

Meditation before putting on the tallit

PSALM 104:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put *tzitzit* on the corners of their garments in every generation" (Numbers 15:38).

We put on the tallit, which reminds us of all 613 mitzvot.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to wrap ourselves in *tzitzit*.

PSALM 36:8-11

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

Before creation shaped the world,
 God, eternal, reigned alone;
 but only with creation done
 could God as Sovereign be known.
 When all is ended, God alone
 will reign in awesome majesty.
 God was, God is, always will be
 glorious in eternity.
 God is unique and without peer,
 with none at all to be compared.
 Without beginning, endlessly,
 God's vast dominion is not shared.
 But still — my God, my only hope,
 my one true refuge in distress,
 my shelter sure, my cup of life,
 with goodness real and limitless.
 I place my spirit in God's care;
 my body too can feel God near.
 When I sleep as when I wake,
 God is with me; I have no fear.

Meditation before putting on the תלית

תהלים ק"ד: א-ב'

בְּרָכִי נַפְשִׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גִדְלַת מְאֹד, הוֹד וְהָדָר לְבָשָׁתָּה. עֹטָה אֹר כִּשְׁלֵמָה, נוֹטָה שָׁמַיִם בְּיָרִיעָה.

הִנְנִי מִתְעַשֵּׂף / מִתְעַשֵּׂפָה בְּצִיצִית כְּדִי לְקַיֵּם מִצְוַת בּוֹרְאֵי, כְּכַתוּב בַּתּוֹרָה: וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְּפֵי בְּגֵדֵיהֶם לְזֵרוֹתָם.

The fringes of the תלית, as explained in Numbers 15:39-40, serve to remind us of the Torah's mitzvot, and the ideal of holiness to which we are summoned. Tefillin are not worn on Shabbat and Festivals, because these days are themselves reminders of these very truths.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַשֵּׂף בְּצִיצִית.

תהלים ל"ו: ח-י"א

מִה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצַל כְּנָפֶיךָ יִחְסִיּוּ.
 יְרוּחוּ מִדָּשָׁן בֵּיתְךָ, וְנָחַל עֲדֻנְיָה תִשְׁקֹם.
 כִּי עֲמָךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר.
 מִשֶּׁךְ חֲסִדְךָ לִיִּדְעֶיךָ, וְצִדְקָתְךָ לִישְׁרֵי לֵב.

בְּטָרִם כָּל־יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שָׁמוּ נִקְרָא.	לְעַת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבָדוּ יִמְלֹךְ נוֹרָא.	וְאַחֲרָי כְּכָלוֹת הַכָּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא יְהִיָּה וְהוּא הַנֶּהוּ,
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹ וְהַמְשַׁרָּה.	כָּל־י רֵאשִׁית כָּל־י תְּכַלִּית,
וְצוֹר חֲבָלֵי בַעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי
בַּעַת אִישׁוֹן וְאֶעֱיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוָה לִי וְלֹא אֶיָּרָא.	וְעַם רוּחִי גּוֹיָתִי

We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.

Praised are You Adonai our God, who rules the universe, making me in the divine image.

Praised are You Adonai our God, who rules the universe, making me a Jew.

Praised are You Adonai our God, who rules the universe, making me free.

Praised are You Adonai our God, who rules the universe, giving sight to the blind.

Praised are You Adonai our God, who rules the universe, clothing the naked.

Praised are You Adonai our God, who rules the universe, releasing the bound.

Praised are You Adonai our God, who rules the universe, raising the downtrodden.

Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.

Praised are You Adonai our God, who rules the universe, providing for all my needs.

Praised are You Adonai our God, who rules the universe, guiding us on our path.

Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.

Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.

Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God's compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows lovingkindness upon His people Israel.

brachot expressing our awareness that each day is a new gift from God

ברוך אתה יהוה אלהינו מלך העולם, אשר נתן לשכוי בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם, שעשני ישראל.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בן / בת-חורין.

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.

ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.

ברוך אתה יהוה אלהינו מלך העולם, רוקע הארץ על המים.

ברוך אתה יהוה אלהינו מלך העולם, שעשה לי בל-צרכי.

ברוך אתה יהוה אלהינו מלך העולם, המכין מצעדי-גבר.

ברוך אתה יהוה אלהינו מלך העולם, אוזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם, עוטר ישראל בתפארה.

ברוך אתה יהוה אלהינו מלך העולם, הנותן ליעף כח.

bracha for God's compassion

ברוך אתה יהוה אלהינו מלך העולם, המעביר שנה מעיני ותנומה מעפעפי. יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתרגילנו בתורתך ונדבקנו במצותיך, ואל תביאנו לא לידי הטא, ולא לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון, ואל תשלט בנו יצר הרע, והרחיקנו מאדם רע ומחבר רע. ונדבקנו ביצר הטוב ובמעשים טובים, וכוף את-יצרנו להשתעבד-לה. □ ותנו היום ובכל-יום לחן ולחסד ולרחמים בעיניך ובדעיני כל-רואינו, ותגמלנו חסדים טובים. ברוך אתה יהוה גומל חסדים טובים לעמו ישראל.

May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

יהי רצון מלפניך יהוה אלהי אבותי, שתצילני היום ובכל-יום מעוי פנים ומעויות פנים, מאדם רע ומחבר רע, ומשכן רע ומפגע רע ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא כן-ברית ובין שאינו כן-ברית.

Personal thoughts and supplications may be added.

לעולם זהא אדם ירא שמים בפתר ובגלוי,
ומודה על האמת ודבר אמת בלבבו, וישכם ויאמר:

רבון כל-העולמים, לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיך הרבים. מה אנחנו, מה חיינו, מה חסדנו, מה צדקנו, מה יושענו, מה פחחנו, מה גבורתנו. מה נאמר לפניך יהוה אלהינו ואלהי אבותינו הלא כל-הגבורים כאין לפניך, ואנשי השם כלא היו, וחקמים כבלי מדע, ובוזנים כבלי השכל, כי כל מעשינו תהו וימי חיינו הבל לפניך. ומותר האדם מן הבהמה אין, כי הכל הבל.

אבל אנחנו עמך בני בריתך, בני אברהם אהבה ששבעת לו בחר המורה, ורע יצחק יחידו שבעתך על גב המזבח, עדת יעקב בנה בכורך שמהבכתך שאהבת אותו ומשמחתך ששמחת בו קראת את-שמו ישראל וישרון.

לפיכך אנחנו חייבים להודות לך ולשבחך ולפארה ולברך ולקדש ולתת שבח וודיה לשמך. □ אשרינו, מה טוב חלקנו ומה נעים גורלנו ומה יפה ירשתנו. אשרינו שאנחנו משכימים ומעריבים ערב וקר, ואומרים פעמים בכל-יום:

שמע ישראל יהוה אלהינו יהוה אחד.
ברוך שם כבוד מלכותו לעולם ועד.

After recitation of the appropriate daily psalm(s),
the service continues with Psalm 30, page 81.

THE PSALM FOR SHABBAT

On Shabbat the Levites recited this psalm
in the Temple:

PSALM 92

A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:

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

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

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

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

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

In some congregations the psalm for the day
is recited at the end of the service.

THE PSALM FOR SHABBAT

הַיּוֹם יוֹם שַׁבַּת קָדְשׁ,
שָׁבוּ הַיּוֹם הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.

הַהֲלִים צִב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ, וְאִמוּנָתְךָ בַּלַּיְלָה.

עַל־יְעוֹשׂוֹר וְעַל־נִבְלָה, עָלֵי הַגִּיּוֹן בְּכֹנֵר.

כִּי שָׁמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּן.

מִהֲגִדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עָמְקוֹ מִחֻשְׁבְּתֶיךָ.

אִישׁ־בָּעַר לֹא יִדַע, וְכִסִּיל לֹא יִבִּין אֶת־זֹאת.

בְּפֶרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל־פְּעֻלֵי אָוֶן,

לְהַשְׁמָדֵם עֲדִירֵעַד.

וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֹיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ,

וַיִּהְיוּ כָּל־פְּעֻלֵי אָוֶן.

וַתִּרְם כְּרֹאִים קִרְנֵי,

בַּלְּתֵי בְשֵׁמֶן רֵעֵנִי.

וַתִּבְטַע עֵינֵי בְשׂוּרֵי,

בְּקַמִּים עָלֵי מַרְעִים תִּשְׁמַעְנָה אָזְנִי.

צְדִיק פִּתְמוֹר וּפְרַח, כְּאֶרֶז בַּלְּבָנוֹן וּשְׁגָה.

שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ וּפְרִיחוּ.

□ עוֹד יִנוּבוּ בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

All services continue here:

PSALM 30

*A Psalm of David,
a Song for the dedication of the Temple.*

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

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

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

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

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

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

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

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

You transformed my mourning into dancing,
my sackcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.

All services continue here:

הַהִלִּים לְ

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוֹמְמֶךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא שָׁמַחַת אֵיבֵי לִי.

יְהוָה אֱלֹהֵי, שָׁנַעַתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.

יְהוָה הִעֲלִית מִן־שְׂאוֹל נַפְשִׁי,

חַיִּיתָנִי מִיַּרְדֵּי־בּוֹר.

זָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזָכַר קְדָשׁוֹ.

כִּי רָגַע בְּאָפּוֹ, חַיִּים בְּרַצוֹנוֹ,

בְּעָרֵב לַיִן בָּכִי וְלִבְקָר רָנָה.

וְאָנִי אִמְרַתִּי בְשִׁלּוֹי, בַּל־אָמוּט לְעוֹלָם.

יְהוָה בְּרַצוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עוֹ,

הַסִּתְּרַת פְּנֵיךָ, הִיזִיתִי נִבְהָל.

אֵלֶיךָ יְהוָה אֶקְרָא, וְאֵל־אֲדַנִּי אֶתְחַנֵּן.

מִה־בִּצְעַ בְּדַמִּי, בְּרַדְתִּי אֶל שְׁחַת.

