.

In the new month, may the Holy One, praised be God, bless us and the Household of Israel with life and peace, joy and gladness, deliverance and comfort. And let us say: Amen.



This prayer is recited on the *Shabbat* preceding *Rosh Chodesh*. This ritual is a post-Talmudic custom with little *halakhic* (Jewish law) significance. Its purpose is to make sure that those members of the congregation who attended synagogue services on *Shabbat* only would know when this minor festival falls, so that they could add the appropriate supplements in their home prayers.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ  
הַזֶּה לְטוֹבָה וְלִבְרָכָה, וְתִתֶּן לָנוּ חַיִּים  
אֲרוּכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל  
טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁל  
פְּרִנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים  
שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֶטָּא,  
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלֻמָּה, חַיִּים  
שֶׁל עֶשֶׂר וְכַבּוּד, חַיִּים שֶׁתֵּהָא בְּנוֹ  
אֲהַבֵּת תּוֹרָה וְיִרְאַת שָׁמַיִם, חַיִּים  
שֶׁיִּמְלֵא יי מִשְׁאֲלוֹת לְבַנּוֹ לְטוֹבָה, אָמֵן  
סְלָה.

מִי שֶׁעָשָׂה נְסִים לְאֲבוֹתֵינוּ, וְגֵאֵל  
אוֹתָם מֵעַבְדוֹת לְחֵרוֹת, הוּא יִגְאֵל  
אוֹתָנוּ בְּקִרְוֹב, וְיִקְבֹּץ נִדְחֵינוּ מֵאֲרָבֶע  
כַּנְפוֹת הָאָרֶץ, חֲבֵרִים כָּל יִשְׂרָאֵל,  
וְנֹאמַר אָמֵן.

רֵאשׁ חֹדֶשׁ (פְּלוֹנִי) יִהְיֶה בְּיוֹם (פְּלוֹנִי)  
הַבֵּא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.  
יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עֲלֵינוּ וְעַל  
כָּל עַמּוֹ בֵּית יִשְׂרָאֵל, לְחַיִּים וּלְשְׁלוֹם,  
לְשִׁשׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנִחְמָה,  
וְנֹאמַר אָמֵן.



# Returning the TORAH Scroll to the Ark

*Chazzan:*

"Let us praise the Lord, who alone is to be exalted!"  
יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

*Y'ha-l'lu et sheim A-do-nai, ki nis-gav sh'mo l'va-do.*

*Chazzan and Congregation:*

"God's glory is revealed on earth and in the heavens. The Lord has raised the honor of our people, The glory of the faithful, Thus exalting the Children of Israel, A people drawn near to the Lord; Hallelujah."

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיְיָרֶם קָרוֹן  
לְעַמּוֹ, תְּהַלֵּה לְכָל חַסִּידָיו, לְבְנֵי  
יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

*Ho-do al e-retz v'sha-ma-yim. va-ya-rem ke-ren l'a-mo, t'hi-lah l'chawl cha-si-dav,  
li-v'nei Yis-ra-eil am k'ro-vo. Ha-l'lu-Yah.*

## ETZ CHAYIM HI

As the *Torah* is placed into the Ark, the congregation recites the following verses:

It is a tree of life to those who cling to it,  
Blessed are they who uphold it.  
Its ways are ways of pleasantness,  
All its paths are peace.  
Turn us to You, O Lord, and we shall return;  
Renew us as in days of old.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,  
וְתַמְכֶיהָ מְאֹשֶׁר. דַּרְכֶיהָ דַּרְכֵי נֹעַם,  
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ  
וְנִשְׁוֶבָה, חֲדָשׁ יַמֵּינוּ כְּקִדְמוֹת.

*Etz cha-yim hi la-ma-cha-zi-kim ba, v'to-m'chey-ha m'u-shar.*

*D'ra-chey-ha, dar-chei no-am, v'chawl^n'ti-vo-te-cha sha-lom.*

*Ha-shi-vei-nu A-do-nai ei-le-cha, v'na-shu-va, cha-deish ya-mei-nu k'ke-dem.*

# ALEINU

Let us now praise the Lord of all; let us acclaim the Author of Creation, who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, who made our heritage different from theirs, and assigned to us a unique destiny.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֵם,  
וְגִרְלָנוּ כְּכֹל הַמוֹנִם,

*Aleinu l'sha-bey-ach la-adon ha-kol, la-teyt g'dula l'yotzer b'reyshit,  
she-lo asanu k'go-yey ha-aratzot v'lo samanu k'mish-p'chot ha-adama,  
she-lo sam chel-keynu ka-hem v'go-ra-leynu k'chol hamonam.*

## Bow while reciting "We bend the knee"

We bend the knee and reverently bow before the supreme Sovereign, The Holy One, who is to be praised.

*Va-anachnu kor-im u-mish-ta-chavim u-modim  
Lif-ney melech mal-chey ha-m'lachim ha-kadosh baruch hu.*

Who spread forth the heavens and established the earth, and whose glorious presence can be found everywhere. The Lord is our God; there is no other. Truly, our sovereign Lord is incomparable. As it is written in the Torah: "This day accept, with mind and heart, That God is the Lord of heaven and earth; There is no other."

*Shehu noteh shameyim v'yosed aretz, u-moshav y'karo ba-shamayim mi-ma-al u-sh'chinat uzo b'gov-hey m'romim.*

*Hu Eloheynu, eyn od. Emet mal-keynu, efes zulato, ka-katuv b'Torato: v'ya-da-at heyom va-ha-shey-vota  
el l'va-vecha, ki Adonai hu ha-Elohim bashameyim mi-ma-al v'al ha-aretz mi-tachat, eyn od.*

And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

*V'ne-emar: v'heya Adonai l'Melech al kol ha-aretz,  
ba-yom ha-hu yih-yeh Adonai echad u-sh'mo echad.*

## Bow while reciting וְאֲנַחְנוּ כּוֹרְעִים

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ  
בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב  
יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵינֵת עִזּוֹ  
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אָמַת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ, כִּפְתוּב  
בְּתוֹרָתוֹ: וְיִדְעֵת הַיּוֹם וְהַשַּׁבָּת אֶל  
לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

וְנֵאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

# Mourners KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is (On *Shabbat Shuva*: exceedingly) above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא  
דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ  
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי  
עַלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא, לְעַלְמָא מִן  
כָּל (לְעַלְמָא וּלְעַלְמָא מִכָּל: On *Shabbat Shuva*:  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא,  
דְאָמְרוּ בְּעַלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן.

*Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-te v'yam-lich mal-chu-tey  
b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl.  
Ba-agala u-viz'man kariv v'im-ru amen.*

*Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-maya.*

*Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey,  
v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu .*

*L'eyla (On *Shabbat Shuva*: *L'eyla u-l'eyla mi-kol*) min kol bir-chata v'shi-rata  
tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.*

*Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol yis-ra-eyl v'imru amen.  
Oseh shalom bi-m'romav hu ya-aseh shalom aleynu v'al kol yis-ra-eyl v'imru amen.*



Our service concludes with *Adon Olam*. It is a song in which the poet expresses his faith that God created the entire universe, has existed since the beginning of eternity and is a personal God who cares about us and is with us.

# ADON OLAM

The Eternal Lord reigned alone  
While yet the universe was naught;  
When by Divine Will all things were wrought,  
God's sovereign name was first known.

And when this all shall cease to be,  
Iii dread splendor shall God yet reign;  
God was, God is, God shall remain  
In glorious eternity.

For God is one, no other shares  
God's nature or uniqueness;  
Unending and beginningless,  
All strength is God's; all sway God bears.

Acclaim the living God to save,  
My Rock while sorrow's toils endure,  
My banner and my stronghold sure,  
The cup of life whene'er I crave.

I place my soul within God's palm  
Before I sleep as when I wake,  
And though my body I forsake,  
Rest in the Lord in fearless calm.

אָדוֹן עוֹלָם אֲשֶׁר מַלְאָךְ,  
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,  
אֲזִי מַלְאָךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,  
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוֹה,  
וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
וְלוֹ הָעֹז וְהַמְשָׁרָה.

וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי,  
וְצוּר חֲבֻלִי בְּעֵת צָרָה.  
וְהוּא נֹסִי וּמְנוּס לִי,  
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,  
בְּעֵת אִישׁוֹן וְאַעִירָה.  
וְעַם רוּחִי גּוֹיְתִי,  
יְיָ לִי וְלֹא אֵיֶרָא.

