

## סדר קריאת התורה

*We rise as the ארון הקודש is opened.*

וַיְהִי בַּנֶּסֶעַ הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה:

קִימָה יִהְיֶה וַיִּפְּצוּ אִיבֵיהָ, וַיִּנָּסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ.  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וַדְּבַר יְהוָה מִירוּשָׁלַיִם.  
בְּרוּךְ שָׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*The ארון הקודש is taken from the ספר תורה.*

*Reader:*

גִּדְלוּ לַיהוָה אֶתִי, וַנְרוֹמְמָה שְׁמוֹ יְחִדּוּ.

*Reader and congregation:*

לָךְ יְהוָה הַגְדֵּלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת  
וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,  
לָךְ יְהוָה הַמְּמַלְכָה  
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוִי לַהֵדֶם רַגְלָיו, קְדוֹשׁ הוּא.  
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קְדָשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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*The Torah is read at Shaḥarit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).*

*The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.*

## TORAH SERVICE

*We rise as the Ark is opened.*

Va-y'hi binsoa ha-aron, va-yomer Mosheh:  
Kumah Adonai v'yafutzu oyvekha, v'yanusu m'san-ekha mi-panekha.  
Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.  
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

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

Torah shall come from Zion,  
the word of Adonai from Jerusalem.  
Praised is God who gave the Torah to Israel in holiness.

*The Sefer Torah is taken from the Ark.*

*Reader:*

Acclaim Adonai with me; let us exalt God together.

*Reader and congregation:*

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet  
v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz,  
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.  
Rom'mu Adonai Eloheinu v'hish-tahavu la-hadom raglav, kadosh hu.  
Rom'mu Adonai Eloheinu v'hish-tahavu l'har kodsho,  
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.  
Yours is the triumph and the majesty,  
for all in heaven and on earth is Yours.  
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.  
Exalt Adonai our God, and bow toward God's holy mountain.  
Adonai our God is holy.

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*The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minḥah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.*

*The Torah readings for weekdays may be found on pages 261 ff.*

**ברכות התורה** 

*Each congregant receiving an עליה recites these ברכות.*

*Before the reading:*

**בְּרָכּוֹ אֶת־יְהוָה הַמְּבָרֵךְ.**

*Congregation responds:*

**בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.**

*Congregant repeats above response, then continues:*

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

*After the reading:*

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ.  
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.**

**BIRKAT HA-GOMEL**

**ברכת הגומל**

*Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).*

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׂגַמְלָנִי כָּל־טוֹב.**

Barukh atah Adonai, Eloheinu melekh ha-olam,  
ha-gomel l'ḥayavim tovot, she-g'malani kol tov.  
Praised are You Adonai our God, who rules the universe,  
showing goodness to us beyond our merits.  
for bestowing favor upon me.


*Congregation responds:*

**מִי שְׂגַמְלָךְ (שְׂגַמְלָךְ / שְׂגַמְלָכֶם) כָּל־טוֹב,  
הוּא יִגְמְלָךְ (יִגְמְלָךְ / יִגְמְלָכֶם) כָּל־טוֹב סֵלָה.**

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,  
hu yigmol-kha (yigm'lekh / yigmol-khem) kol tov, selah.  
May God who has been gracious to you  
continue to favor you with all that is good.

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 BIRKHOT HA-TORAH

*Each congregant receiving an aliyah recites these b'rakhot.*

*Before the reading:*

Bar'khu et Adonai ha-m'vorakh.

*Congregation responds:*

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

*Congregant repeats above response, then continues:*

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

*After the reading:*

Barukh atah Adonai, Eloheinu melekh ha-olam,  
asher natan lanu torat emet, v'hayei olam nata b'tokhenu.  
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

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

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

Praised are You Adonai our God, who rules the universe,  
giving us the Torah of truth, planting within us life eternal.  
Praised are You Adonai, who gives the Torah.

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*In many congregations, one of the following b'rakhot  
is recited by parents of a Bar/Bat Mitzvah:*

ברוך אתה יהוה אלהינו מלך העולם,  
א. שהחיינו וקימנו והגיענו לזמן הזה.

ב. שפטרני / שפטרנו מענשו של זה.

שפטרני / שפטרנו מענשה של זו.

Barukh atah Adonai, Eloheinu melekh ha-olam,  
Praised are You Adonai our God, who rules the universe,  
1. she-heheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.  
granting us life, sustaining us, and enabling us to reach this day.  
2. (she-p'tarani/she-p'taranu) (me-onsho shel zeh/me-onshah shel zo).  
bringing us to this time when our child assumes  
the obligation of mitzvot.

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(At *מנחה*, omit this קריש and continue below.)

**חצי קריש** 

*Reader:*

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

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֶלְמַיָּא.