הַיּוֹדֵךְ עִפְר, הַיַּגִּיד אִמְתְּךָ.

שְׁמַע־יְהוָה וְחַנְּנִי, יְהוָה הִזִּיה־עוֹר לִי.

□ הַפְּכֶת מִסְפְּדֵי לְמַחֹל לִי,

פַּתַּחַת שָׁקִי וַתִּאֲזָנֵנִי שְׁמַחָה.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִזְם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲדוֹרְךָ.

P'SUKEI D'ZIMRA

PSALM AND SONG

BARUKH SHE-AMAR

*In the b'rakhah that introduces P'sukei D'Zimra,
we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.*

Praised is God whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

*(Some congregations select from among the passages
on pages 84-103.)*

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when Barukh She-amar was the beginning of the public service.

בסוקי דזמרא

ברוך שאמר

ברוך שאמר והיה העולם,

ברוך הוא.

ברוך עושה בראשית,

ברוך אומר ועושה,

ברוך גזר ומקים,

ברוך מרחם על הארץ,

ברוך מרחם על הבריות,

ברוך משלם שכר טוב ליראיו,

ברוך חי לעד וקיים לנצח,

ברוך פודה ומציל,

ברוך שמו.

ברוך אתה יהוה אלהינו מלך העולם, האל, האב
הרחמן, המהלל בפי עמו, משבח ומפאך בלשון חסידיו
ועבדיו. ובשירי תוד עבהך נהללך יהוה אלהינו,
בשבחות ובזמירות, נגדלך ונשבחך ונפאך ונזכיר
שמך ונמליכך מלכנו אלהינו, □ יחיד חי העולמים.
מלך משבח ומפאך עדי עד שמו הגדול. ברוך אתה
יהוה מלך מהלל בתשבחות.

This group of prayers, beginning with Barukh She-amar — a celebration of God's majesty — and concluding with the Kaddish (page 106), consists principally of passages from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Bar'khu, with which the Shahaarit Service formally begins.

PSALM 84:5; 144:15

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

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

PSALM 145: 115:18

A Psalm of David.

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

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

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

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

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

They recall Your goodness; they sing of Your faithfulness.

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

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

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

*recounting Your glorious sovereignty,
telling tales of Your might.*

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

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

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

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

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

*Psalm 145 was uniquely treasured by the Rabbis.
It is the only psalm traditionally recited three times
each day. This psalm extols God's providence,
which embraces all creatures, and the grandeur
of God's work, which surpasses our comprehension.*

תהלים פ"ד:ה, קמ"ד:ט"ו

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אֲשֶׁר יֵעָם שְׁכֵנֶיךָ לוֹ, אֲשֶׁר יֵעָם שִׂיחוּהוּ אֱלֹהֵינוּ.

תהלים קמ"ה, קט"ו:י"ח

תְּהַלֵּל לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמִהַלְלֵי מֵאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.

הֵרַר כְּבוֹד הַדּוֹרְךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה.

זָכַר רַב-טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְךָ יִרְנְנוּ.

תִּנּוֹן וְרַחוּם יְהוָה, אֶרְךָ אַפָּיִם וְגִדְלֵ-חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יודוך יהוה כל-מעשיך, וחסדיך יברכוכה.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתך, וכבוד הדר מלכותו.

מלכותך מלכות כל-עלמים, וממשלתך בכל-דור ודור.

סומך יהוה לכל-הגפלים, וזוקף לכל-הכפופים.

עיני-לל אליך ושברו, ואתה נותן להם את-אכלם בעתו.

פותח את-ידך, ומשביע לכל-חי רצון.

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

PSALM 146

Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life,
and sing to my God with all my being.

*Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.*

Blessed are those whose help is Jacob's God,
whose hope is Adonai, our God,

*Maker of the heavens and the earth,
the seas and all they contain.*

God keeps faith forever,
brings justice to the oppressed,
and provides food for the hungry.

*Adonai frees the bound,
Adonai gives sight to the blind;
Adonai raises those bowed down, and loves the just.*

Adonai protects the stranger
and supports the orphan and widow,
but frustrates the designs of the wicked.

*Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!*

צְדִיק יְהוָה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו.
קְרוֹב יְהוָה לְכָל-קְרָאֵיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאִמָּתוֹ.

רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד.

□ תְּהַלֵּת יְהוָה יְדַבְּרֵי, וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד.
וְאִנְחָנוּ נְבָרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

הַהֲלֵלִים קמ"ו

הַלְלוּיָהּ.

הַלְלֵי נַפְשֵׁי אֶת-יְהוָה.

אֲהַלֵּלָהּ יְהוָה בְּחַיִּי, אֲזַמְרָהּ לְאֱלֹהֵי בְעוֹדֵי.

אֵל תִּבְטְחוּ בְּגֵדִיבַיִם, בְּכֹן-אֲדָם שָׂאִין לוֹ תְשׁוּעָה.

תִּצַּא רוּחוֹ וְיִשָּׁב לְאֲדָמָתוֹ,

בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתֵנִתָיו.

אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.

עֲשֶׂה שְׂמִימִם וְאָרְץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם,

הַשְּׁמֵר אִמָּת לְעוֹלָם.

עֲשֶׂה מִשְׁפָּט לְעַשׂוּקִים, נָתַן לָחֵם לְרַעֲבִים,

יְהוָה מְתִיר אֲסוּרִים,

יְהוָה פֹּקֵחַ עֵינָיִם,

יְהוָה זָקֵף כְּפוּפִים,

יְהוָה אֹהֵב צְדִיקִים.

□ יְהוָה שֹׁמֵר אֶת-יְגָרֵם,

יְתֹם וְאַלְמָנָה יַעֲזֹד וְדָרַךְ רַשְׁעִים יַעֲזֹת.

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר.

הַלְלוּיָהּ.

PSALM 149

Halleluyah! Sing a new song to Adonai.
Where the faithful gather, let God be praised.

*Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.*

Let them dance in praise of God,
let them celebrate with drum and harp.
For Adonai cherishes His people,
and crowns the humble with triumph.

*Let God's faithful sing exultantly
and rejoice both night and day.*

Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

*To bring punishment upon the nations,
to bind their kings in chains
and put their princes in irons —
carrying out the judgment decreed against them.*

This is glory for all of God's faithful. Halleluyah!

PSALM 150

Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.

Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings.

Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

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

הלהים קמיט

הללויה.

שירו ליהוה שיר חדש, תהלתו בקהל חסידים.
שמח ישראל בעשיו, בני ציון וגילו במלכם.
יהללו שמו במחול, בתוף וכנור וזמרים.
כי רצה יהוה בעמו, יפאר עניים בישועה.
יעלו חסידים בכבוד, ירננו על משכבותם.
רוממות אל בגרונם, וחרב פיפיות בידם.
לעשות נקמה בגוים, תוכחות בלאמים.
□ לאטר מלכיהם בזקים ונכבדיהם בכבלי ברזל.
לעשות בהם משפט כתוב, הדר הוא לכל חסידיו.
הללויה.

הלהים קינ

הללויה.

הללו אל בקדשו, הללוהו ברקיע עזו.
הללוהו בגבורותיו, הללוהו כרב גדלו.
הללוהו בתקע שופר, הללוהו בנגב וכנור.
הללוהו בתוף ומחול, הללוהו במננים ועגב.
□ הללוהו בצלצלי שמע, הללוהו בצלצלי תרועה.
כל הנשמה תהלל יה, הללויה.
כל הנשמה תהלל יה, הללויה.

ברוך יהוה לעולם, אמן ואמן. ברוך יהוה מציון, שכן
ירושלים, הללויה. □ ברוך יהוה אלהים אלהי ישראל,
עשה נפלאות לבדו. וברוך שם כבודו לעולם, ונמלא
כבודו את כל הארץ, אמן ואמן.

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky
and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle's wings
and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude
for one ten-thousandth of the lasting love
that is Your precious blessing, dearest God,
granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'sukei D'Zimra provides a transition from the personal intimacy of the psalms to Shaḥarit, the formal public worship, which follows (page 107).

נשמת כל־חי תברך את־שמך יהוה אֱלֹהֵינוּ. ורוח כל־
בָּשָׂר תִּפְאָר וּתְרוּמָם וְזָרָה מִלְכְּנוּ תִמְיֵד. מִן הָעוֹלָם
וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרֵס וּמְרַחֵם בְּכֹל־עֵת צָרָה
וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלְדוֹת, הַמְהַלֵּל
בְּרַב הַתְּשׁוּבָה, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוּתוֹ בְּרַחֲמִים.
וְיִהְיֶה לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשׁוּנִים, וְהַמְקַיֵּץ
נְרָדִים, וְהַמְשִׁיחַ אֱלָמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ
נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבָדָךְ אֲנַחְנוּ מוֹדִים.

אֵלֹו פִּינוּ מִלֹא שִׁירָה בֵּינֵם וּלְשׁוֹנֵנוּ רָנָה כַּהֲמוֹן גְּלוֹי

וּשְׁפַתֵּינוּ שָׁבַח כְּמִרְחָבֵי רְקִיעַ

וְעֵינֵינוּ מֵאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ

וְיָדֵינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם וּרְגֵלֵינוּ קְלוֹת כְּאַיִלוֹת,

אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּלְבָרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאֵלֶיךָ אֶלְפֵי אֶלְפִים

וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת

שְׁעֵשִׂית עִם אֲבוֹתֵינוּ וְעַמָּנוּ.

מִמְצָרִים גָּאֵלְתָּנוּ, יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
בְּרָעַב זִנְתָּנוּ וּבְשׁוֹבַע כִּלְכַּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִחֶרֶב
מִלְטָתָנוּ, וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ
רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֶסֶדְךָ, וְאֵל תִּשְׁשָׁנוּ, יְהוָה אֱלֹהֵינוּ,
לְנִצְחָה.

