Siddur Tefillah L’Moshe
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A traditional prayerbook for Friday night and Shabbat morning services with full transliteration and a new translation by

Dr. Joe Lewis

Edited by Rabbi Elliot Pachter and Cantor Earl G. Berris

Prepared by The Singlish Publication Society

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We include some notes from Len Wanetik’s Guide to the Shabbat Morning Service at Congregation B’nai Moshe. Len Wanetik was a dear friend and a beloved member of B’nai Moshe. After a determined battle, Len’s body succumbed to cancer, but his memory—and his commentary—continue to inspire the many people who learned from this scholarly and caring teacher. His commentary informs much of the commentary in this book, but notes taken almost verbatim from his book are marked (LIW).

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Finally, we acknowledge the tireless efforts of our Siddur Fund Raising Committee:

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Honoring Our Donors

We gratefully acknowledge the many donors whose generosity made this project possible. Their love for our liturgy, their commitment to transmitting the beauty of our tradition and their sustained support for our congregation are evident in the following pages.

Psalm 90 is titled Tefillah l’Moshe, תְּפִלָּה לְמֹשֶׁה.
We take three phrases from its inspiring words to honor and distinguish our donors:

מֵעוֹלָם עַד עַוֹלָם
Forever and Ever

לְבַב חָכָמָה
Heart of Wisdom

מַעֲשֶׂה יָדֵינוּ
Achievement

To recognize the generous donors who have made the second edition possible, we take one more phrase:

שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ
Fill us at Daybreak with Your Kindness
In Memory of my beloved husband

George Gunsberg

Our parents
Rebecca and Harry Alger
Selma and Louis Gunsberg

And George’s grandfather
Moshe Gunsberg
The namesake of Congregation B’nai Moshe

And in honor of our children
Louis, Lisa, Leslie and Loren

And our grandchildren
Michael, Becky, Daniel and Haley

Myra Gunsberg
In Memory of our beloved parents

Mollie and Philip Rosenthal
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Sandra and Martin Sharp
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Brenda, Doug, Elayna, Marly, and Alex Zack
Renee, Marvin, Zack and Gary Zucker
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ

Fill us at Daybreak with Your Kindness

Dennis Deutsch

Marlene, Larry and Devorah Glanz

Sharon Horwitz, in loving memory of Jerome Horwitz

Adele and Alan Levenson

The Liebowitz Family

Carol Pollack

Jacqueline and Solomon Rosenblatt, Adena, Ben, Sam and Zack, in memory of beloved parents and grandparents
Eva and Jack Rosenblatt

Ruth and Joel Shayne

Dan, Lisa, Josh and Jenna Sperling

Heather, Steven, Devin and Shane Sperling

Cathleen S. Zepelin
Foreword

To be invited to prepare a congregation’s prayer book is a great honor. I cannot imagine a higher aim than to help people lift their hearts in prayer toward their compassionate creator.

This book is designed to be as helpful as a guide to Jewish prayer can be. Someone unfamiliar with the service who enters the congregation will find complete instructions. The Hebrew is arranged in convenient phrases, each phrase translated into contemporary English; and the Hebrew is transliterated into the Roman alphabet, to help those for whom Hebrew characters form a barrier.

In addition, this book shows the choreography of Jewish prayer—where the congregation should stand, sit and bow, and when and how they respond to the prayer leader.

Finally, this book avoids assuming that God is male. For most of us, God’s nature transcends human ideas of sexual differences. God became male in Western literature because Hebrew lacks the neuter gender (“it”)—everything in Hebrew grammar is either of the male or female gender, and the Torah usually uses masculine pronouns to refer to God. To use masculine pronouns in English, where the neuter gender is common, is misleading. However, the neuter gender is not an elegant way to refer to God. For that reason, this translation usually uses God (in italics) as a pronoun referring to God.

In a few rhyming translations, such as Yigdal, this book uses masculine pronouns for God; “he” rhymes with virtually any adverb, whereas the rhymes for “God” are limited in number and usefulness.

The meaning of our prayers is often subtle, and a single translation cannot imply all the connotations. For that reason, this book uses different types of translations. First, a single Hebrew phrase can be translated different ways in different parts of the book. Second, since many of our prayers are poetry, this book sometimes uses the most common features of English poetry—especially rhythm and rhyme. If the result departs too far from the plain sense of the Hebrew, a footnote provides an alternative translation.