*Adon olam asher malach, b'terem kol y'tzir nivra.  
L'eyt na-a-sa b'chef-tzo kol, azai melech sh'mo nikra.*

*V'acha-rey kich-lot ha-kol, l'vado yim-loch nora.  
V'hu haya v'hu hoveh, v'hu yih-yeh b'tif-ara.*

*V'hu echad v'eyn shey-ni, l'ham-shil lo l'hach'bira.  
B'li rey-shit b'li tach-lit, v'lo ha-oz v'ha-m'isra.*

*V'hu ey-li v'chai go-ali, v'tzur chev-li b'eyt tzara.  
V'hu nisi u-manos li, m'nat kosi b'yom ekra.*

*B'yado afkid ru-chi, b'eyt ishan v'a-ira.  
V'im ruchi g'vi-ati, Adonai li v'lo ira.*

# HATIKVAH

As long as within our hearts  
The Jewish soul sings,  
As long as forward to the East  
To Zion, looks the eye –

Our hope is not yet lost,  
It is two thousand years old,  
To be a free people in our land  
The land of Zion and Jerusalem.

כָּל עוֹד בְּלֵבָב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמְיָה,  
וּלְפָאֲתֵי מִזְרַח קְדִימָה,  
עֵין לְצִיּוֹן צוֹפְיָה ;

עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,  
הַתִּקְוָה בַּת שְׁנוֹת אַלְפִּים,  
לְהִיּוֹת עִם חֲפְשֵׁי בְּאֶרְצֵנוּ,  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

*Kol 'od balevav penimah  
Nefesh Yehudi homiyah,  
Ulfate mizrach kadimah,  
'Ayin leTziyon tzofiyah;*

*'Od lo avdah tikvatenu,  
Hatikvah bat shnot 'alpayim,  
Lihyot 'am chofshi be'artzenu,  
'Eretz-Tziyon virushalayim.*

# Daytime KIDDUSH

## On Shabbat start here:

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

"Therefore the Lord blessed the Sabbath day and hallowed it."

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת  
אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם. בֵּינִי  
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי  
שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת  
וַיְקַדְּשֶׁהוּ.

*V'sham'ru v'nei Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam, b'rit olam.  
Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz,  
uvayom hash'vi-i shavat vayinafash.*

*Al kein beirach Adonai et yom ha-Shabbat vaykad'sheihu.*

## On Festivals add:

These are the appointed festivals of the Lord, holy convocations, which you are to proclaim in their appointed times.

And Moses proclaimed the Festivals of the Lord to the Children of Israel.

אֵלֶּה מוֹעֲדֵי יְיָ מִקְרָאֵי קֹדֶשׁ, אֲשֶׁר  
תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ, אֶל בְּנֵי  
יִשְׂרָאֵל.

Please pay attention, my masters:

סְבְרֵי מָרְנוֹ:

*Savri maranan:*

## Blessing over the wine:

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheynu melekh ha-olam, borey p'ri ha-gafen.*

**Washing of hands and blessing over the bread:**

Praised are You, Lord our God, Ruler of the universe, whose *Mitzvot* add holiness to our lives and who gave us the *Mitzvah* of washing the hands.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל  
נְטִילַת יָדַיִם.

Praised are You, Lord our God, Ruler of the universe, who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai, Eloheynu melekh ha-olam, asher kid'shanu v'mitz-vo-tav v'tzivanu, al n'tilat yada-yim.*

*Baruch atah Adonai, Eloheynu melekh ha-olam, ha-motzi lechem min ha-aretz.*

## AMIDAH for Festivals

On *Shabbat* add the words in brackets.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your commandments. Thus You have linked us with Your great and holy name.

In love have You given us, O Lord our God, [Sabbaths for rest,] appointed times for gladness, Festivals and seasons for joy, even [this Sabbath day and] this

אֶתְּהָ בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ  
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל  
הַלְשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,  
וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שָׁבֻתוֹת  
לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים  
וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשָּׁבֻת הַזֶּה  
(אֶת יוֹם)

### On Passover:

Festival of *Matzot*,  
the season of our freedom;

### On *Shavuot*:

Festival of *Shavuot*,  
the season of the giving of the *Torah*;

### On *Sukkot*:

Festival of *Sukkot*,  
the season of our gladness;

### On *Sh'mini Atzeret* and *Simchat Torah*:

Festival of *Sh'mini Atzeret*,  
the season of our gladness;

### לפסח:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֵרוּתֵנוּ

### לשבועות:

חַג הַשְּׁבֻעוֹת הַזֶּה,  
זִמְן מִתַּן תּוֹרַתֵנוּ

### לסוכות:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחַתֵּנוּ  
לְשָׁמִינֵי עֶצְרַת וְשִׂמְחַת תּוֹרָה:

הַשָּׁמִינֵי חַג הָעֶצְרַת הַזֶּה,  
זִמְן שִׂמְחַתֵּנוּ

it is for us [in love] a holy convocation,  
commemorating the Exodus from Egypt.

Our God and God of our ancestors, we recall and

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת  
מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא,



invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of:

**On Passover:** *Festival of Matzot.*

**On Shavuot:** *Shavuot*

**On Sukkot:** *Sukkot.*

**On Sh'mini Atzeret**

**and Simchat Torah:** *Sh'mini Atzeret*

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

Lord our God, bestow upon us the blessing of Your Festivals for life and peace, for joy and gladness, even as You have graciously promised to bless us. Our God and God of our ancestors, [may our Shabbat rest be acceptable to You,] may Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. Purify our hearts to serve You in truth; and may we . inherit [in love and favor,] in gladness and joy, Your holy [Shabbat and] Festivals. May Your people Israel, who sanctify Your name, rejoice in You. Praised are You, O Lord, who sanctifies [the Shabbat,] Israel, and the Festivals.

וַיִּגְיַע, וַיִּרְאָה, וַיִּרְצָה, וַיִּשְׁמַע, וַיִּפְקֹד,  
וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדֹנָנוּ, וַיִּזְכְּרוּן  
אֲבוֹתֵינוּ, וַיִּזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,  
וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וַיִּזְכְּרוּן  
כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה,  
לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים  
וּלְשָׁלוֹם, בְּיוֹם :

**לְפָסַח:** חג המצות הזה.

**לְשַׁבְּעוֹת:** חג השבועות הזה.

**לְסֻכּוֹת:** חג הסוכות הזה.

**לְשִׁמְיַי עֲצֶרֶת וְשִׂמְחַת תּוֹרָה:**

השמיני חג העצרת הזה.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ  
בוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן,  
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ

עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

וְהַשִּׂיאָנוּ, יְיָ אֱלֹהֵינוּ, אֶת בְּרַכַּת

מוֹעֲדֶיךָ, לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה

וּלְשִׂשׁוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ.

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה

בְּמִנוּחָתָנוּ,) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן

חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבָךָ,

וְשִׂמְחָנוּ בְּיִשׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעֲבָדְךָ

בְּאַמֶּת, וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ (בְּאַהֲבָה

וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן (שֶׁבֶת ו)

מוֹעֲדֵי קִדְשְׁךָ, וַיִּשְׂמְחוּ בְּךָ יִשְׂרָאֵל

מִקְדָּשֵׁי שְׁמֹךָ. בָּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ

(הַשֶּׁבֶת ו) יִשְׂרָאֵל וְהַזְּמִינִים.

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“Be gracious to Your people Israel, O Lord...”

Continue on the second paragraph of page 24

“רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל...”

# YIZKOR

Lord, what are humans, that You have regard for us, mere mortals, that You take account of us?

יְהוָה מַה־אָדָם וַתִּדְעֵהוּ בְּרֵאֲנוֹשׁ  
וַתִּחְשְׁבֵהוּ :

We are like a breath, our days are like a fleeting shadow.

אָדָם לַהֶבֶל דָּמָה יָמָיו כְּצֶל עוֹבֵר :

Teach us to number our days, that we may attain a heart of wisdom.

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע וְנִבֵּא לְבָב  
חֲכָמָה :

The Lord redeems the lives of God's servants; and those who trust in God shall not feel forsaken.

פֹּדֶה יְהוָה נַפְשׁ עַבְדָּיו וְלֹא יֶאֱשָׁמוּ  
כְּלֵה־חַסִּים בּוֹ :

*Adonai mah adam vat'daehu ben-enosh va-t'chash'vehu.*

*Adam lahevel damah yamav k'tzel over.*

*Limnot yameinu ken hoda v'navi l'av chochmah.*

*Podeh Adonai nefesh avadav v'lo yesh'mu kol-ha-chosim bo.*

I have set the Lord before me always, God is at my right hand; I shall not fail.

שִׁוִּיתִי יְהוָה לְנֶגְדִי תָמִיד כִּי מִיְמִינִי  
בְּלִאֲמוּט :

Therefore my heart rejoices, my whole being exults, and my body rests secure.