These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festivals, the Reader begins here:

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:

God, sacred and exalted, inhabits eternity.
As the psalmist has written:
"Rejoice in Adonai, you righteous.
It is fitting for the upright to praise God."

By the mouth of the upright are You extolled,
by the words of the righteous are You praised,
by the tongue of the faithful are You acclaimed,
in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel
Your name shall be glorified in song, our Sovereign,
in every generation.
For it is the duty of all creatures,
Adonai our God and God of our ancestors,
to acclaim, laud, and glorify You —
extolling, exalting, to add our own praise
to the songs of David, Your anointed servant.

על פן אברים שפלטת בנו, ורוח ונשמה שנתת
באפינו, ולשון אשר שמת שמונו, הן הם יודו ויברכו
וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו
את שמך מלכנו. כי כל פה לך יודה, וכל לשון לך
תשבוע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה,
וכל לבבות ויראות, וכל קרב וכליות יזמרו לשמך,
כדבר שכתוב: כל עצמותי תאמרנה, יהוה מי כמותך,
מזיל עני מחזק ממנו, ועני ואביון מגוללו. מי ידמה
לך ומי ישווה לך ומי יעברך לך, האל הגדול הגבור
והנורא, אל עליון, קנה שמים וארץ. □ נהלך ונשבחך
ונגברך ונגרשם קדשך, בנאמור: לדוד. ברכי
נפשי את יהוה, וכל קרבי את שם קדשו.

On שבח, the Hazzan begins here:

האל בתעצמות עזך, הגדול בכבוד שמך, הגבור לנצח
והנורא בנוראותיך, המלך היושב על כסא רם ונשא.

On שבח, the Hazzan begins here:

שוכן עד, מרום יקדוש שמו.
וכתוב: רננו צדיקים ביהוה, לישרים נאווה תהלה.
□ בפי ישרים תתהלל
ובדברי צדיקים תתברך
ובלשון חסידים תתרום
ובקרב קדושים תתקדש.

במקהלות רבבות עמך בית ישראל
ברנה יתפאר שמך מלכנו בכל דור ודור.
□ שכן חובת כל היצורים לפניך
יהוה אלהינו ואלהי אבותינו,
להודות להלל לשבחך, לפאר לרומם
להדר, לברך לעלה ולקלט
על כל דברי שירות ותשבחות
דוד בן ישי עבדך משיחך.

In this b'rakhah, which concludes P'sukei D'Zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

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

On Shabbat Shuvah, Psalm 130 (page 254) may be added.



HATZI KADDISH

Reader:

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

Congregation and Reader:

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

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

Reader:

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

וְשִׁתְּבַח שְׁמֶךָ לְעַד, מְלֻכְנוּ,
הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.
כִּי לָךְ נִאֲדָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה,
עוֹ וּמְבֹשֶׁלֶה, נִצַּח גְּדוּלָה וְגִבּוֹרָה,
תְּהִלָּה וְתִפְאֳרָתְךָ, קְדוּשָׁה וּמְלֻכוּת.
□ בְּרִכּוֹת וְהוֹדוֹת מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
אֵל הַהוֹדוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ, אֵל, הַיְעוֹלָמִים.

On Shabbat Shuvah, Psalm 130 (page 254) may be added.

חצי קדיש

Hazzan:

וְהַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מְלֻכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֻלְא וּבְזִמְן קְרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יְתַבְרַךְ וְיִשְׁתְּבַח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֻלְא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תִּשְׁבָּחְתָּא וְנַחְמְתָּא דְאַמְרִין
בְּעֻלְמָא, וְאִמְרוּ אָמֵן.

**On Shabbat Shuvah, Psalm 130 (page 254) may be added.*

 K'RIAT SH'MA AND ITS B'RAKHOT
Reader:

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

Congregation, then Reader:

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

*In this b'rakhah (which continues through page 110),
we praise God for the majesty of Creation and the
miracle of God's artistry in designing the universe.*

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

*When a Festival falls on a weekday,
continue on page 109.*

On Shabbat:

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

 קריאת שמע וברכותיה
Hazzan:

בְּרַחוּ אֱתֵי הַיְהוָה הַמְבָרָךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁמֶשׁ, לְעֹשֵׂה שְׁלֹם וּבוֹרֵא אֶת-הַכּוֹל.

*When a Festival falls on a weekday,
continue with שמע, page 109.*

On שבת:

הַכּוֹל יוֹדוּךָ, וְהַכּוֹל יִשְׁבְּחוּךָ, וְהַכּוֹל יֹאמְרוּ: אֵין קְדוֹשׁ כִּיהוָה.
הַכּוֹל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכּוֹל, הַאֵל הַפּוֹתֵחַ בְּכַל-יוֹם
דְּלַתוֹת שַׁעֲרֵי מִזְרַח, וּבוֹקֵעַ חַלּוֹנֵי רְקִיעַ, מוֹצִיא הַמָּה
מִמְקוֹמָהּ וּלְבַנָּה מִמְכוֹן שְׁבִתָּהּ, וּמֵאֵיר לְעוֹלָם כּלּוֹ
וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לְאֶרֶץ וּלְיָרֵים
עָלֶיהָ בְּרַחֲמִים, וּבִטְבוֹ מְחַדֵּשׁ בְּכַל-יוֹם תְּבִיר מַעֲשֵׂה
בְּרֵאשִׁית. הַפְּנֵלֶךָ הַמְרוֹמֵם לְבִדּוֹ מֵאֵז, הַמְשַׁבֵּחַ וְהַמְפֹאֵר
וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים
רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגֵּב
בְּעַדְנֵנוּ. אֵין בְּעַרְכְּךָ וְאֵין זוּלָתְךָ, אֶפְסָ בְּלַתְךָ וּמִי דוּמָה
לְךָ. □ אֵין בְּעַרְכְּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה, וְאֵין זוּלָתְךָ
מִלְכָּנוּ לַחַיִּי הָעוֹלָם הַבֹּא. אֶפְסָ בְּלַתְךָ גּוֹאֲלָנוּ לַיְמֹת
הַמְּשִׁיחַ, וְאֵין דוּמָה לְךָ מוֹשִׁיעֵנוּ לַתְּחִיַת הַמֵּתִים.

All services continue here:

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty

of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

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

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

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

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

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

All services continue here:

תְּהַבֵּרָה, צוֹרְנוּ מַלְכֵנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מְלַכְנוּ, יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר מְשֻׁרְתֵינוּ כָּל־
עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמֵיעִים בְּיַרְאֵה יַחַד בְּקוֹל דְּבָרֵי
אֱלֹהִים חַיִּים וּמְלַךְ עוֹלָם. □ כָּל־מְשֻׁרְתֵינוּ, כָּל־מְשֻׁרְתֵינוּ,
כָּל־מְשֻׁרְתֵינוּ, כָּל־מְשֻׁרְתֵינוּ, כָּל־מְשֻׁרְתֵינוּ, כָּל־מְשֻׁרְתֵינוּ,
וְכָל־פּוֹתְהוּם אֶת־פִּיָּהֶם בְּקִשְׁוֹת וּבְטִהָרָה, בְּשִׁירָה
וּבְזוֹמֵרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים
וּמְקַדְּשִׁים וּמְמַלְכִים

אֶת־שֵׁם הָאֵל הַמְּלַךְ הַגָּדוֹל הַגְּבוּר הַנּוֹרָא, קְדוֹשׁ הוּא.
□ וְכָל־מְשֻׁרְתֵינוּ עַל־מְשֻׁרְתֵינוּ עַל־מְשֻׁרְתֵינוּ עַל־מְשֻׁרְתֵינוּ עַל־מְשֻׁרְתֵינוּ
וְנִתְנִים רְשׁוֹת זֶה לְזֶה לְהַקְדִישׁ לְיוֹצֵרֵנוּ בְּנִחַת רִחַם,
בְּשִׁפְף בְּרוּרָה וּבְנִעֻמָּה קְדוֹשָׁה, כָּל־מְשֻׁרְתֵינוּ עוֹנִים
וְאוֹמְרִים בְּיַרְאֵה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ.
□ וְהַאֲפִינִים וְחַיִּים הַקְּדוֹשׁ בְּרַעַשׁ גְּדוֹל מִתְנַשְּׂאִים לְעַמֹּת
שְׂרָפִים, לְעַמֹּתֵם מִשְׁבַּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְנוּ.
לְמַלְךְ אֵל חַי וְקַיִם, זְמִירוֹת יֵאֱמְרוּ וְתִשְׁבַּחֹת יִשְׁמְעוּ,
כִּי הוּא לְבָדוּ פוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
כַּעַל מַלְחָמוֹת, זוֹרַע צְדָקוֹת, מְצַמֵּיחַ יְשׁוּעוֹת,
בוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַמְחַדֵּשׁ בְּטוּבוֹ כְּכֹל־יּוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית,
כְּאֵמֹר: לְעֹשֶׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֶסֶדוֹ.
□ אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר,
וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.

*In this b'rakhah, we praise God for the gift of Torah,
sign of God's love, and commit ourselves to its study.*

Deep is Your love for us, Adonai our God,
boundless Your tender compassion.
Avinu Malkenu, You taught our ancestors life-giving laws.
They trusted in You;
for their sake graciously teach us.
Our Maker, merciful Provider, show us mercy;
grant us discernment and understanding.
Then will we study Your Torah, heed its words,
teach its precepts, and follow its instruction,
lovingly fulfilling all its teachings.

Open our eyes to Your Torah;
help our hearts cleave to Your mitzvot.
Unite all our thoughts to love and revere You.
Then we will never be brought to shame,
for we trust in Your awesome holiness,
and will delight in Your deliverance.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land,
for You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

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

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today.

"Barukh shem k'vod malkhuto" was the people's response. It was not part of the biblical text of the Sh'ma.