Our prayers often quote sources in the Torah or other parts of our scripture. This book marks the sources with a distinct Hebrew font, and the curious can easily chase the allusions to their source. Torah quotations include the “trop,” the cantillation marks.

I undertook this work with gratitude for the confidence placed in me and awe for the weighty consequence of the task. I am grateful for the responsive and decisive guidance of Rabbi Elliot Pachter and Cantor Earl Berris, whose great learning and ready accessibility made this task all the easier.

Despite their thorough efforts, some errors may remain in this book. I and not they am responsible for all its shortcomings. I hope our gentle and prayerful readers can overlook these shortcomings and find this book an inspiring guide to personal and congregational devotion.

As I worked on this book, I had in mind the treasured memory of some of my dearest friends and teachers, Cantor Louis Klein, Sexton Shalom Ralph and Len Wanetik. They no longer walk this earth, but their memory lives in this book.

-- Joe Lewis, Marcheshvan 5768 / November 2008
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Introduction

Why a new siddur? It is a question we have been asked many times since the announcement of this exciting project about one year ago. The answer for us is simple—Siddur Tefillah l’Moshe will draw our members closer to Jewish tradition, and to one another.

For more than fifty years, our Shabbat services have centered around the Sabbath and Festival Prayer Book, brought to Congregation B’nai Moshe by our beloved Rabbi Moses Lehrman z”l. As we move forward in adopting our new Shabbat Siddur, we are honored to still use the very fine “Silverman Siddur” for all festival services, approximately thirteen days every year.

Siddur Tefillah l’Moshe takes us to a next important stop on our spiritual journey.

The liturgy of the Jewish people is beautiful and meaningful. But too many are unable to participate fully, due to limited knowledge of Hebrew, or lack of understanding of the mechanics of the prayer service.

Our new siddur is fully explained and accessible to all members of the congregation, resulting in a welcoming and inclusive community of Jews who pray and learn together, and who are drawn closer to the beautiful and meaningful tradition of liturgy which we have inherited from our ancestors, and will now be able to pass on to our descendants.

To put it even more simply—though the siddur is new, its goal is not to turn away from Jewish tradition, but rather to embrace it!

We are especially proud of these features of Siddur Tefillah l’Moshe:

• A new translation created by Dr. Joe Lewis, which offers a healthy balance between the literal meaning of the original Hebrew, and a beautiful and “prayable” poetry.
• English transliteration of every word of Hebrew prayer.
• Clear and helpful directions indicating when to stand, sit and/or bow; when to join in with the prayer leader, when to respond, and when to pray silently.
• A logical order of prayers, based on Jewish tradition and our own B’nai Moshe practices, minimizing the need to “flip around the book.”

In addition, we devoted many hours to reviewing the Hebrew of the siddur, insuring the accuracy of the text. In cases of multiple versions of the same prayers, we sought guidance by comparing the best available siddurim of both the U.S. and Israel to determine our choice of wording. Whenever appropriate, we used manuscript evidence to restore Hebrew text to its original wording—e.g., Yedid Nefesh. We returned traditional text to the siddur (e.g. the private meditation at the end of each Amidah). We creatively combined the two paragraphs of Yekum Purkan into one unified whole, eliminating unnecessary duplication of language, while accurately preserving the meaning of the original version.

Siddur Tefillah l’Moshe contains a new prayer for the United States, authored by Dr. Joe Lewis. However we have retained the familiar version—the one you remember from the Sabbath and Festival Prayer Book—in the Appendix. Also in the Appendix, we have included the complete text of the Prayer for the State of Israel, the longer version used in Israel, as well as the Star Spangled Banner and Hatikvah.

In the body of the siddur, we are proud to now include prayers for the soldiers of both the United States and Israel.
We had the personal honor of davening together with Cantor Louis Klein, Sexton Shalom Ralph, and Torah Reader Abram Rabinovitz, all of blessed memory. We are confident that these three of our teachers would be proud of this new siddur, knowing that their beloved congregants were using it to grow closer to the tradition they so loved.

Many members of Congregation B’nai Moshe contributed to both the vision and the production of this siddur. We are especially grateful to:

- Leonard Wanetik z”l, who years ago dreamed of a new congregational siddur, and took the first steps toward making his dream a reality.
- Naomi Pinchuk, who urged us to take seriously the need for transliteration, so that all can participate as equals.
- Mark Roth, chair, and the members of the B’nai Moshe Ritual Committee, for their enthusiastic support of this project.