לְכֹן | שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי אֶף־בְּשָׂרִי  
יִשְׁכֹּן לְבַטַּח :

*Shiviti Adonai l'neg'di tamid ki mimini bal-emot.*

*Lachen samach libi vayagel k'vodi af-b'sari yishkon lavetach.*



**Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages.**

**In You, O Lord, generations past, present, and future are united in one bond of life.**

**At this sacred hour, we are keenly aware of those individuals through whom we have come to know of Your grace and love.**

**Much of the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others.**

**Many of those to whom we owe so much are alive and with us today. We pray that we may be able to reward their goodness and their devotion to us through acts of love and loyalty.**

**But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds and hearts.**

# Personal Memorial Prayers

## In memory of a father:

May God remember the soul of my Father, my Teacher, (insert name of father) who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Eternal Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָבִי מוֹרִי (פלוני  
בן פלוני) שֶׁהֵלַךְ לְעוֹלָמוֹ, בְּעֵבוֹר שְׁבִלִי  
נִדְר אֲתוֹן צְדָקָה בְּעֵדוֹ. בְּשִׂכָר זֶה תִּהְיֶה  
נִפְשׁוֹ צְרוּרָה בְּצְרוֹר הַחַיִּים, עִם  
נְשָׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה  
רַבְּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים  
וְצְדִיקְנִיּוֹת שְׁבִגוֹן עֵדוֹ, וְנֹאמַר אָמֵן.

*Yizkor Elohim nishmat Avi Mori (insert name of father) shehalach le-olamo, ba-avur shebli neder eten tzedekah ba-ado. Vischar ze tehey nafsho tzrurah bit-zror ah-chayim im nishmot Avraham, Yitzhak ve-Yaakov Sarah, Rivkah, Rachael ve-Leah v-im sh'ar tzadikim v'tzidkoniot sh'-beGan Eyden, ve-no-mar Amen.*

## In memory of a mother:

May God remember the soul of my Mother, my Teacher, (insert name of mother) who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As reward for this, may her soul be bound in the Bond of Eternal Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen

יִזְכֹּר אֱלֹהִים נְשִׁמַת אִמִּי מוֹרְתִי  
(פלונית בת פלוני) שֶׁהֵלְכָה לְעוֹלָמָה,  
בְּעֵבוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדָה.  
בְּשִׂכָר זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצְרוֹר  
הַחַיִּים, עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק  
וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, וְעִם  
שְׂאֵר צְדִיקִים וְצְדִיקְנִיּוֹת שְׁבִגוֹן עֵדוֹ,  
וְנֹאמַר אָמֵן.

*Yizkor Elohim nishmat Yimi Morati (insert name of mother) shehalcha le-olama, ba-avur shebli neder eten tzedekah ba-adah. Vischar ze tehey nafshah tzrurah bit-zror ah-chayim im nishmot Avraham, Yitzhak ve-Yaakov Sarah, Rivkah, Rachael ve-Leah v-im sh'ar tzadikim v'tzidkoniot sh'-beGan Eyden, ve-no-mar Amen.*



*Yizkor* is recited after the *Torah* reading on last day of Passover, the second day of *Shavuot*, *Shemini Atzeret* and *Yom Kippur*. The idea of this prayer is to connect to and help the souls of our loves ones who have passed on. The action we do to bring this idea into reality is to pledge to give *tzedakah* (charity) in their memory (after the holiday). This positive action is something they can no longer do, but we, due to our deep attachment to them, can do on their behalf.

**In memory of other male relatives:**

May God remember the soul of my	יִזְכֹּר אֱלֹהִים נְשָׁמַת
Grandfather /	/ זְקֵנִי
Uncle /	/ דּוּדֵי
Brother /	/ אַחִי
Son /	/ בְּנִי
Husband	בַּעְלִי

(insert name of mother) who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Eternal Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen

(פלוני בן פלוני) שְׁהַלַּךְ לְעוֹלָמוֹ, בְּעֵבוֹר שְׁבָלֵי נְדָר אֲתוֹן צְדָקָה בְּעֵדוֹ. בְּשִׁכְרָה זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצְרוֹר הַחַיִּים, עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וְרַחֵל, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבָגוּ עֵדוֹ, וְנֹאמַר אָמֵן.

*Yizkor Elohim nishmat*

*Z'keini /*

*Dodi /*

*Achi /*

*B'ni /*

*Ba'li*

*(insert name of mother) shehalach le-olamo, ba-avur shebli neder eten tzedekah*

*ba-ado. Vischar ze tehey nafsho tzrurah bit-zror ah-chayim im nishmot Avraham, Yitzhak ve-Yaakov Sarah, Rivkah, Rachael ve-Leah v-im sh'ar tzadikim v'tzidkoniot sh'-beGan Eyden, ve-no-mar Amen.*

**In memory of other female relatives:**

May God remember the soul of my	יִזְכֹּר אֱלֹהִים נְשָׁמַת
Grandmother/	/ זְקֵנָתִי
Aunt /	/ דּוּדָתִי
Sister /	/ אַחוֹתִי
Daughter /	/ בָּתִּי
Wife	אִשְׁתִּי

(insert name of mother) who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As reward for this, may her soul be bound in the Bond of Eternal Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen

(פלונית בת פלוני) שְהִלְכָה לְעוֹלָמָה,  
 בְּעִבּוֹר שְׁבִלֵי נְדָר אֲתוֹן צְדָקָה בְּעֵדָה.  
 בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשָׁה צְרוּרָה בְּצִרוֹר  
 הַחַיִּים, עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק  
 וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם  
 שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגּוֹן עֵדוֹן,  
 וְנֹאמַר אָמֵן.

*Yizkor Elohim nishmat*

*Z'kenti /*

*Dodati /*

*Achoti /*

*Biti /*

*Yishti*

*(insert name of mother) shehalcha le-olama, ba-avur shebli neder eten tzedekah*

*ba-adah. Vischar ze tehey nafshah tzrurah bit-zror ah-chayim im nishmot Avraham, Yitzhak ve-Yaakov Sarah, Rivkah, Rachael ve-Leah v'im sh'ar tzadikim v'tzidkoniot sh'-beGan Eyden, ve-no-mar Amen.*

### In memory of victims of the Shoah:

May God remember the souls of the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the sanctification of the Name, because, without making a vow, I shall give to charity on their behalf. As reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen .

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת הַקְּדוֹשִׁים  
 וְהַטְּהוֹרִים שֶׁהוּמְתוּ וְשֶׁנֶּהְרְגוּ  
 וְשֶׁנֶּשְׁחָטוּ וְשֶׁנֶּשְׂרְפוּ וְשֶׁנֶּטְבְּעוּ  
 וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעִבּוֹר שְׁבִלֵי  
 נְדָר אֲתוֹן צְדָקָה בְּעֵדָם. בְּשֹׁכֵר זֶה  
 תִּהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר  
 הַחַיִּים, עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק  
 וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם  
 שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגּוֹן עֵדוֹן,  
 וְנֹאמַר אָמֵן.

*Yizkor E-lohim nishmot hak'doshim v'hat'horim she-hum'tu v'she-nehergu v'she-nishchatu v'she-nis-rfu v'she-nit-b'u v'she-nech-nku al Kiddush Hashem, ba-avur sheb'li neder eten tz'dakah ba-adam. Bis-char ze ti-h'yena nafshotayhem tz'rurot bitz-ror hacha-yim im nishmot Avraham, Yitzhak v'Ya-akov, Sarah, Rivkah Rachel v'Leah, v'im sh'ar tzadikim v'tzidkoniyyot sheb'Gan Eden. ve-no-mar Amen.*

# EL MALE RACHAMIM

In memory of Victims of the Shoah:

God, full of mercy, who dwells in the heights, provide a proper rest on the Divine Presence's wings, within the range of the holy and the pure, whose shining resemble the sky's, all the souls of the six million Jews, victims of the European Holocaust, who were murdered, slaughtered, burnt and exterminated for the Sanctification of the Name. Therefore, the Master of Mercy will protect them forever, from behind the hiding of his wings, and will tie their souls with the rope of life. The Everlasting is their heritage, the Garden of Eden shall be their resting room, and they shall rest peacefully upon their lying place, they will stand for their fate in the end of days, and let us say: Amen

אל מלא רחמים, שוכן במרומים,  
המצא מנוחה נכונה על כנפי  
השכינה, במעלות קדושים וטהורים  
כזהר הרקיע מזהירים, את נשמות  
הקדושים והטהורים שהומתו  
ושנהרגו וּשנשחטו וּשנשרפו וּשנטבּעו  
וּשנחנקו על קדוש השם, בעבור שבל  
נדר אתן צדקה בעד הזכרת  
נשמותיהם, בגן עדן תהא מנוחתם,  
לכו בעל הרחמים יסתירם בסתר  
כנפיו לעולמים, ויצרור בצרור  
החיים את נשמותיהם, יי הוא  
נחלתם, וינחו בשלום על  
משכבותיהם, ונאמר אמן.