Second Shema before' שמע before'

אֱהָבָה רַבָּה אֶהְבֵּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עֲלֵינוּ.
אֲבִינוּ מִלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שִׁבְטָחוּ בְךָ
וּתְלַמְּדוּם חֻקֵי חַיִּים, כִּן תַּחֲנֹנֵנוּ וּתְלַמְּדֵנוּ.
אֲבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עֲלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׂכִּיל,
לְשִׁמְעוּ, לְלַמֵּד וּלְלַמֵּד, לְשׂוֹר וּלְעִשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תְלִמּוֹד תּוֹרָתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בָשָׂם קְדֹשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְטָחֵנוּ,
נִגְיֵלָה וְנִשְׁמָחָה בְּיִשׁוּעֶיךָ.
□ יְוִדְבִיאֵנוּ לְשֵׁלוֹם מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ,
וְתוֹלִכֵנוּ קוֹמֵמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבְנוּ בְחַרְתָּ מִכָּל-עַם וְלִשׁוֹן,
וּקְרַבְתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמְתִּי,
לְהַדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

**As we prepare to chant the Sh'ma, we gather together the tzitzit,
the four fringes of the tallit, a reminder of our loving dedication
to all of God's mitzvot.*

*The first paragraph of the Sh'ma (ואהבה), which begins on the next
page, expresses the obligations that flow from the recognition
of God's sovereignty. The second paragraph (ויהיה) urges the
acceptance of the discipline of מצוות, while the third (ויאמר)
ordains an action that symbolizes the above principles: Gazing at
the fringes (ציצית).*

*It is customary, during the recitation of the third paragraph of the
Sh'ma (ויאמר), to kiss the tzitzit at each mention of the word "ציצית,"
as a formal expression of our love.*

קריאת שמע

אל מִלְךָ נֶאֱמָן
If there is no minyan add:

דברים ו' ד-ט'

שְׁמַע וְשָׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Silently:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וַאֲהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ
 הַיּוֹם עַל-לְבָבְךָ; וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָם בְּשַׁבְתְּךָ
 בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׂכְכָךָ וּבְקוֹמְךָ; וְקִשְׁרָתָם לְאוֹת
 עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם עַל-מְזוּזֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ;

דברים י"א י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אִתְּכֶם הַיּוֹם לֵאמֹר הָאֵלֹהִים אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם; וְנָתַתִּי מִטֶּרֶם-אֲרַצְכֶם בְּעֵתוֹ יוֹדֵה
 וּמְלֵאקוֹשׁ וְאִסְפַּת הַגֶּזֶר וְהַתִּירְשָׁף וְהַצִּדְרָה; וְנָתַתִּי עֵשֶׂב
 בְּשָׂדֶךָ לְבְהֵמְתֶךָ וְאִכְלֹתָ וּשְׂגַעְתָּ; הִשְׁמַרְוּ לָכֶם פִּן-יִפְתָּה
 לְבַבְכֶם וְסוֹרְתָם וְעַבְדְתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם; וְחָרָה אַף-יְהוָה בְּכֶם וְעִצֵּר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מִטֶּר וְהָאֲדָמָה לֹא תֵת וְאֶת-יְבוּלָהּ וְאִבְרָתָם מְהֵרָה מֵעַל-
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם; וְשִׁמַּתָּם אֶת-דְּבָרֵי
 אֱלֹהִים עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתָם אִתְּם לְאוֹת
 עַל-יָדְכֶם וְהָיוּ לְטֹטְפֹת בֵּין עֵינֵיכֶם; וְלִמְדוּתָם אִתְּם
 אֶת-בְּנֵיכֶם לְדָר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ
 וּבְשֹׂכְכָךָ וּבְקוֹמְךָ; וְכִתַּבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיִמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁעַב
 יְהוָה לְאַבְתֵּיכֶם לְתַת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל-הָאָרֶץ;

K'RIAT SH'MA

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

DEUTERONOMY 6:4-9

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

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

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'av'kha u-v'khol nafsh'kha
 u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi
 m'tzav'kha ha-yom al l'avvekha. V'shinantam l'vanekha v'dibarta
 bam b'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-
 b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot
 beinekha. U-kl'tavtam al m'zuzot beitekha u-vi-sh'arekha.

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

DEUTERONOMY 11:13-21

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

NUMBERS 15:37-41

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

In this b'rakhah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attested through our historic experience as God's eternal people.

Your teaching is true and enduring,
Your words are established forever.

*Awesome and revered are they, unceasingly right;
well ordered are they, always acceptable.*

They are eloquent, majestic and pleasant,
our precious, everlasting legacy.

*True it is that eternal God is our Sovereign,
that the Rock of Jacob is our protecting shield.*

God is eternal and eternally glorious,
our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.

*God's teachings are precious and abiding;
they live forever.*

For our ancestors, for us, for our children,
for every generation of the people Israel,
for all ages from the first to the last,
God's teachings are true, everlasting.

*It is true that You are Adonai our God,
even as You were the God of our ancestors.*

Our Sovereign and our ancestors' Sovereign,
our Redeemer and our ancestors' Redeemer,
our Creator, our victorious Stronghold:
You have always helped us and saved us.

Your name endures forever. There is no God but You.

במדבר ט"ז: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּנוּ אֶחָדֵיכֶם לְבַבְכֶם וְאֶחָדֵיכֶם עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹמִים אֶחְרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֹאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית לָכֶם לֹאלֹהִים אֲנִי □ יְהוָה אֱלֹהֵיכֶם: אָמֵן

קריאת שמע after ברכה

אָמֵן וַיִּצִיב וַיְכַוֵּן וַיִּשָּׂר וַיִּשְׂר וְנִאֶמְן וְאֶהוּב וְחָבִיב
וְנִחְמַד וְנִעִים וְנוֹרָא וְנֹדִיר וְנִתְקַן וְנִמְקָל
וְטוֹב וְיָפֵה הַדְּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
אָמֵן, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
□ לְדֹר וָדֹר הוּא קַיָּם וְשָׁמוּ קַיָּם וְכִסָּאוֹ כַּוֵּן
וּמְלַכּוֹתוֹ וְאֶמוּנָתוֹ לְעַד קַיָּמָת.

הַדְּבָרֵינוּ חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנִחְמָדִים לְעַד
וְלְעוֹלָמֵינוּ עוֹלָמִים,
עַל אֲבוֹתֵינוּ וְעַלְיָנוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל־דּוֹרוֹת זְרַע יִשְׂרָאֵל עַבְדְּךָ.
עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרֹנִים
דְּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד.
אָמֵן וְאֶמוּנָה, חֵק וְלֹא יַעֲבֹר.
□ אָמֵן שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ, מְעוֹלָם שְׂמֵךְ,
אִין אֱלֹהִים זולָתְךָ.

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

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

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

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

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

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

On Shabbat (including Shabbat Hol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 129.

(On Hoshana Rabbah, continue on pages 3-9.)

עֲזַרְתָּ אֲבוֹתֵינוּ אֹתָהּ הוּא מְעוֹלָם, מִגַּן וּמוֹשִׁיעַ לְבַנְיֵהֶם
אֲחֵרֵיהֶם בְּכָל־דּוֹר וְדוֹר. בְּרוֹם עוֹלָם מוֹשֶׁכֶךָ וּמוֹשִׁיעֵךָ
וְצִדְקָתֶךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרַתְךָ וְדִבְרֶךָ יִשְׁמַע עַל לִבּוֹ. אֲמַת אֹתָהּ הוּא אֲדוֹן
לְעַמֶּךָ, וּמְלַךְ גְּבוּר לְרִיב רִיבָם. אֲמַת אֹתָהּ הוּא רֹאשׁוֹן
וְאֹתָהּ הוּא אֲחֵרוֹן, וּמַבְלַעְיֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ. מִמַּצְרַיִם גָּאֲלַתְנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבְּרִית עֲבָדִים
פָּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גָּאֲלָתָ, וַיִּם סוּף
בְּקַעַת, וַיִּדְּםֵם טַבַּעַת, וַיְדִידֵם הַעֲבַרְתָּ. וַיִּכְסּוּ מַיִם צְרִיהֶם,
אֲחַד מֵהֶם לֹא נוֹתַר. עַל זֹאת שָׁבַח אֱהוֹבִים וְרוֹמְמוֹ
אֵל, וְנִתְּנוּ יְדִידִים וְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרַבּוֹת
וְהוֹדוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם. רַם וְגִשָׁא, גְּדוֹל וְנוֹרָא,
מְשֻׁפָּל גָּאִים וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֶה
עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בַּעַת שׁוֹעֵם אֱלִיו.
□ תְּהִלּוֹת לֹאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֵּלָם:

מִי־כַמְכֶּה בְּאֵלִים יְהוּה, מִי כַמְכֶה נְאֻדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֹשֶׂה־כִּלָּא.

□ שִׁירָה תְהִלָּה שָׁבַח וְגֹאֲלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יְהוּה כֵּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה וּמְלֶךְ לְעוֹלָם וָעַד.

□ צוֹר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדֵה כְנַאמְךָ
יְהוּה וְיִשְׂרָאֵל. גָּאֲלֵנוּ יְהוּה צְבָאוֹת שְׁמוֹ קֹדֶשׁ יִשְׂרָאֵל.
*בְּרוּךְ אֹתָהּ יְהוּה גָּאֵל יִשְׂרָאֵל.

On Shabbat (including Shabbat Hol Ha-Mo'ed), continue on page 115a or 115b (with Matriarchs) through page 120.

On Festivals, continue on page 123a or 123b (with Matriarchs) through page 128.

For notes on the עמידה, see pages 155 and 157.

*On the first two days of פסח, some congregations chant בְּרַח וּדְךָ, page 221.

(On Hoshana Rabbah, continue on pages 3-9.)