*Reader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא\*

*\*Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*ספר תורה and גולל are called to raise and tie the מגביה.*


זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,  
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

*On תשעה באב, יום העצמאות, and at מנחה on a public fast, continue on page 74.*

*On Mondays and Thursdays, when תחנון is recited, continue on page 72.*

*On other days, continue on page 75.*

*(At Minhah, omit this Kaddish and continue below.)*

 **HATZI KADDISH**

*Reader:*

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

*Congregation and Reader:*

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

*Reader:*

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

*The Sefer Torah is raised.*

V'zot ha-Torah asher sahm Mosheh lifnei b'nei Yisra-el,  
al pi Adonai, b'yad Mosheh.  
This is the Torah that Moses set before the people Israel:  
The Torah, given by God, through Moses.

*On Yom Ha-atzma'ut, Tishah B'Av,  
and at Minhah on a public fast, continue on page 74.*

*On Mondays and Thursdays, when Tahhanun is recited,  
continue on page 72.*

*On other days, continue on page 75.*

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יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם  
 לְכוּנֵן אֶת-בֵּית חַיֵּינוּ,  
 וּלְהָשִׁיב אֶת-שְׂכִינְתוֹ בְּתוֹכֵנוּ,  
 בְּמַהֲרָה בְיָמֵינוּ, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם  
 לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתֵנוּ,  
 וְלִמְנַע מִשְׁחִית וּמִגְּפָה מֵעָלֵינוּ,  
 וּמֵעַל כָּל-עַמוֹת בֵּית יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם  
 לְקַיֵּם-בָּנוּ חֻמְי יִשְׂרָאֵל,  
 הֵם וּמִשְׁפְּחוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם,  
 בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם,  
 שְׁנִשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת,  
 וּיְקַבֵּץ נַדְרֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ, וְנֹאמֵר אָמֵן.

אֲחִינוּ כָּל-בֵּית-יִשְׂרָאֵל, הַנִּתְוַנְּנִים בְּצָרָה וּבְשִׁבְיָה,  
 הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבֶשֶׁה,  
 הַמְּקוֹם יְרַחֵם עֲלֵיהֶם, וְיֹצִיאֵם מִצָּרָה לְרוּחָה,  
 וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעָבוֹד לְגִאֲלָה,  
 הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן.

God is referred to here as המקום (Ha-makom), literally "the place," an appellation common among the Sages. Rabbi Ammi explained the term thus: "Why do they call the Holy One 'Makom'?" It is because God is the place which contains the world. The world is not a place which can contain God" (Genesis Rabbah 68.9).

May it be the will of our exalted Guardian  
to rebuild our sacred home,  
and to reestablish the Divine Presence amongst us in our day.  
And let us say: Amen.

May it be the will of our exalted Guardian  
to show mercy toward us,  
and to ward off desolation and pestilence from us  
and from all His people, the House of Israel.  
And let us say: Amen.

May it be the will of our exalted Guardian  
to sustain the learned among the people Israel.  
May God safeguard them and their families,  
their pupils and disciples.  
And let us say: Amen.

May it be the will of our exalted Guardian  
that we receive good tidings of deliverance and consolation.  
May God gather our exiles from the far corners of the world.  
And let us say: Amen.


May the Holy One be merciful to our fellow Jews  
who wander over sea and land,  
who suffer oppression and imprisonment.  
May God soon bring them relief from distress  
and deliver them from darkness to light,  
from subjugation to redemption. And let us say: Amen.

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*After the Torah reading had been concluded, it was customary to offer blessings for well-being to individuals who had not received aliyot, to the congregation, and to the governing authorities. This particular prayer derives from one found in Siddur Rav Amram Gaon in ninth-century Babylonia.*

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אל מלא רחמים *In memory of a male:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת  
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע  
מזהירים, לנשמת \_\_\_\_\_ בן \_\_\_\_\_ שהלך לעולמו,  
בגן עדן תהא מנוחתו. אָנָּא, בעל הרחמים, הסתירהו  
בסתר כנפיק לעולמים, וצָרור בצָרור החיים את נשמתו.  
יהוה הוא נחלתו. ויניח בשלום על משכבו, ונאמר אָמֵן.

*In memory of a female:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת  
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע  
מזהירים, לנשמת \_\_\_\_\_ בת \_\_\_\_\_ שהלכה לעולמה,  
בגן עדן תהא מנוחתה. אָנָּא, בעל הרחמים, הסתירה  
בסתר כנפיק לעולמים, וצָרור בצָרור החיים את נשמתה.  
יהוה הוא נחלתה. ותיניח בשלום על משכבה, ונאמר אָמֵן.

*In memory of several individuals:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת  
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע  
מזהירים, לנשמות \_\_\_\_\_ שהלכו לעולמם, בגן עדן  
תהא מנוחתם. אָנָּא, בעל הרחמים, הסתירם בסתר כנפיק  
לעולמים, וצָרור בצָרור החיים את נשמותיהם. יהוה הוא  
נחלתם. ויניחו בשלום על משכבותיהם, ונאמר אָמֵן.