*El male rachamim, shochen bam'romim, ham'tze menuchah n'chonah al kan'fei ha-sh'chinah, b'ma'a lot k'doshim ut'horim k'zohar ha-rakia maz'hirim, et nish'mot ha-k'doshim v'ha-t'horim sh'hum'tu v'sh'nechn'ku al Kiddush Ha-Shem, ba'avur sh'b'li neder eten tz'dakah b'ad hazkarat nishmoteihem, b'Gan Eden t'hei m'nuchatham, lachen ba'al ha-rachamim yastirem b'seter k'nafav l'olamim, v'yitz'ror bitz'ror ha-Chayim et nish'moteihem, Adonai hu nachalatam, v'yanuchu b'shalom al mishk'voteihem, v'nomar: Amen.*



### In memory of All Our Departed:

God, full of mercy, who dwells in the heights, provide a proper rest on the Divine Presence's wings, within the range of the holy and the pure, whose shining resemble the sky's, all the souls of our dearly beloved who have gone to their eternal rest. Therefore, the Master of Mercy will protect them forever, from behind the hiding of his wings, and will tie their souls with the rope of life. The Everlasting is their heritage, the Garden of Eden shall be their resting room, and they shall rest peacefully upon their lying place, they will stand for their fate in the end of days, and let us say: Amen

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים,  
הַמְצִיא מְנוּחָה נְכוֹנָה עַל כַּנְפָּי  
הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים  
כְּזֹהַר הַרְקִיעַ מִזְהִירִים, אֶת נְשָׁמוֹת  
כָּל-אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבְרָכָה.  
בְּעִבּוֹר שְׁבִלֵי נֶדֶר אֶתְּךָ צְדָקָה בְּעַד  
הַזְכָּרַת נְשָׁמוֹתֵיהֶם, בְּגוֹן יְעֻדוֹ תִּהְיֶה  
מְנוּחָתָם, לְכֹן בְּעַל הַרַחֲמִים יִסְתַּיֵּר  
בְּיַסְתֵּר כְּנַפְיוֹ לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר  
הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם, יְיָ הוּא  
נִחְלָתָם, וְיִנּוּחוּ בְּשָׁלוֹם עַל  
מִשְׁכְּבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

*El male rachamim, shochan bam'romim, ham'tze menuchah n'chonah al kan'fei ha-sh'chinah, b'ma'a lot k'doshim ut'horim k'zohar ha-rakia maz'hirim, et nish'mot kol-eile sh'hiz'karnu hayom liv'rachah. Ba'avur sh'b'li neder eten tz'dakah b'ad hazkarat nishmoteihem, b'Gan Eden t'hei m'nuchatam, lachen ba'al ha-rachamim yastirem b'seter k'nafav l'olamim, v'yitz'ror bitz'ror ha-Chayim et nish'moteihem, Adonai hu nachalatam, v'yanuchu b'shalom al mishk'voteihem, v'nomar: Amen.*

### Recite the Mourners Kaddish on page 48



*El Maleh Rahamim* is a plea that the soul of the departed be granted *menuchah nechonah* (proper rest), since the mere fact that a soul is in *Gan Eden* (Paradise) does not guarantee it complete contentment. According to tradition, the level of the soul in *Gan Eden* depends on its prior achievements on earth. Through our prayers and good deeds, we hope to earn God's compassion for the departed souls of those who were dear to us.

The statement is made that the worshiper resolves to "contribute to charity in remembrance of his (or her) soul." *El Maleh Rahamim* includes the phrase "on the Divine Presence's wings," rather than the more common "under the Divine Presence's wings."

The latter phrase implies heavenly protection from danger by using the analogy of a bird spreading its protective wings over its young. The analogy is reversed when speaking of spiritual elevation—God's presence is compared to a soaring eagle that puts its young on top of its wings and carries them aloft.

# HOSHANOT

When the first day of *Sukkot* falls on *Shabbat*, recite the version on page 35,  
and recite this version on the second day.

A *Torah* scroll is taken from the Ark and held at the *Bimah*.

The Reader and Congregation take the *Lulav* and the *Etrog* in their hands and chant:

Help us, we pray, for Your sake, our God.

הוֹשַׁעֲנָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Creator.

הוֹשַׁעֲנָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Redeemer.

הוֹשַׁעֲנָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Benefactor.

*Hosha-na. L'ma'am'cha Eloheinu. Hosha-na. Hosha-na. L'ma'am'cha Bor'einu. Hosha-na.  
Hosha-na. L'ma'am'cha Goaleinu. Hosha-na. Hosha-na. L'ma'am'cha Dor'sheinu. Hosha-na.*

## For the Sake of Your Truth

For the sake of Your Truth; for the sake of Your Covenant; for the sake of Your Greatness and Your Splendor; for the sake of Your Mandate; for the sake of Your Glory; for the sake of Your Meeting House; for the sake of Your mention; for the sake of Your Kindness; for the sake of Your Goodness; for the sake of Oneness; for the sake of Your Honor; for the sake of Your Teaching; for the sake of Your Kingship; for the sake of Your Triumph; for the sake of Your Counsel; for the sake of Your Power; for the sake of Your Beauty; for the sake of Your Righteousness; for the sake of Your Sanctity; for the sake of Your numerous Mercies; for the sake of Your *Shechinah*; for the sake of Your Praise.

לְמַעַן אֱמֶתְךָ. לְמַעַן בְּרִיתְךָ. לְמַעַן  
גְּדֻלָּתְךָ וְתַפְאֳרֹתְךָ. לְמַעַן דְּתָרְךָ. לְמַעַן  
הוֹדְךָ. לְמַעַן וְעוֹדְךָ. לְמַעַן זְכוּרְךָ. לְמַעַן  
חֲסִדְךָ. לְמַעַן טוֹבְךָ. לְמַעַן יְחוּדְךָ.  
לְמַעַן כְּבוֹדְךָ. לְמַעַן לְמוֹדְךָ. לְמַעַן  
מַלְכוּתְךָ. לְמַעַן נִצְחֹךָ. לְמַעַן סוֹדְךָ.  
לְמַעַן עֲזָרְךָ. לְמַעַן פְּאָרְךָ. לְמַעַן  
צְדָקֹתְךָ. לְמַעַן קְדוּשַׁתְךָ. לְמַעַן רַחֲמֶיךָ  
הַרְבִּים. לְמַעַן שְׂכִינְתְךָ. לְמַעַן תְּהִלָּתְךָ.

Help Your people and bless Your inheritance; tend them and sustain them forever.

הוֹשִׁיעָה אֶת עַמְךָ, וּבְרַךְ אֶת נַחֲלָתְךָ,  
וְרַעַם וְנִשְׂאִים עַד הָעוֹלָם.

*Hoshia et am'cha uvarech et nachalat'cha; ur'eim v'nas'eim ad-ha-olam.*

Continue with the *Kaddish Shalem* on page 32



When the second day of *Sukkot* falls on a Sunday, recite the *Hoshanot* on page 61.

A *Torah* scroll is taken from the Ark and held at the *Bimah*.

The Reader and Congregation take the *Lulav* and the *Etrog* in their hands and chant:

Help us, we pray, for Your sake, our God.

הוֹשַׁעֲנָא, לְמַעַנְךָ אֱלֹהֵינוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Creator.

הוֹשַׁעֲנָא, לְמַעַנְךָ בּוֹרְאֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Redeemer.

הוֹשַׁעֲנָא, לְמַעַנְךָ גּוֹאֲלֵנוּ, הוֹשַׁעֲנָא.

Help us, we pray, for Your sake, our Benefactor.

*Hosha-na. L'ma'am'cha Eloheinu. Hosha-na. Hosha-na. L'ma'am'cha Bor'einu. Hosha-na.  
Hosha-na. L'ma'am'cha Goaleinu. Hosha-na. Hosha-na. L'ma'am'cha Dor'sheinu. Hosha-na.*

## Foundation Stone

Foundation stone; chosen Temple; Arnan's granary; hidden rendezvous; Mount Moriah; Mount He-is-seen; residence of Your Splendor; where David resided; goodness of Lebanon; fairest of brides; joy of all the hearth; perfectly beautiful; lodge of righteousness; prepared for Your dwelling; tranquil abode; Tabernacle of Salem; pilgrimage of the tribes; valuable cornerstone; the distinguished Zion; Holy of Holies; decked with love; resting place of Your Honor; hill of Talpiot.