SHAHARIT AMIDAH FOR SHABBAT
(with Matriarchs)

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesah:*

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

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

On Shabbat Shuvah:

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

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

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

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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

עמידה — שחרית לשבת (כולל אמהות)

אֲדֹנָי, שְׁפֹתַי תִּפְתַּח וְפִי יַגִּיד תְּהִלָּתְךָ. :

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

On שבת שובה:

יִזְכְּרֵנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים.
וְיִכְתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מְשִׁיב הַרִיחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בַּחֹסֶד, מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ מְמִית וּמַחִיָּה וּמַעְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר וְיֹרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחִיָּה הַמֵּתִים.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

Silent recitation continues on page 117.

**Between שמיני עצרת and פסח: some add: מוריד הגשם.*



When the Reader chants the Amidah, Kedushah is added.

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

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

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

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

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

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

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

**On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

When the קדושה is chanted by the Hazzan, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ.

אֲזַ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר וְחֶזֶק מְשִׁמִּיעִים קוֹל, מִתְנַשְּׂאִים לַעֲמַת שְׂרָפִים, לַעֲמַתָּם בְּרוּךְ יְאֻמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמָךְ מִלְכֵנו תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲפִים אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וְעַד תִּשְׁכַּחַן. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֶחֱצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ, כְּדָבָר הָאָמֹר בְּשִׁירֵי צִוְּיָךְ, עַל יְדֵי דָוִד מִשִּׁיב צִוְּיָךְ.

וַיִּמְלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶחֱצַח נְצָחִים קִדְשֶׁתְךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד, כִּי אֵל מִלְּךָ גְּדוֹל וְקְדוֹשׁ אֲתָה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.



A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

Reader:

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

Congregation and Reader:

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

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

Reader:

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

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

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

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

Some congregations chant An'im Z'mirot, page 185.

On Simhat Torah, continue on page 213.

On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.

Hazzan:

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא *לְעֵלְמָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִהְמַתָּא דְאִמְרֵין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**On שבת שנייה וְשִׁירְתָּא: שבת שנייה*

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהוָה שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

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

Some congregations chant אנעים ומיירות, page 185.

On Simhat Torah, continue with הקפות, page 213.

On the first day of שבוטת, Akdamut, page 222-225, is recited immediately before the reading from the Torah.

Ein kamokha va-elohim Adonai, v'ein k'ma'asekha.
Malkhut'kha malkhut kol olamim,
u-memshalt'kha b'khol dor va-dor.

Adonai melekh, Adonai malakh,
Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Av ha-rahamim heitivah virtzon'kha et Tziyon,
tivneh homot Y'rushalayim.
Ki v'kha l'vad batahnu, Melekh el ram v'nisa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting; Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust, Sovereign — exalted, eternal God.

We rise as the Ark is opened.

Va-y'hi binso'a 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.
Baruch 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.

On Shabbat:

ZOHAR, Parashat Vayakhel

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

אין כמוך באלהים אדני, ואין כמעשיך.
מלכותך מלכות כל-עולמים, וממשלתך בכל-דור ודור.
יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.
יהוה עז לעמו יתן, יהוה יברך את-עמו בשלום.
אב הרחמים, היטיבך ברצונך את-ציון,
תבנה חומות ירושלים.
כי כך לבד בטחנו, מלך אל רם ונשא, אדון עולמים.

We rise as the הקדש ark is opened.

ויהי בנסע הארץ ויאמר משה:

קומה יהוה ויפצו איביך, וינסו משנאיך מפניך.
כי מציון תצא תורה, ודבר יהוה מירושלים.
ברוך שנתן תורה לעמו ישראל בקדשתו.

On שבת:

וזהו פרשת ויקהל

ברוך שמוה דמרא עלמא, בריה בתרך ואתרך. יהא רעותך
עם עמך ישראל לעלם, ופרקו ימינה אחוה לעמך בבית
מקדשה, ולאמטווי לנא משוב נהורך ולקבל צלוקנא
ברחמין. יהא רעוא גרמך דתוריק לן חיון בטיבותא,
וליהו אנא פקידא בוג צדיקאי, למרהם עלי, ולמנטר
יתי ונת כל-די לי ודי לעמך ישראל. אנת הוא ון לבלא
ומפרנס לבלא. אנת הוא שליט על כלא. אנת הוא
דשליט על מלכאי, ומלכותא דילך היא.

The Sefer Torah is taken from the Ark.

Reader, then congregation:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.

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

Ehad Eloheinu, gadol Adonenu, kadosh sh'mo.

Unique is our God, supreme our Ruler, holy in spirit.

On Hoshana Rabbah and Simhat Torah:

Ehad Eloheinu, gadol Adonenu, kadosh v'nora sh'mo.

Unique is our God, supreme our Ruler, holy and awesome in spirit.

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.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):

May God help, save, and shield all who trust in Him. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah. (*Let the first to be honored come forward.*) Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

V'atem ha-d'vekim badonai Eloheikhem hayim kulkhem hayom.

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

The ark of the Torah is taken from the ark.

Hazzan, then congregation:

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

On Simhat Torah and Hoshana Raba:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Hazzan:

גִּדְלוּ לַיהוָה אֱתֵי, וְנִרְמְמֵהָ שְׁמוֹ יְחִדּוּ.

As the Sefer Torah is carried in procession,

the Hazzan and congregation chant:

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת

וְהַנְּצִיחַ וְהַהוֹדוּ,

כִּי כָל בְּשָׂמַיִם וּבָאָרֶץ,

לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קָדוֹשׁ הוּא.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ,

כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

אב הרחמים הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויצייל
נפשותינו מן השעות הרעות, ויגער בקצף הרע מן הנשואים,
ויהון אותנו לפלטת עולמים, וימלא משאלותינו במדה טובה
ישועה ורחמים.

Torah Reader (or Gabbai):

וַיַּעֲזֹר וַיִּגֹן וַיִּשָּׂע לְכָל-הַחוֹסִים בוֹ, וְנֹאמַר אָמֵן.

הַכֹּל הָבוּ גִּדְל לְאַלֹהֵינוּ, וְתָנוּ כְבוֹד לַתּוֹרָה.

(כֹּהֵן, קָרְבִי, יַעֲמֹד _____ בֵּן _____ הַכֹּהֵן.)

(בַּת כֹּהֵן, קָרְבִי, תַעֲמֹד _____ בַּת _____ הַכֹּהֵן.)

(יַעֲמֹד _____ בֵּן _____, רֹאשׁוֹן.)

(תַעֲמֹד _____ בַּת _____, רֹאשׁוֹן.)

בְּרוּךְ שֵׁנֵת תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקוֹשְׁתּוֹ.

Congregation and Torah Reader:

יְאִתְּם הַדְּבָקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלִכְּם הַיּוֹם.

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.

BIRKAT HA-GOMEL

Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits,
for bestowing favor upon me.

Congregation responds:

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

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

Barukh atah Adonai, Eloheinu melekh ha-olam,

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

Each congregant receiving an aliyah recites these b'rakhot.

Before the Reading:

בָּרַכְנוּ אֶת־יְהוָה הַמְבָרֵךְ.

Congregation responds:

בְּרוּךְ יְהוָה הַמְבָרֵךְ 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, וְהֵי עוֹלָם נִטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

ברכת הגומל

*B'rakhah 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 לְהַיָּבִים טוֹבוֹת, שְׁגַמְלָנִי כְּלִטּוֹב.

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

Congregation responds:

מִי שְׁגַמְלָךְ (שְׁגַמְלָךְ / שְׁגַמְלָכֶם) כְּלִטּוֹב,
הוּא יְגַמְלָךְ (יְגַמְלָךְ / יְגַמְלָכֶם) כְּלִטּוֹב סְלָה.

Mi she-g'malkha (she-g'malekh / she-g'malkhem) kol tov,
hu yigmol'kha (yigm'lekh / yigmol'khem) kol tov, selah.

*ברכת הגומל
is recited by parents of a מצוה:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
א. שֶׁהֵחֵינֵנוּ וְקִיּוּמֵנוּ וְהַיָּעֲבָדֵנוּ לְזִמְן הַזֶּה.

ב. שֶׁשְׁפָטָרְנִי / שֶׁשְׁפָטָרְנֵנוּ מֵעֲנֹשׂ שֶׁל זֶה.

ב. שֶׁשְׁפָטָרְנִי / שֶׁשְׁפָטָרְנֵנוּ מֵעֲנֹשָׁה שֶׁל זֶה.

Before Maftir is called, Hatzi Kaddish is recited.

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.

Reader and Congregation:

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'nai 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 Hoshana Rabbah, continue on page 153.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe, appointing devoted prophets, and upholding their teachings, messages of truth. Praised are You Adonai, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

Before Maftir is called, חצי קדיש is recited.

(When we read from two ספרי תורה both are placed
on the Reader's desk for the chanting of חצי קדיש.)

Hazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵינוּ וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלְמֵינָא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, כְּרִיף הוּא לְעֵלְא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*On לעלא לעלא מכל-ברכתא ושירתא: שבת שובה

The ספר תורה and גולל are called to raise and tie the ספר תורה.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

(On הושענא רבה, continue on page 153.)

הפטרה before the ברכה

כְּרוּף אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. כְּרוּף אַתָּה
יְהוָה הַבוֹחֵר בַּתּוֹרָה וּבַמְשִׁיחַ עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ
וּבְנְבִיאֵי הָאֱמֶת וְצִדִּיק.

B'rakhot after the Haftarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Hol Ha-mo'ed Pesah):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festivals (including Shabbat Hol Ha-mo'ed Sukkot):

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this (*Shabbat and for this*)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

You have given us (*for holiness and rest,*) for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (*Shabbat and*) the people Israel and the Festivals.

הפטרה after the ברכות

ברוך אתה יהוה אלהינו מלך העולם, צור כל-העולמים, צדיק בכל-הדורות, האל הנאמן האומר ועושה, הקדוש והנאמן, שכל-דבריו אמת וצדק. נאמן אתה הוא יהוה אלהינו ונאמנים דבריו, ודבר אחד מדבריו אחר לא ישוב ריקם, כי אל מלך נאמן ורחמן אתה. ברוך אתה יהוה האל הנאמן בכל-דבריו.