*In memory of the six million:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת  
כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע  
מזהירים, לנשמות כל אחינו בני ישראל שנטבחו בשואה,  
אנשים נשים וטף, שנהנקו ושנשרפו ושנהרגו, שמסרו את  
נפשם על קדוש השם, בגן עדן תהא מנוחתם. אָנָּא, בעל  
הרחמים, הסתירם בסתר כנפיק לעולמים, וצָרור בצָרור  
החיים את נשמותיהם. יהוה הוא נחלתם. ויניחו בשלום  
על משכבותיהם, ונאמר אָמֵן.

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 EL MALEI RAHAMIM (The Memorial Prayer)*In memory of a male:*

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved \_\_\_\_\_, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

*In memory of a female:*

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved \_\_\_\_\_, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

*In memory of several individuals:*

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved \_\_\_\_\_, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

*In memory of the six million:*

Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

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## החזרת ספר תורה

*We rise as the ark is opened.*

*Reader:*

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

*Congregation:*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרַם קֶרֶן לְעַמּוֹ,  
תְּהַלֵּל לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֶּל וַיֹּשְׁבֵי בָהּ.  
כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ.  
מִי יַעֲלֶה בְהַר יְהוָה, וּמִי יִקּוּם בְּמִקּוֹם קִדְשׁוֹ.  
נָקִי כַפַּיִם וּבֵרֶ־לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,  
וְלֹא נִשְׁבַּע לְמַרְמָה.  
יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל.  
זֶה דֹר דֹּרֵי־שָׁיו, מִבְּקִשֵׁי פְּנִיךָ יַעֲקֹב, סֵלָה.  
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי זֶה מֶלֶךְ הַכְּבוֹד,  
יְהוָה עֲזוֹז וְגִבּוֹר,  
יְהוָה גִּבּוֹר מְלַחֲמָה.  
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
וּשְׂאוּ פִתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,  
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

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**RETURNING THE SEFER TORAH**

*We rise as the Ark is opened.*

Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.  
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,  
t'hilah l'khol ḥasidav, li-v'nei Yisra-el am k'rovo. Halleluyah!  
God's glory encompasses heaven and earth. God has granted  
fame to His people, brought glory to all the faithful, to Israel,  
God's beloved people. Halleluyah!

PSALM 24

*A Song of David.*

The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? *Adonai Tz'va-ot* is the glorious Sovereign.

S'u sh'arim rasheikhem,  
v'hinas'u pit-ḥei olam,  
v'yavo Melekh Ha-kavod.  
Mi zeh Melekh Ha-kavod,  
Adonai izuz v'gibor,  
Adonai gibor milḥamah,  
S'u sh'arim rasheikhem,  
u-s'u pit-ḥei olam,  
v'yavo Melekh Ha-kavod.  
Mi hu zeh Melekh Ha-kavod,  
Adonai Tz'va-ot hu Melekh Ha-kavod. Selah.

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*The ארון הקודש is placed in the ספר תורה.*

וּבְנַחַהּ לֵאמֹר: שׁוּבָה יְהוָה רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.  
 קוֹמָה יְהוָה לְמִנוּחָתָךְ, אֲתָה וְאָרוֹן עֲזָךְ.  
 כְּהַנִּיף יִלְבָּשׁוּ-צַדִּיק, וְחִסְדֶּיךָ יִרְנְנוּ.  
 בְּעִבּוֹר דָּוָד עֲבָדְךָ, אֵל תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ.  
 □ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תוֹרָתִי אֵל תַּעֲזֹבוּ.  
 עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֵׁר.  
 דְּרָכֶיהָ דְרָבִי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.  
 הַשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Etz hayim hi la-mahazikim bah, v'tomkheha m'ushar.  
 D'rakheha darkhei noam, v'khol n'tivoteha shalom.  
 Hashivenu Adonai elekha v'nashuvah,  
 hadesh yameinu k'kedem.

*Continue with אשרי on the next page.*

*On מנילת אסתר, continue with the reading of פורים see page 194.*

*At תשעה באב on שחרית, some chant elegies (קינות) at this time.*

*(At מנחה, continue with חצי קריש, page 121, followed by the עמידה.)*

*The Sefer Torah is placed in the Ark.*

Whenever the Ark was set down, Moses would say:  
Adonai, may You dwell among the myriad families  
of the people Israel.

*Return, Adonai, to Your sanctuary,  
You and Your glorious Ark.*

Let Your *Kohanim* be clothed in triumph,  
let Your faithful sing for joy.

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

Precious teaching do I give you:  
Never forsake My Torah.

*It is a tree of life for those who grasp it,  
and all who uphold it are blessed.*

Its ways are pleasant, and all its paths are peace.

*Help us turn to You, Adonai, and we shall return.  
Renew our lives as in days of old.*

*Continue with Ashrei on the next page.*

*On Purim, continue with the reading  
of the Book of Esther; see page 194.*

*At Shaḥarit on Tishah B'Av,  
some chant elegies (Kinot) at this time.*

*[At Minhah, continue with Ḥatzi Kaddish, page 121,  
followed by the Amidah.]*