אָבֹן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גֶּרֶן אֲרָנוּ.  
דְּבִיר הַמְצָנֶע. הַר הַמּוֹרִיָּה. וְהַר  
יִרְאָה. זְבוּל תַּפְּאֲרֶתְךָ. חֲנָה דָּוִד. טוֹב  
הַלְּבָנוֹן. יִפֶּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ.  
כְּלִילַת יָפִי. לִינַת הַצֶּדֶק. מְכוּן  
לְשִׁבְתְּךָ. נוֹה שְׂאֵנוּ. סִפַּת שָׁלֵם. עֲלִית  
שְׁבָטִים. פְּנַת יְקָרַת. צִיּוֹן הַמְצִינַת.  
קֹדֶשׁ הַקְּדוּשִׁים. רְצוּף אֶהְבָּה. שְׂכִינַת  
כְּבוֹדְךָ. תֵּל תַּלְפִּיּוֹת.

Help Your people and bless Your inheritance; tend them and sustain them forever.

הוֹשִׁיעָה אֶת עַמְּךָ, וּבָרַךְ אֶת נַחֲלֶתְךָ,  
וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם.

*Hoshia et am'cha uvarech et nachalat'cha; ur'eim v'nas'eim ad-ha-olam.*

Continue with the *Kaddish Shalem* on page 36



A major feature of each day's Temple ceremony during *Sukkot* was a procession in which the *Kohanim* (priests) would walk around the altar holding *lulavim* and willows, chanting phrases calling upon God to save and deliver them (*Mishnah, Sukkah 4:5*).

It is possible that the people joined in the procession. If not, they joined in the singing that accompanied it.

# HAKAFOT of SIMCHAT TORAH

You have been clearly taught That the Lord alone is God; there is none other.

Who alone performs great wonders, and whose lovingkindness is everlasting.

There is none like You, O Lord, among those acclaimed as divine; and there are no deeds like Yours.

May Your glory, O Lord, be forever; may You rejoice in Your works.

Praised be the name of the Lord, from now and forevermore.

May the Lord our God be with us, continuing the love shown our ancestors, never forsaking us, nor abandoning us.

Redeem us, O God of our deliverance; gather us, and save us from hostile nations, that we may give thanks to Your holy name, and find glory in Your praise.

The Lord reigns, the Lord has reigned, the Lord shall reign for ever and ever.

O Lord, give strength to Your people; O Lord, bless Your people with peace.

May our words ever find favor before the Lord of all creation.

אַתָּה הָרִאֲתָ לְדַעַת, כִּי יי הוּא  
הָאֱלֹהִים, אֵין עוֹד מִלְבָּדוֹ.

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם  
חֲסָדוֹ.

אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדָנִי, וְאֵין  
כְּמַעֲשֶׂיךָ.

יְהִי כְבוֹד יי לְעוֹלָם, יִשְׂמַח יי בְּמַעֲשָׁיו.

יְהִי שֵׁם יי מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם.

יְהִי יי אֱלֹהֵינוּ עַמָּנוּ, כַּאֲשֶׁר הָיָה עִם  
אֲבוֹתֵינוּ, אֵל יַעֲזִבֵנוּ וְאֵל יִטְשֵׁנוּ.

וְאָמְרוּ, הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל,  
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהַדּוֹת  
לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֱלִיךָ.

יי מְלֹךְ, יי מְלֹךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.

יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת עַמּוֹ  
בְּשָׁלוֹם.

וְיִהְיוּ נָא אֲמָרֵינוּ לְרָצוֹן, לְפָנֵי אֲדוֹן  
כָּל.

*Ata hor-eyta la-daat, ki Adonai hu ha-Elohim, Eyn od mi-l'vado.*

*L'osey nif-la-ot g'dolot l'vado, ki l'olam chasdo.*

*Eyn ka-mocha va-Elohim Adonai, v'eyn k'ma-asecha.*

*Y'hi ch'vod Adonai l'olam, yismach Adonai b'ma-asav.*

*Y'hi sheym Adonai m'vorach, mey-ata v'ad olam.*

*Y'hi Adonai Eloheynu imanu, ka-asher ha-yah im avo-teynu, Al ya-az-veynu v'al yit-sheynu.*

*V'imru: ho-shi-eynu Elohey yish-eynu, v'kab-tzeynu v'ha-tzileynu min ha-go-yim,*

*l'hodot l'sheym kod-shecha, l'hish-ta-bey-ach bi-t'hila-techa.*

*Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed.*

*Adonai oz l'amo yiteyn, Adonai y'vareych et amo va-shalom.*

*V'yih'yu na ama-reynu l'ratzon, lifney adon kol.*

Whenever the Ark moved forward, Moses would exclaim: "Arise, O Lord, and may Your enemies be scattered; may Your foes flee before You."

Arise, O Lord, to Your sanctuary, together with the Ark of Your glory.

Let Your Priests be robed in righteousness, and Your faithful ones sing with joy.

For the sake of David, Your servant, reject not Your anointed one.

On that day it will be said: This is our God, in whom we placed our hope, and who delivered us. This is the Lord in whom we put our trust; let us rejoice and exult in God's deliverance.

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

From Zion shall go forth Torah, and the word of the Lord from Jerusalem.

O Source of compassion, favor Zion with Your goodness; rebuild the walls of Jerusalem.

For in You alone do we trust, exalted God and Sovereign, Ruler of the universe.

וַיְהִי בְּנִסְעֵ הָאָרוֹן, וַיֹּאמֶר מֹשֶׁה, קוּמָה יְיָ, וַיִּפְּצוּ אֹיְבֵיךָ, וַיִּגְּסוּ מְשֻׁנְאֵיךָ מִפְּנֵיךָ.

קוּמָה יְיָ לְמִנוּחֶתְךָ, אֶתְּהַ וְאֶרְוֹן עֵינֶיךָ.

כְּהִנִּיף יִלְבָּשׁוּ צְדָקָה, וְחִסְדֵיךָ יִרְנְנוּ.

בְּעֵבוֹר דָּוִד עֲבַדְךָ, אֵל תָּשֻׁב פְּנֵי מְשִׁיחֶךָ.

וַאֲמַר בְּיוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זָה,

קִוִּינוּ לוֹ וַיֹּשִׁיעֵנוּ, זָה יְיָ קִוִּינוּ לוֹ

נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,

וּמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ

מִירוּשָׁלַיִם.

אֲב הַרְחַמִּים, הִיטִיבָה בְּרָצוֹנְךָ אֶת

צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָךְ

לָבַד בְּטַחְנוּ, מִלֶּךְ אֵל רִם וְנִשְׂאָ, אֲדוֹן

עוֹלָמִים.

*Va-y'hi bin-soa ha-aron va-yomer moshe, kuma Adonai v'ya-futzu oy-vecha, v'yanusu m'san-echa mi-panecha.*

*Kuma Adonai li-m'nucha-techa ata va-aron uzecha.*

*Ko-hanecha yil-b'shu tzedek, va-chasi-decha y'ra-neynu.*

*Ba-avur David av-decha, al ta-sheyv p'ney m'shi-che-cha.*

*V'amar ba-yom hahu, hiney Eloheynu zeh, ki-vinu lo v'yo-shi-eynu,*

*zeh Adonai kivinu lo, nagila v'nis-m'cha bi-y'shuato.*

*Mal-chutcha malchut kol olamim, u-mem-shal-t'cha b'chol dor va-dor.*

*Ki mi-tzion tey-tzey Torah, u-d'var Adonai mi-ru-shala-yim.*

*Av ha-racha-rnirn, hey-tiva vir-tzoncha et tzion, tivneh chornot y'ru-shala-yim.*

*Ki v'cha l'vad ba-tach-nu, melech El ram v'nisa, adon olamim.*

The *Torah* scrolls are taken from the Ark,  
and carried in seven processions (*Hakafot*) around the synagogue.  
For each procession, different worshipers are invited to carry the scrolls.

## **First HAKAFAH**

Deliver us, O Lord, we implore You. Prosper us,  
O Lord, we implore You. Answer us, O Lord,  
when we call.

God of all souls, deliver us. Searcher of hearts,  
prosper us. Mighty Redeemer, answer us when we  
call.

אָנָּא יי, הוֹשִׁיעָה נָּא. אָנָּא יי, הַצְּלִיחָה  
נָּא. אָנָּא יי, עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

אֱלֹהֵי הַרוּחֹת, הוֹשִׁיעָה נָּא. בּוֹחַן  
לְבָבוֹת, הַצְּלִיחָה נָּא. גּוֹאֵל חַזָּק, עֲנֵנוּ  
בַּיּוֹם קְרָאֵנוּ.

## **Second HAKAFAH**

Speaker of righteousness, deliver us. Arrayed in  
splendor, prosper us. Everlasting and gracious  
God, answer us when we call.

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא. הַדּוֹר  
בְּלְבוּשׁוֹ, הַצְּלִיחָה נָּא. וְתִיק וְחָסִיד,  
עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

## **Third HAKAFAH**

Comforter of the poor, prosper us.  
Good and benevolent God, answer us when we  
call.