רחם על ציון כי היא בית חיינו. ולעלות נפש תושבי במהרה בחיינו. ברוך אתה יהוה משמח ציון בבנייה.

שמחנו יהוה אלהינו באליהו הנביא עבדך ובמלכות בית דוד משיחך. במהרה ובא ויגל לבנו על קסאו לא ישוב זר ולא יתחלו עוד אחרים את-כבודו, כי בשם קדושך נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה יהוה מגן דוד.

On Shabbat (including חול המועד פסח שבת):

על התורה ועל העבודה ועל הנביאים ועל יום השבת הזה שנתת לנו יהוה אלהינו לקדשה ולמנוחה, לכבוד ולתפארת. על הכל יהוה אלהינו אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל-חי תמיד לעולם ועד. ברוך אתה יהוה מקדש השבת.

On Shabbat (including חול המועד סוכות):

על התורה ועל העבודה ועל הנביאים (ועל יום השבת הזה)

*On Sukkot and שמחת תורה:**On Sukkot:*

ועל יום השמיני, חג העצרת הזה

ועל יום חג הסוכות הזה

*On Shavuot:**On Pesach:*

ועל יום חג השבועות הזה

ועל יום חג המצות הזה

שנתת לנו יהוה אלהינו (לקדשה ולמנוחה) לששון ולשמחה, לכבוד ולתפארת. על הכל יהוה אלהינו אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל-חי תמיד לעולם ועד. ברוך אתה יהוה מקדש (השבת ו) ישראל והמומים.

The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

The following two passages are recited only on חַבּוּב.

A prayer for the congregation

יְקוּם פְּרָקָן מִן שְׁמֵינָא, הִנָּא וְהוֹסְדָא וְרַחֲמֵי וְהִי אֲרִיכֵי וּמוֹנֵי רִיחֵי, וְסִיעֲמָא דְשְׁמֵינָא, וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיא, וְרַעָא חִיָּא וְקִנְמָא, וְרַעָא דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתָּנֵמִי אֲוִיחָתָא, לְכַל־קִהְלָא קִדִּישָׁא דְדִין, רַבְרַבִּיא עִם יַעֲרִיא סַפְלָא וְנִשְׂאֵי. מְלִכָא דְעֵלְמָא יְבָרַךְ יִתְכּוֹן, יִפִּישׁ חִיּוּכֹן וְיִסְגָּא יוֹמִיכֹן וְיִתֵּן אֲרַבָּא לְשִׁנִּיכֹן, וְהַתְפָּרְקוֹן וְהַשְׁתַּבּוּחַ מִן כַּל־עֲקָא וְיִמֵן כַּל־מַרְעִין בִּישׁוּן. מִרְן דִּי בְשִׁמְיָא יְהֵא כְסָעְדִּיכֹן כַּל־יִמְן וְעָדָן, וְנֹאמֵר אָמֵן.

A prayer for those who serve the community

מִי שְׁבַרְךָ אֲבוּתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְקָה רַחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת־כָּל־הַקְהָל הַקְדוּשׁ הַזֶּה עִם כָּל־קְהֵלוֹת הַקְדוּשׁ, הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וְמִי שְׁמִיחִים בְּתֵי כַּסְסֵיּוֹת לְחִפְלָה, וְמִי שְׂבָאִים בְּתוֹכֶם לְהַתְפַּלֵּל, וְמִי שְׁנוֹתֵינִים נָר לְמֵאוֹר וְיִין לְקֹדֶשׁ וְלִהְבֵּדֵלָה, וּפִת לְאוּרְחִים וְצִדְקָה לְעֵנִיִּים, וְכָל־מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוֹר וּבְבִנְיָן אֲרַךְ יִשְׂרָאֵל בְּאַמּוּנָה. הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁלַם שְׁכָרָם וְיִסְיֹר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוֹפֵם וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמֵר אָמֵן.

A prayer for our country

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּתֵינוּ, קִבֵּל נָא בְרַחֲמִים אֶת־הַתְּפִלָּנוּ בְּעַד אֲרַעְנוּ וּמַמְשַׁלְתָּהּ. הִרַק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת, עַל רֵאשֵׁהּ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הַעוֹסְקִים בְּצַרְכֵי צְבוֹר בְּאַמּוּנָה. הוֹרֵם מַחְקֵי תוֹרְתְךָ, הַבְּיָגִים מִשְׁפָּטֵי צִדְקָךָ לְמַעַן לֹא יִסּוּרוּ מֵאַרְעֵנוּ שְׁלוֹם וְשִׁלוּחַ, אֲשֶׁר וְהִפֵּשׁ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי הַרוּחֹת לְכָל־בִּישָׁר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֲרַעְנוּ. עֲקֹר מְלִכִּים שְׂנֵאָה וְאֵיבָה, קַנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאֲמוּנוֹת הַשְׂנוּנוֹת הַשׁוֹכְנִים בָּהּ, אַהֲבָה וְאַסְחָדָה, שְׁלוֹם וְרַעוּת.

וּבְכֵן יְהִי רַצוֹן מִלְפָּנֶיךָ שְׁתֵּהֵי אֲרַעְנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל, וְנִשְׁרָה בְּיַעֲיָהּ רַעוּת וְחַרּוּת, וְקָנִים בְּמַהֲרָה חִזּוֹן נְבִיאִיךָ: לֹא יִשָּׂא גוֹי אֶל גוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמֵר: כִּי כּוֹלֵם יִדְעוּ אוֹתֵי מִלְקַטְנָם וְעַד גְּדוֹלָם, וְנֹאמֵר אָמֵן.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of 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.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

A prayer for the State of Israel

אָבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ. הֲגֵן עֲלֶיהָ בְּאֶבְרַת חֶסֶדְךָ, וּפְרֹשׁ עֲלֶיהָ סֶכֶת שְׁלוֹמְךָ. וּשְׁלַח אוֹרְךָ וְאִמְתְּךָ לְרִאשִׁיָּהּ, שְׂרִיָּה וְיוֹעֲצֵיהָ, וְתַקְּנֵם בְּעֶזְרָה טוֹבָה מִלְּפָנֶיךָ. חֹזֵק אֶת־יְדֵי מַגְנֵי אֶרֶץ קְדְשֵׁנוּ, וְהַנְהִילֵם אֱלֹהֵינוּ יִשְׂרָאֵל, וְעֲטַרְתָּ נֶצְחוֹן תְּעֲטֶרֶם. וְנִתַּתְּ שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ שֶׁתְּבַטֵּל מִלְחָמוֹת וְשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם וְתִשְׁכַּן שְׁלוֹם בְּעוֹלָם וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

נִכְירוּ וְיָדְעוּ כָּל־יוֹשְׁבֵי הַבַּל שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמְחֻלָּקָת וְלֹא בְשִׁבִיל שִׁנְאָה וְקִנְאָה וְקִנְתוּר וְשְׁפִיכוֹת דָּמִים. רַק בָּאנוּ לְעוֹלָם כְּדִי לְהַכִּיר אוֹתְךָ, הַתְּבַרְךָ לְנֶצַח.

וּבְכֵן תִּרְחַם עָלֵינוּ וְיָקִים בְּנוֹ מִקְרָא שְׁתָּרוּב: וְנִתְּתֵי שְׁלוֹם בְּאֶרֶץ וּשְׁבִבְתֵם וְאִין מִחְרִיד וְהַשְׁבַּתֵי חַיָּה רְעִיָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֵר בְּאֶרְצְכֶם. וְיִגַּל בְּמִיּוֹם מִשְׁפָּט, וְצַדִּיקָה כִּנְחַל אֵיתָן. כִּי מְלֹאָה הָאֶרֶץ דְּעָה אֶת־יְהוָה בְּמִיּוֹם לַיִם מִכְּסִיּוֹם.

A personal meditation

אָבִינוּ מִלְּבָנוּ, אֲדוֹן הַשְּׁלוֹם, עֲזְרוּנוּ וְהוֹשִׁיעֵנו שְׁנוּבָה תְּמִיד לְאֲחוֹ בְּמִדַּת הַשְּׁלוֹם. וְיִהְיֶה שְׁלוֹם בֵּין אֲנִים לְחֻבְרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׂוֹם מִחֻלָּקַת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי. אַתָּה עוֹשֶׂה שְׁלוֹם בְּמִרוּמֶיךָ. כֵּן תִּמְשֹׁךְ שְׁלוֹם עָלֵינוּ וְעַל כָּל־הָעוֹלָם כֻּלּוֹ, נִתְקַרֵּב אֵלֶיךָ וּלְתוֹרַתְךָ בְּאִמְתּוֹ, וְנַעֲשֶׂה כְּלָנוּ אֶגְדָּה אַחַת לְעִשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם. אֲדוֹן הַשְּׁלוֹם, בְּרַכְנוּ בְּשְׁלוֹם. אָמֵן.

 RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nigsv 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 hasidav, liv'nei Yisra-el am k'rovo. Halleluyah!

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

On Shabbat:

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim
Adonai, glorious and mighty. Acclaim Adonai, whose name is
majestic. Worship Adonai in sacred splendor. The voice of
Adonai thunders over rushing waters. The voice of Adonai
roars with might. The voice of Adonai echoes with majesty.
The voice of Adonai shatters the cedars. Adonai splinters the
cedars of Lebanon, making Mount Lebanon skip like a calf,
compelling Siryon to leap like a ram. The voice of Adonai splits
rock with lightning. The voice of Adonai stirs the wilderness.
The voice of Adonai strips the forest bare, while in His
sanctuary all chant: Glory! Adonai sat enthroned at the Flood;
Adonai will sit enthroned forever, bestowing strength upon
His people, blessing His people with peace.

Mizmor l'David.

Havu ladanai b'nai elim, havu ladanai kavod va-oz.