זֶדֶךְ וַיִּשֶׁר, הוֹשִׁיעָה נָּא. חוֹמֵל דָּלִים,  
הַצְּלִיחָה נָּא. טוֹב וּמְטִיב, עֲנֵנוּ בַּיּוֹם  
קְרָאֵנוּ.

## **Fourth HAKAFAH**

Knower of thoughts, deliver us.  
Mighty and resplendent, prosper us.  
Clothed in righteousness, answer us when we call.

יּוֹדֵעַ מַחְשְׁבוֹת, הוֹשִׁיעָה נָּא. כְּבִיר  
וְנָאוֹר, הַצְּלִיחָה נָּא. לּוֹבֵשׁ צְדָקוֹת,  
עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

## **Fifth HAKAFAH**

Eternal sovereign, deliver us.  
Illustrious in majesty, prosper us.  
Supporter of the falling, answer us when we call.

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָּא. נָּאוֹר  
וְאֲדִיר, הַצְּלִיחָה נָּא. סוֹמֵךְ נוֹפְלִים,  
עֲנֵנוּ בַּיּוֹם קְרָאֵנוּ.

## Sixth HAKAFAH

Helper of the needy, deliver us.

עוזר דללים, הושיעה נא. פודה ומציל,

Redeemer and Deliverer, prosper us.

הצליחה נא. צור עולמים, עננו ביום

Rock of eternity, answer us when we call.

קראנו.

## Seventh HAKAFAH

Holy and revered God, deliver us.

קדוש ונורא, הושיעה נא. רחום

Merciful and compassionate One, prosper us.

יחננו, הצליחה נא. שומר הברית,

Keeper of the Covenant, answer us when we call.

עננו ביום קראנו.

Upholder of the innocent, deliver us.

תומך תמימים, הושיעה נא. תקיף

Mighty and revered One, prosper us.

לעד, הצליחה נא. תמים במעשיו,

Perfect in Your ways, answer us when we call.

עננו ביום קראנו.

Facing the congregation, the *Chazzan*, followed by the congregation, recites:

שמע ישראל, יי אלהינו, יי אחד.

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

*Sh'ma Yisra-eyl Adonai Eloheynu Adonai Echad.*

The *Chazzan*, followed by the congregation, recites:

אחד אלהינו, גדול אדוננו, קדוש ונורא שמו.

One is our God; exalted is our Lord; Holy and Awesome is God's name.

*E-chad E-lo-hei-nu, Ga-dol A-do-nei-nu, Ka-dosh v'Nora Sh'mo.*

The *Chazzan* turns to the Ark, bows and recites:

גדלו ליי אתי, ונרוממה שמו יחדו.

Glorify the Lord with me; let us exalt God's name together.

*Gad-lu la-A-do-nai i-ti u-n'ro-m'ma sh'mo yach-dav.*

The Service continues on page 38

# WEEKDAY AMIDAH

Remain standing with feet together while reciting the *Amidah*

אֲדֹנָי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

O Lord, open my lips that my mouth may declare Your praise.

*Adonai s'fatai tiftach ufi yagid t'hilatecha.*

Bend knees at “Praised”; bow at “You”;  
straighten up at “Lord”

Bend knees at בָּרוּךְ; bow at אַתָּה;  
straighten up at יי

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

God of Sarah, God of Rebecca, God of Rachel, and God of Leah

Great, mighty, and exalted One. You bestow lovingkindness upon all Your children. You remember the merits of our ancestors, And lovingly offer redemption to their descendants, In accordance with Your great name.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי  
יַעֲקֹב.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל  
וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,  
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,  
זוֹכֵר חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

Bend knees at “Baruch”; bow at “ata”; straighten up at “Adonai”

*Baruch atah Adonai Eloheinu veilohei avoteinu, elohei Avraham, elohei Yitzchak, veilohei Ya-akov,  
elohei Sarah, elohei Rivkah, veilohei Rachel veilohei Leah,  
ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot,  
umeivi goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.*

During the Ten Days of Repentance add:

Remember us for life,  
O Sovereign who delights in life;  
Inscribe us in the book of life, for Your sake,  
O God of life.

זְכַרְנוּנוּ לְחַיִּים, מְלֶכֶד חַפֵּץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ  
אֱלֹהִים חַיִּים.

*Zoch'reinu l'chayim, melech chafeitz bachayim, v'chat'veinu b'seifer hachayim, l'ma-ancha elohim chayim.*

Bend knees at “Praised”; bow at “You”;  
straighten up at “Lord”

You are our Sovereign and Helper, our Savior and Protector. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

Eternal is Your power, O Lord; Your salvation embraces the living and the dead.

Bend knees at בָּרוּךְ; bow at אַתָּה;  
straighten up at יי

מְלֶכְךָ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה  
יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

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

Bend knees at “Baruch”; bow at “ata”; straighten up at “Adonai”

*Melech ozeir umoshi-a umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.*

*Atah gibor l'olam adonay, m'chayeih meitim atah, rav l'hoshi-a.*

Between Pesach and Sh'mini Atzeret (spring/summer) add:

מוֹרִיד הַטֶּל.

You cause the dew to fall.

*Morid hatal.*

In lovingkindness You sustain the living; Your mercies confer life upon the departed. You uphold the falling, heal the sick, and free the captives; You keep faith with Your children, even in death. Who is like You, incomparable Lord of mighty deeds, Ruler of life and death, Source of redemption?

*M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich noflim, v'rofei cholim,  
umatir asurim, um'kayeim emunato lischeinei afar, mi chamocha ba-al g'vurot umi domeh lach,  
melech meimit um'chayeh umatzmi-ach y'shuah.*

Between Sh'mini Atzeret and Pesach (fall/winter) add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

*Mashiv haruach umorid hageshem.*

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא  
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם  
אֲמוּנָתוֹ לְיִשְׁרָאֵל עַד עַד, מִי כְמוֹךָ בְּעַל  
גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מְלֶכְךָ מְמִית  
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

During the Ten Days of Repentance add:

Who is like You, compassionate God?  
Mercifully You remember Your creatures for  
life.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו  
לְחַיִּים בְּרַחֲמִים.

*Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.*

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who grants to the departed eternal life.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ  
אַתָּה יי, מְחַיֶּה הַמֵּתִים.

*V'ne-eman atah l'hachayot meitim. Baruch atah Adonai, m'chayeih hameitim.*



The *K'dushah* is a poetic elaboration of the third blessing of the *Amidah* in which the congregation and the leader proclaim God's holiness responsively. All "sections of holiness" such as this are recited only in the presence of a *Minian*. The Sages derived this from the verse "that I may be sanctified in the midst of the people of Israel" (Leviticus 22:32). The sanctification of God therefore takes place in public, not in private.

The highlight of the *K'dushah* is the recitation of the three "verses of holiness" sung by the congregation. It is said standing, with feet together, rising on the toes at the words indicated by ^.

The prayers surrounding these verses vary. On weekdays they are brief. On Shabbat and holy days they are more elaborate.

## K'DUSHAH

The *K'dushah* is recited standing, feet straight and together.

### Congregation, then Chazzan

We sanctify Your name on earth

As it is sanctified in the heavenly heights.

We chant the words which angels sang,

In the mystic vision of Your prophet:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם  
שְׁמִקְדֵי שָׁיִם אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה  
וְאָמַר:

*N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bishmei marom,  
kakatuv al yad n'vi-echa, v'kara zeh el zeh v'amar:*

### All

"^Holy, ^holy, ^holy is the Lord of hosts;

The whole world is filled with God's glory."

אֲקַדוֹשׁ, אֲקַדוֹשׁ, אֲקַדוֹשׁ, יְיָ צְבָאוֹת,  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*^Kadosh ^Kadosh ^Kadosh Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.*

### Chazzan

The, the heavenly voices respond in blessing,  
saying:

לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:

*L'umatam baruch yomeiru:*



All

"^Praised be the glory of the Lord Throughout the universe."

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

*^Baruch k'vod Adonai mim'komo.*

Chazzan

Thus the Psalmist sang:

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לְאִמֹר :

*Uv'divrei kodsh'cha katuv leimor:*

All

"^The Lord shall reign forever; Your God, O Zion, through all generations; Hallelujah!"

יְיָ מֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

*^Yimloch Adonai l'olam, elohayich tziyon, l'dor vador, hal'luyah.*

## L'DOR VADOR

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.

לְדֹר וָדֹר נִגִּיד גֹּדְלֶךָ, וְלְנֶצַח נִצָּחִים  
קֹדֶשְׁתֶּךָ נִקְדֵּשׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.  
בָּרוּךְ אַתָּה יְיָ, \*הָאֵל הַקָּדוֹשׁ.

Praised are You, O Lord, \*the holy God.

*L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'du-shat'cha nak-dish,  
V'shiv-cha-cha eloheynu mi-pinu lo ya-mush l'olam va-ed ki eyl melech gadol v'kadosh ata.  
Baruch ata Adonai, \*ha-eyl ha-kadosh*

**\*During the Ten Days of Repentance substitute:**

The Holy King.

הַמֶּלֶךְ הַקָּדוֹשׁ.

*Ha-Melech ha-kadosh.*

**In silent prayer (when the *Kedushah* is not recited) continue here:**

Holy are You and hallowed is Your name,  
and holy ones praise You daily.

Praised are You, O Lord, \*the holy God.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוֹשִׁים  
בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.  
בְּרוּךְ אַתָּה יְיָ, \*הָאֵל הַקְּדוֹשׁ.

**\*During the Ten days of repentance substitute:**

The Holy King.

הַמֶּלֶךְ הַקְּדוֹשׁ.

You graciously endow human beings with intelligence, and You teach mortals understanding. grant us knowledge, understanding, and discernment. Praised are You, O Lord, gracious Source of knowledge.

Bring us back O God, as would a loving parent, to Your Torah. Draw us near, O our Sovereign, to Your service. Lead us back to You in wholehearted repentance. Praised are You, O Lord, who desires repentance.

Forgive us O God, as would a loving parent, for we have sinned. Pardon us, O our Sovereign, for we have transgressed. For You, our God, do indeed forgive and pardon. Praised are You, O Lord, who abundantly pardons.

Behold our affliction and champion our cause. Redeem us soon for Your sake, for You are a mighty Redeemer. Praised are You, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; help us and we shall be saved; for You are our glory. Grant complete healing for all our afflictions, for You, O our Divine Ruler, are a faithful and merciful healer. Praised are You, O Lord, Healer of Your people Israel.

Lord our God, bless this year for us, and grant all varieties of produce for our well-being.

אַתָּה חוֹנֵן לְאָדָם דְּעַת, וּמְלַמֵּד לְאִנוּשׁ  
בִּינָה.

תַּנְנוּ מֵאַתָּה דְּעָה בִּינָה וְהַשְׁפֵּל. בְּרוּךְ  
אַתָּה יְיָ, חוֹנֵן הַדְּעַת.

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ  
מִלְכָנוּ לְעִבּוּדְךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה  
שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה  
בְּתַשׁוּבָה.

סַלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ, מִחַל לָנוּ,  
מִלְכָנוּ, כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ  
אַתָּה. בְּרוּךְ אַתָּה יְיָ, חַנוּן הַמְרַבֵּה  
לְסַלַח.

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלֵנוּ  
מִהָרָה לְמַעַן שְׁמֹךְ, כִּי גוֹאֵל חֶזֶק  
אַתָּה. בְּרוּךְ אַתָּה יְיָ, גוֹאֵל יִשְׂרָאֵל.

רַפְּאֵנוּ, יְיָ, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה,  
כִּי תִהְלֹתֵנוּ אַתָּה, וְהַעֲלֵה רְפוּאָה  
שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מְלֹךְ  
רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה  
יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה  
הַזֹּאת וְאֶת כָּל מֵינֵי תְבוּאָתָה לְטוֹבָה,

From December 4 (in a year which precedes a secular leap year: from December 5) add:

### וְתוֹ טַל וּמָטָר לְבָרְכָהּ

Send dew and rain for blessing

upon the whole earth. Satisfy us in this year with the blessing of Your bounty. Praised are You, O Lord, who blesses the years.

Sound the great Shofar for our liberation. Lift up a banner for the ingathering of our exiles; and bring our dispersed together from the four corners of the earth. Praised are You, O Lord, who gathers the dispersed of our people.

Restore our judges as in days of old, and our counsellors as in former times. Remove from us grief and sighing. May You alone reign over us, O Lord, in love and mercy, and vindicate us in judgment. Praised are You, O Lord, \*our Sovereign, who loves righteousness and justice.

From Pesach through December 3 (in a year which precedes a secular leap year: through December 4) add:

### וְתוֹ בְרָכָה

Send blessing

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָךָ, וּבִרְךָ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְיָ, מִבְּרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְיָ, מִקַּבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה, יְיָ, לְבַדְּךָ בְּחֹסֶד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְיָ, \*מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

**\*During the Ten days of repentance substitute:**

Sovereign of Judgment.

הַמֶּלֶךְ הַמִּשְׁפָּט

May slanderers find no hope, and may all wickedness perish swiftly. May all Your enemies be speedily cut down; may the arrogant be uprooted and crushed. May You overthrow and humble them soon, in our own day. Praised are You, O Lord, who crushes the enemies and subdues the arrogant.

Lord our God, may Your compassion be stirred for the righteous, for the pious, for the leaders of Your people Israel, for our devoted scholars, for the true proselytes, and for us. Reward bountifully

וְלַמְלַשְׁיָנִים אֵל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כִּרְגַע תִּאבֵּד, וְכָל אוֹיְבֶיךָ מִהֲרֵה יִכְרְתוּ, וְהַזְדִּים מִהֲרֵה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, שֹׁבֵר אִיְבִים וּמְכַנְיַע זְדִים.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדִק וְעָלֵינוּ,

all who truly trust in You, and cast our lot among them. May we never be put to shame, for we trust in You. Praised are You, O Lord, the support and trust of the righteous.

With mercy, return Your Presence to Jerusalem, Your city; and abide within it, in accordance with Your ancient promise. Rebuild it, speedily, in our own day, and may it endure for all time. Renew within it the glory of David. Praised are You, O Lord, who rebuilds Jerusalem.

In Your mercy, cause the progeny of the House of Israel to flourish; and may Your people then be exalted and strengthened, as we recall Your promise of deliverance. For we await Your redemption at all times. Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our plea. Have pity upon us; and in Your great mercy, accept our prayer with loving favor. Compassionate God, Who hearkens to prayer, do not send us away without considering our supplications. For You, our merciful Sovereign, hear the prayers of Your People, the House of Israel. Praised are You, O Lord, who hearkens to prayer.

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor. May our worship ever be acceptable to You.

יְהוָה נָא רַחֲמֵיךָ, יי אֱלֹהֵינוּ, וְתֵן שְׂכָר  
טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,  
וְשִׁים חֲלִיקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נִבּוֹשׁ  
כִּי בָד בְּטַחְנוּ. בְּרוּךְ אַתָּה יי, מִשָּׁעַן  
וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,  
וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר דִּבַּרְתָּ, וּבְנִיה  
אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנִין עוֹלָם,  
וְכִסָּא דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְוֶן. בְּרוּךְ  
אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַח,  
וְקִרְנוֹ תִרְוֹם בְּיִשׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ  
קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יי, מִצְמַח  
קִרְוֹ יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם  
עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת  
תַּפְּלֹתֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְּלוֹת  
וְתַחֲנוּנִים אַתָּה, וּמְלַפְנִיד, מְלַכְנוּ,  
רִיקָם אֵל תִּשְׁיִבְנוּ. כִּי אַתָּה שׁוֹמֵעַ  
תַּפְּלוֹת עִמָּךְ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ  
אַתָּה יי, שׁוֹמֵעַ תַּפְּלָה.

רָצָה, יי אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל  
וּבְתַפְּלוֹתָם, וְהִשָּׁב אֶת הָעֲבוֹדָה לְדַבִּיר  
בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְּלוֹתָם  
בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן  
תַּמִּיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

**On Rosh Chodesh and Chol Hamoed add:**

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of:

...*Rosh Chodesh*.

...*Pesach*

...*Sukkot*.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
וַיָּבֵא, וַיַּגִּיעַ, וַיִּרְאֶה, וַיִּרְצֶה,  
וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרֹתֵינוּ  
וּפְקֻדוֹתֵינוּ, וְזָכוֹן אֲבוֹתֵינוּ, וְזָכוֹן  
מִשִּׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹן  
יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ, וְזָכוֹן כָּל  
עַמֶּךָ בַּיַּת יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה,  
לְטוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים,  
לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם :

לְרֵאשִׁי-חֹדֶשׁ : רֵאשִׁי הַחֹדֶשׁ הַזֶּה.  
לְפֶסַח : חַג הַמִּצּוֹת הַזֶּה.  
לְסֻכּוֹת : חַג הַסֻּכּוֹת הַזֶּה.

זְכֵרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,  
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,  
חַוֶּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנוּן  
וְרַחוּם אַתָּה.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמְּחַזִּיר  
שְׁכִינָתוֹ לְצִיּוֹן.

**Bow at “We thankfully”; straighten at “our God”**

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times-morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

**Bow at מוֹדִים; straighten at יְיָ.**

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,  
צוּר חַיֵּינוּ, מְגִן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר  
וָדוֹר, נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָּךְ, וְעַל נַסִּיךְ שְׂבָכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל  
עֵת, עָרַב וּבָקָר וְצַהֲרָיִם, הַטּוֹב, כִּי לֹא  
כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ  
חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָּךְ.