Havu ladanai k'vod sh'mo,

hishtahavu ladanai b'hadrat kodesh.

Kol Adonai al ha-mayim, Eil ha-kavod hir'im,

Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar.

Kol Adonai shover arazim,

va-y'shaber Adonai et arzei hal'vanon.

Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven r'eyimim.

Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar,

yahil Adonai midbar kadesh.

Kol Adonai y'holel ayalot,

va-yehesof y'arot, u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeshav Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

 החזרת ספר תורה

We rise as the ארון הקודש is opened.

Hazzan:

יְהִלּוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוּ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וְיָרֵם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קִרְבוֹ, הַלְלוּיָהּ.

עבד שבת:

תהלים כ"ט

מזמור לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַרְרַת קָדְשׁ.

קוֹל יְהוָה עַל הַמַּיִם.

אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בְּפָחַ, קוֹל יְהוָה בְּהַרְרָה.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים וְיֹשֵׁבֵר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְכַנּוֹן וְשָׁרִיזוֹן כְּמוֹ בָּרָאמִים.

קוֹל יְהוָה חֹצֵב הַקְּבוּט אֵשׁ,

קוֹל יְהוָה יַחִיל מִדְּבָר.

יַחִיל יְהוָה מִדְּבַר קָדְשׁ.

קוֹל יְהוָה יַחֲלֵל אֲנִילוֹת

וַיַּחֲשֹׁף יַעֲרוֹת, וּבִהִיכְלוּ בְלוּ אִמֵּר כְּבוֹד.

יְהוָה לְמַבּוּל יֹשֵׁב, וַיֹּשֵׁב יְהוָה מִלֶּף לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

On weekdays:

PSALM 24

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

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.*

Etz hayim hi la-mahazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai e-lekha v'nashuva,
hadesh yameinu k'kedem.

On weekdays:

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבַל וְיִשְׁבֵי בהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהַרוֹת יְכוּנְנָהּ.
מִי יַעֲלֶה בְהַר יְהוָה, וְמִי יִקֹּם בְּמִקְוֵם קְדְשׁוֹ.
נָקִי כַפָּיִם וְיָדַי לְבָב,
אֲשֶׁר לֹא נִשְׂא לְשׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמֶהּ.
יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹר דֹּרֵי דֹרָשָׁיו, מִבְּקִשֵׁי פִנְיֶה יַעֲקֹב, סֵלָה.
שְׂאוּ שַׁעֲרֵימָה רְאשֵׁיכֶם,
וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם, וְיִבֹאוּ מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוֹ וְגִבּוֹר, יְהוָה גְּבוֹר מִלְּהַמָּה.
שְׂאוּ שַׁעֲרֵימָה רְאשֵׁיכֶם,
וְשֹׂאוּ פִתְחֵי עוֹלָם, וְיִבֹאוּ מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

The Ark of the Torah is placed in the

and says: שׁוֹבָה יְהוָה רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל.

קִימָה יְהוָה לְמִנְחֹתֶיךָ, אֲתָהּ וְאֶרְוֹן עֲגֹךָ.

כְּהִנֵּיךָ יְלַבְּשׁוּ צִדְקָה, וְחִסְדֵיךָ יִרְגְּנוּ.

בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶיךָ.

□ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, וְתוֹרַתִּי אֵל תַּעֲזְבוּ.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֵיהָ מֵאֲשֶׁר.

דְּרָכֶיהָ דְרָכֵי-נֶעֱם, וְכָל-נְהַיְבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

(On *אשרי*, continue with *הושענא רבה*.)



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

Reader:

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

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Hodesh and on Festivals (including Shabbat Hol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this “double measure” has become the symbol of Shabbat itself, expressed in spiritual imagery (our “additional soul”), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

Hazzan:

וַתִּגְדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמַיָּא.

Hazzan:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, גְּרִיף הוּא לְעֵלְא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

“On לעלא ועלא מכל-ברכתא ושירתא שבת שובה”

On שבת, continue on page 156a or 156b (with אמדות) through page 161.

On יום טוב and שבת ראש חודש (including ורשענא רבה and שבת חיל המועד), continue on page 166a or 166b (with אמדות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting “Barukh (Praised),” and bow at “Atah (You),” rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say “Modim anahnu lakh (We proclaim).” We then bend our knees and bow once more during the b'rakhah which follows (page 160).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

MUSAF AMIDAH FOR SHABBAT

(with Matriarchs)

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesah:*

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

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

On Shabbat Shuvah:

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

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

When the Amidah is recited aloud, continue on page 157.

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

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

עמידה — מוסף לשבת (כולל אמדות)

כי שם יהוה אקרא, הָבוּ גִדְל לַאלֹהֵינוּ.
אֲדֹנָי, שְׁפֹמֵי תִפְתַּח וְפִי יגִיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, חֹזֵק חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.

שבת שובה:

יִזְכְּנוּ לַחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,
וְתִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יהוה מְגֵן אַבְרָהָם וּפְקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

סס: שמיני עשרת until עזרת:

מְשִׁיב הַרִּיזִים וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישִׁנוּ עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמְה לָךְ, מְלַךְ
מְמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

שבת שובה:

מִי כְמוֹךָ אֵב בְּרַחֲמִים, חֹזֵק וְעוֹזֵר לַחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחֲיֵית מֵתִים.
בְּרוּךְ אַתָּה יהוה מַחֲיָה הַמֵּתִים.

When the Amidah is recited aloud, continue on page 157.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ טָלָה.
**בְּרוּךְ אַתָּה יהוה הָאֵל הַקְּדוֹשׁ.

***On שבת שובה:*

בְּרוּךְ אַתָּה יהוה הַמְּלַךְ הַקְּדוֹשׁ.

Silent recitation continues on page 158.

מוֹרִיד הַטָּל: שמיני עשרת until סס:


KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

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

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

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

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

And thus sang the psalmist:

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

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

*Praised are You Adonai, holy God.

**On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.

קְדוּשָׁה


When the Emidah is chanted by the Hazzan, קְדוּשָׁה is added.

נְעִרְצֶנּוּ וְנִקְדִּישֶׁנּוּ כְסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמְּקֻדְּשִׁים שֶׁמָּךְ
בְּקֹדֶשׁ, בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לַזֶּה: אַיֵּה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמְּיַחֲדִים שָׁמוּ עָרַב
וְבָקֵר בְּכִלְיוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנו,
הוּא יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל-חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר:

יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוֹשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלַךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**On Shabbat Shuvah:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלַךְ הַקְּדוֹשׁ.

Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah — our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146 — we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "Kadosh (Holy)," literally lifting our praise "toward singing seraphim."

II

Shabbat celebrates the world's creation.
On Shabbat we attest that God is Creator;
Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness.
Be open to joy with both body and soul;
Blessed are those who make Shabbat a delight.


Shabbat is a foretaste of future redemption.
Rejoice in Shabbat, inherit God's holy mountain;
Blessed are those who will sing in God's Temple.
The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace;
May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat,
As we praise our Creator for the gift of Shabbat.

III

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.



A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

I

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

IV

To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty,
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty;
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history,
Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit,
The joys of the good,
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence.
God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion
As we praise our Creator for the holiness of Shabbat.

Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

Reader:

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

Congregation and Reader:

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

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

Reader:

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

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

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

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

Hazzan:

וַתְּגַדַּל וַיִּתְקַדַּשׁ שְׁמֹהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֹהּ רַבָּא מְבָרַךְ לְעֵלְמֵי עֵלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, כְּרִיךְ הוּא יִלְעָא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִהְמָתָא דְאֲמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**On* לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא שֶׁבַת שׁוֹבָה

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דֵּי בְשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

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

 EIN KELOHEINU

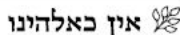
Ein keloheinu, ein k'malkenu, Mi kheloheinu, mi kh'malkenu, Nodeh l'eloheinu, nodeh l'malkenu, Barukh Eloheinu, barukh Malkenu, Atah hu Eloheinu, atah hu Malkenu, Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.	ein katonenu, ein k'moshi-enu. mi khadonenu, mi kh'moshi-enu. nodeh ladonenu, nodeh l'moshi-enu. barukh Adonenu, barukh Moshi-enu. atah hu Adonenu, atah hu Moshi-enu.
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None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.
Who compares to our God, to our Ruler?
Who compares to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.
Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.
You are our God, our Ruler.
You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina: Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

Some congregations add Kaddish D'Rabbanan, page 71.

 אין כאלהינו

אין כאלהינו, אין כמלכנו, מי כאלהינו, מי כמלכנו, נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְמַלְכֵנוּ. בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ מַלְכֵנוּ. אֲתָה הוּא אֱלֹהֵינוּ, אֲתָה הוּא מַלְכֵנוּ.	אין כ'אדוננו, אין כ'מושיענו. מי כ'אדוננו, מי כ'מושיענו. נוֹדָה לְאֱדוֹנֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ. בְּרוּךְ אֲדוֹנֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ. אֲתָה הוּא אֲדוֹנֵנוּ, אֲתָה הוּא מוֹשִׁיעֵנוּ.
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אֲתָה הוּא שֶׁהַקִּטְרוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.

This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.

ברכות טו.

אָמַר רַבִּי אֱלֵעָזָר, אָמַר רַבִּי הֵינְיָא:

תַּלְמִידֵי חֻכְמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֹאמְרֵי וְכָל־בְּנֵיהֶם לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיהֶם. אֵל תִּקְרָא בְּנֵיהֶם אֵלָּא בּוֹנֵיהֶם. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתָךְ, וְאִין לְמוֹ מְכַשׁוֹל. יְהִי שְׁלוֹם בְּחֵילָךְ, שְׁלוֹם בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֲי, אֲדַבְרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ. יְהוָה עֹלָמְנוּ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

Some congregations add קדיש רבנן, page 71.