**On Chanukah add:**

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season. In the days of the High Priest Mattathias, son of Yohanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes. In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah. Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel. Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

על הנסים, ועל הפרקו, ועל הגבורות, ועל  
התשועות, ועל המלחמות, שעשית  
לאבותינו בימים ההם בזמן הזה.  
בימי מתתיהו בן יוחנן כהן גדול,  
חשמונאי ובניו, כשעמדה מלכות יון  
הרשעה על עמך ישראל להשפיתם תורתך,  
ולהעבירם מחקי רצונך, ואתה ברחמיך  
הרבים עמדת להם בעת צרתם, רבת את  
ריבם, דנת את דינם, נקמת את נקמתם,  
מסרת גבורים ביד חלשים, ורבים ביד  
מעטים, וטמאים ביד טהורים, ורשעים  
ביד צדיקים, וזדים ביד עוסקי תורתך.  
ולך עשית שם גדול וקדוש בעולמך, ולעמך  
ישראל עשית תשועה גדולה ופרקו כהיום  
הזה. ואחר כן באו בניך לדביר ביתך, ופנו  
את היכלך, וטהרו את מקדשך, והדליקו  
נרות בחצרות קדשך, וקבעו שמונת ימי  
חנכה אלו, להודות ולהלל לשמך הגדול.

**On Purim add:**

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season. In Shushan, capital of Persia, in the days of Mordecai and Esther, the wicked Haman sought to annihilate all Jews, from the youngest to the oldest, all in one day on the thirteenth of the month of Adar, and to permit the plunder of their possessions. But You, in Your great mercy, frustrated his scheme and disrupted his plan. You brought upon his own head the evil he planned for others. On the very gallows he had made for Mordecai, Haman and his sons met their end.

על הנסים, ועל הפרקו, ועל הגבורות, ועל  
התשועות, ועל המלחמות, שעשית  
לאבותינו בימים ההם בזמן הזה.  
בימי מרדכי ואסתר בשושן הבירה,  
כשעמד עליהם המן הרשע, בקש להשמיד  
להרג ולאבד את כל היהודים, מנער ועד  
זקן, טף ונשים, ביום אחד, בשלושה עשר  
לחדש שנים עשר, הוא חדש אדר, ושללם  
לבוז. ואתה ברחמיך הרבים הפרת את  
עצתו, וקלקלת את מחשבתו, והשבות לו  
גמולו בראשו, ותלו אותו ואת בניו על  
העץ.

# V'AL KULAM

For all Your blessings we shall praise and exalt  
You, O our Sovereign, forever.

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ  
מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד.

*V'al kulam yitbarach v'yitromam shim'cha malkeinu tamid l'olam va-ed.*

During the Ten days of repentance add:

Inscribe all the children of Your Covenant for a good life. וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

*Uch'tov l'chayim tovim kol b'nei v'ritecha.*

Bend knees at "Praised"; bow at "You";  
straighten up at "Lord"

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

Bend knees at בָּרוּךְ; bow at אַתָּה;  
straighten up at יי

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלּוּ אֶת  
שְׁמֶךָ בְּאֵמֶת, הָאֵל יִשְׁוַעְתְּנוּ וְעִזְרַתְנוּ  
סֶלָה. בָּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֶךָ  
נֶאֱמָה לְהוֹדוֹת.

*V'chol ha-Chayim yoducha selah, vihal'lu et shimcha b'emet, ha-El yeshuateinu v'ezrateinu selah.  
Baruch atah Adonai, ha-tov shim'cha ul'cha naeh l'hodot.*

# SIM SHALOM

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ,  
כִּי בְּאוֹר פְּנִיךָ נִתְתָּ לָנוּ, יי אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב  
בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת  
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

*Sim shalom tovah uv'rachah, chen vachessed v'rachamim, aleinu v'al kol Yisrael amecha.*

*Bar'cheinu avinu, kulanu k'echad b'or panecha,*

*Ki v'or panecha natata lanu, Adonai Eloheinu, torat Chayim v'ahavat chesed,*

*utz'dakah uv'rachah v'rachamim v'chayim v'shalom,*

*V'tov b'einecha l'varech et am'cha Yisrael b'chol et uv'chol sha'a bish'lomecha.*

During the Ten days of repentance add:

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

בְּסֵפֶר חַיִּים, בְּרַחֲהַ וְשָׁלוֹם, וּפְרֻנְסָה  
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וְלְשָׁלוֹם.

*B'sefer chayim , b'rachah v'shalom, ufarnasah tovah, nizacher, v'nikatev l'fanecha,  
anachnu v'chol am'cha beit Yisrael, l'chayim tovim ul'shalom.*

Praised are You, O Lord, \*Bestower of peace upon  
Your people Israel.

בְּרוּךְ אַתָּה יְיָ, \*הַמְבַרֵךְ אֶת עַמּוֹ  
יִשְׂרָאֵל בְּשָׁלוֹם.

*Baruch atah Adonai, ham'varech et amo Yisrael ba-shalom.*

\*During the Ten days of repentance substitute:

Source of peace.

עֲשֵׂה הַשָּׁלוֹם.

*Oseh ha-shalom.*



O Lord, Guard my tongue from  
evil and my lips from speaking  
guile; And to those who slander  
me, let me give no heed.

May my soul be humble and  
forgiving to all.

Open my heart, O Lord, to Your sacred Law,  
That Your statutes I may know and all Your  
truths pursue.

Frustrate the designs of those who seek to do me  
ill;

Speedily defeat their aims and thwart their  
purposes.

For the sake of Your glory and Your power,  
For the sake of Your holiness and Law.

That Your loved ones may be delivered, O Lord,  
Answer me and save with Your redeeming  
power.

"May the words of my mouth and the  
meditation of my heart be acceptable to You, O  
Lord, my Rock and my Redeemer."

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מִדְּבָר  
מְרָמָה, וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנִפְשֵׁי  
כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבָי בְּתוֹרַתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל  
הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הַפֵּר  
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
שְׂמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן  
קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן  
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.  
יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבָי  
לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.



# OSEH SHALOM

Bow and take three steps back. Bow left and say “O Source of peace”; bow right and say “grant peace”; bow forward and say “and to... Amen”

Bow and take three steps back. Bow left and say ...עשה; bow right and say ...הוא יעשה; bow forward and say וְעַל כָּל...אָמֵן.

O Source of peace and harmony in the universe,  
Grant peace to us and to the Household of  
Israel. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן.

Bow and take three steps back. Bow left and say “*Oseh...*”; bow right and say “*hu ya-aseh...*”;  
bow forward and say “*V'al kol... Amen*”.

*Oseh shalom bi-m'romav hu ya-aseh shalom aleynu V'al kol yis-ra-eyl v'im-ru amen.*

Continue on page 36 with the *Kaddish Shalem*.

# **Prayer for the State of Israel**

## **(Hebrew Version)**

אָבִינוּ שְׁבַשְׁמַיִם, צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת  
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.

הִגּוּ עֲלֶיךָ בְּאַבְרַת חֶסֶדְךָ, וּפְרֹשׂ עֲלֶיךָ סִכַּת שְׁלוֹמְךָ, וּשְׁלַח  
אוֹרְךָ וְאַמְתְּךָ לְרֵאשִׁיָּהּ, שְׁרִיָּהּ וְיוֹעֲצִיָּהּ, וְתִקַּנְם בְּעֵצָה טוֹבָה  
מִלְּפָנֶיךָ.

חִזַּק אֶת יְדֵי מְגִינֵי אֶרֶץ קְדֻשָׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה  
וְעֵטְרַת נְצַחוֹן תְּעֵטְרֵם, וְנִתְּתָ שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם  
לְיוֹשְׁבֶיהָ.

וְאֶת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל פְּקַדְנָא בְּכָל אֲרָצוֹת  
פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ וְלִירוּשָׁלַיִם  
מִשְׁכַּן שְׁמֶךָ, כְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יִהְיֶה נִדְחָךָ  
בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם  
יִקְחֶךָ. וְהִבִּיאֶךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ  
וּירְשֶׁתָּהּ, וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ.

וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשָׁמֵר אֶת כָּל דְּבָרֵי  
תּוֹרָתְךָ. וּשְׁלַח לָנוּ מִהֲרָה בֶן דָּוִד מְשִׁיחַ צְדָקָךָ, לְפָדוֹת מִחֲכֵי  
קָץ יְשׁוּעָתְךָ. הוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךָ עַל כָּל יוֹשְׁבֵי תֵבֵל  
אֲרָצְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
מְלֶךְ, וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה. אָמֵן סְלָה.



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