 ALEINU

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

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'hot ha'adamah,
she-lo sahm helkenu kahem, v'goralenu k'khol hamonam.
Va-anahnu kor'im u-mishtahavim u-modim
lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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

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

*Some congregations add psalms appropriate to the day
(pages 72 to 80).*

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God's awesome might. In the second paragraph, as we long for God's closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.

 עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות ולא שמנו כמשפחות
הארצות, שלא שם חלקנו בהם, וגורלנו ככל-המונים.

ואנחנו כורעים ומשתחווים ומודים

לפני מלך מלכי המלכים, הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ, ומושב יקר בשמים
מפעל, ושכינת עזו בגבהי מרומים. הוא אלהינו, אין
עוד. אמת מלכנו, אפס זולתו, ככתוב בתורתו: וידעת
היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים
מפעל ועל הארץ מתחת. אין עוד.

על כן נגדו לה יהוה אלהינו, לראות מהרה בתפארת
עך, להעביר גלוילים מן הארץ והאלילים פרות ופרתן,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יכירו וידעו כל-יושבי
תבל כי לה תכרע כל-ברך, תשבע כל-לשון. לפניך
יהוה אלהינו וכרעו וזפלו. ולכבוד שמך יקר ויתנו,
ויקבלו כלם את-על מלכותך ותמלך עליהם מהרה
לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלוך
בכבוד, ככתוב בתורתך: יהוה ימלך לעלם ועד.
□ ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא
יהיה יהוה אחד ושמו אחד.

*Some congregations add Psalms appropriate to the day
(pages 72 to 80).*

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

 MOURNER'S KADDISH

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabach v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

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

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

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

*An English translation of the Mourner's Kaddish
may be found on page 82.*

 קדיש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, כְּרִיךְ הוּא *לְעֵלָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵיךָ
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**On Shabbat Shuvah: שבת שובה: לְעֵלָא לְעֵלָא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא*

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

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


HYMN OF GLORY
An'im Z'mirot*The Ark is opened.*

Melodies I weave, songs I sweetly sing;
Yearning for Your presence, to You I long to cling.

Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.

When speaking of Your glory, Your radiance sublime,
My heart cries for Your love, a love transcending time.

Thus I sing Your glory in speech as well as song,
Declaring with my love: To You I do belong.

Never have I seen You, yet I state Your praise;
Never having known You, I laud You and Your ways.

To Your assembled servants and in Your prophets' speech,
You hinted at Your glory, which lay beyond their reach.

The vastness of Your power, the marvel of Your might
Were mirrored in Your actions, reflected in their sight.

The faithful ones portrayed You, but never as You are;
They told of all Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought,
While ever Your great oneness inhered in all they taught.

In vain did they describe You as one now young, now old,
With hair now dark, now gray — as if it could be told:

Youth and force in battle, old age on judgment day;
Like a seasoned soldier, whose hands will clear the way.

Adorned with triumph, a helmet on His head,
God's power and holiness instill His foes with dread.

God's head suffused with dew, bathed in radiant light,
and locks of hair covered with dewdrops of the night.

God takes pride in me with heavenly delight;
And God will be my crown, whose praise I will recite.

God's head do we envision as pure and beaten gold,
That bears His holy name in letters large and bold.

With dignity and kindness, with splendor that they share,
Yisrael, God's people, crown God with their prayer.


שיר הכבוד
The ark הקודש is opened.

אֲנַעֲמִים זְמִירוֹת וְשִׁירִים אֶאֱרֹג, כִּי אֵלַיךָ נַפְשִׁי תַעְרוֹג.
נַפְשִׁי תִמְקֶה בְּצֶל יְדֶךָ, לְבַעַת כָּל־רֵי סוּדֶךָ.

מִיָּדִי בְּרָרִי בְּכִבּוּדְךָ הוֹמָה לְבִי אֶל הוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ וּנְקַדּוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְהִידוֹת.

אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַבֵּד וְלֹא יִרְעֵתִיךָ.
כִּי נִבְרָאִיךָ בְּסוּד עֲבָדֶיךָ דְּמִיתַת יְהוָה כְּבוֹד הוֹדֶךָ.

אֲדַלְתֶּךָ וּגְבוּרָתְךָ, כִּנּוּ לְתַתֶּךָ פְּעֻלָּתְךָ.
דַּמּוּ אוֹתְךָ וְלֹא כִפִּי יִשָּׂךְ, וַיִּשְׁוֹף לִפִּי מַעֲשֵׂיךָ.

הַמְשִׁילֶיךָ בְּרוּב הַזְיוֹנוֹת, הִנֵּךְ אָחֳד בְּכָל־דְּמִיוֹנוֹת.
וַיְחַזּוּ בְךָ זְקֵנָה וּבְחַרּוֹת, וַיִּשְׁעַר רֹאשׁוֹ בְּשִׁיבָה וּשְׁחָרוֹת.

זְקֵנָה בְּיוֹם דִּין וּבְחַרּוֹת בְּיוֹם קָרֵב,
כִּאִישׁ מַלְחָמוֹת נְדִיו לוֹ רֵב.

חִבֵּשׁ כּוֹבַע וַיְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יָמִינוּ וְזִרְעֵה קָדְשׁוֹ.

טָלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלֵא, קַצְוֹתָיו רְקִיסֵי לֵילָה.
וַתִּפְאֵר בִּי כִי תַפְיץ בִּי, וְהוּא יִזְדָּה לִי לַעֲטָרַת צְבִי.

כִּתְּם טְהוֹר פִּי דְמוֹת רֹאשׁוֹ, וְתַקַּע עַל מִצַּחַ כְּבוֹד שֵׁם קָדְשׁוֹ.
לְחֵן וּלְכְבוֹד צְבִי תִפְאָרְךָ, אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.

This song is attributed to Yehudah He'Hasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

Encircled is God's head with curly locks of youth,
Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights
Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown,
A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth
God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine,
God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes;
A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praise,
God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own;
May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter
Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth.

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

May You find sweet and pleasing my prayer and my song;
My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
For all in the heavens and on the earth is Yours.
Yours, Adonai, is supreme sovereignty.
Who can recount Adonai's mighty deeds?
Who can do full justice to God's praise?

מְחַלְפוֹת לְאִשׁוֹ כְּבִימֵי בְהָרוֹת, קוֹצוֹתָיו תְּלַתְלִים שְׁחֹרוֹת.
נְהוּהָ הַצֶּדֶק, בֵּית תְּפָאֲרוֹתוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׁמֹחֲתוֹ.

סִגְלָתוֹ תְהִי הַיְדוּ עֲטוּרָת, וְצִנְיָף מְלוּכָה צְבִי תְפָאֲרָת.
עֲמוּסִים וְשֵׂאִם עֲטוּרָת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְעֵינָיו כְּבָדָם.

פָּאֵרוֹ עָלַי וּפְאֵרֵי עָלָיו, וְקָרוֹב אֵלַי בְּקִרְאֵי אֵלָיו.
צַח וְאִדוּם לְלִבּוֹשׁוֹ אִדוּם, פּוֹרָה בְּדִרְכּוֹ בְּבוֹאוֹ מֵאִדוּם.

קִשְׁרֵי תְפִלִּין הָרָאָה לְעֵינָיו, תְּמוּנַת יְהוּדָה לְנֶגְדַּ עֵינָיו.
רוֹצֵה בְעַמּוּסֵי עֲנָוִים יִפְאֵר, יוֹשֵׁב תְהִלּוֹת בָּם לְהִתְפָּאֵר.

רֹאשׁ דְּרָבֶךָ אָמַת קוֹרָא מְרֹאשׁ, דוֹר וְדוֹר, עִם דוֹרְשֶׁךָ דְרוֹשׁ.
שֵׁית הַמּוֹנֵן שִׁירֵי נָא עָלֶיךָ, וְרִנְתִּי תִקְרַב אֵלֶיךָ.

תְהִלְתִּי תְהִי לְרֹאשֶׁךָ עֲטוּרָת, וְהִתְפַּלְתִּי תִכּוֹן קְטוּרָת.
תִּיקַר שְׁיִרַת רֶשֶׁת בְּעֵינֶיךָ, כְּשִׁיר יוֹשֵׁר עַל קְרַבְנֶיךָ.

בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מְשֻׁבֵּר, מְחוּלָל וּמוֹלִיד צְדִיק כְּבִיר.
וּבְבְרַכְתִּי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ בְּשִׂמְיָם רֹאשׁ.

יַעֲרַב נָא שִׁיחֵי עָלֶיךָ, כִּי נִפְשֵׁי תַעֲרַג אֵלֶיךָ.

The Ark is closed.

לֶךָ יְהוּדָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֲרָת וְהַנְּצַח וְהַהוֹד,
כִּי כָל בְּשִׂמְיָם וּבְאֲרָץ,

לֶךָ יְהוּדָה הַמְּמֻלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
מִי מַמְלָל גְּבוּרוֹת יְהוּדָה, יִשְׁמַע כָּל־תְּהִלָּתוֹ.

*In some congregations, the Mourner's Kaddish
is recited, page 184.*



ADON OLAM

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

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.

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

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

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

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

But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.

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

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

אָדוֹן עוֹלָם 

בְּטֶרֶם כָּל־יְצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מוֹלַךְ
אֲנִי מוֹלַךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאֲחֵרֵי כְּכֹלֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא יְהִיָּה וְהוּא הַנֵּה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֲחֹד וְאֵין שְׁנֵי
וְלוֹ הָעוֹ וְהַמְשַׁרָּה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוֹר חֲבָלֵי בַעַת צָרָה.	וְהוּא אֵלַי וְחֵי גּוֹאֲלִי,
מִנְת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי
בַּעַת אֵישָׁן וְאָעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא.	וְעַם רוּחִי גּוֹיָתִי

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

V'aharei kikhlot ha-kol
V'hu hayah v'hu hoveh,

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

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

B'yado afkid ruhi
V'im ruhi g'viyati

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.

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

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

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

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