We are grateful to our proofreaders, Carol Pollack, Marc Sussman and Joel Ungar, and especially to the very talented and knowledgeable Dr. Joe Lewis, a rare and creative genius.

We are also grateful to our fellow professionals and staff, the lay leaders and members of the synagogue, for their extra patience, assistance and understanding, as we spent so many extra hours painstakingly reviewing the drafts of this siddur, page by page, word by word. While we apologize for any remaining errors, we are grateful for the profound joy of learning which we experienced as a result of this holy project.

Our ultimate goal for this siddur project is the opportunity to join with our congregants in standing humbly before God, in gratitude for the blessings in our lives. May we all join together physically and spiritually with all Jews throughout the world and throughout history, linking our fate with theirs, and strengthening our bond to the traditional language and words of prayer which have sustained our souls throughout the generations.

--Rabbi Elliot Pachter and Cantor Earl G. Berris
November 2008 / Marcheshvan 5769
Pronunciation Guide

The combinations “ai” and “ei” –
“ai” is the vowel in English “high”
Adonai, chai, sefatai
“ei” is the vowel in English “they”
Eloheinu, aleichem, yehei shemei

The combinations “ay” and “ey” –
“ay” is usually the vowel “a” plus the consonant “y”
chayim, hayom, um’kayem
“ay” can also substitute for “ai” at the end of a word
alay, chayay, lElohay
“ey” is usually the vowel “e” plus the consonant “y”
veyitkadash, veyamlisch, beyom
“ey” can also substitute for “ei” at the end of a word
uvechayey, aniye,aley

The single letter “e” can correspond to three different sounds –
1- unaccented, as in “terrific”
veyitkadash, berich hu, shema
2- as in “get”
emet, ya’aseh, milpanecha
3- similar to the combination “ei” above, as in “déja vu”
tikabel, alenu, oyey

The letter “o” can correspond to two different sounds –
1- as in “roll”
makom, bechayechon, veyitromam
2- as in “core”
kodshecha, mikol, uvchol
(It is never pronounced as in English “hot”)

The letter “u” is the vowel in “fuel” or “put”
uvizman, baruch, tzuri
(It is never pronounced as in English “nut”)

The combination “ch” always stands for the guttural sound
yinchalu, et’chem, choshech
(It is never pronounced as in English “choose”)

An apostrophe is used to separate two sounds –
ba’agalah, ve’imru, Yisra’el, uvish’arecha
It can also be a vowel, a lighter version of an unaccented “e” –
nekab’lah, baL’vanon, ur’item
Friday Afternoon
Ashrei

Ps 84:5 "Happy are they who live with you;
Forever they will praise you."
Ps 144:15 "Happy is such a people;
Happy are they whose God is Adonai."

Psalm 145

David’s Praise:
Aclaim I’ll give my sovereign, God,
And I’ll bless your name forever.
Blessing to you each day I’ll bring,
I’ll praise your name forever.
Great is Adonai, greatly praised,
Great beyond all probing.¹
Deeds of yours praise every age;
Your mighty acts they ever speak —
Hailing the glory of your power,
In words your wonders stating,
Voicing your awesome power,
Your greatness, too, relating;
Zealously recalling your great good,
In your righteousness delighting.
Charitable and caring is Adonai,
Patient and most gracious.
To all creatures Adonai is good,
And mercy informs all God’s work.
Your creatures all will know you, Adonai,
And your followers will bless you.
Kingdom’s glory they will tell,
And your power they will speak.

¹ “And for his greatness there is no probing/examination.”

Ashrei

Ps 145:20 “Great is Adonai, greatly praised,
Great beyond all probing.”
Ps 145:1 “Blessing to you each day I’ll bring,
I’ll praise your name forever.”

Tehilah leDavid:
Aromimcha Elohai hamelech,
Va’avor’cha shimcha le’olam va’ed.
Bechol yom avar’cheha,
Va’ahalela shimcha le’olam va’ed.
Gadol Adonai um’hulal me’od,
Veligdulato ein cheker.
Dor leedor yeshabach ma’asecha,
Ugevurotecha yagidu.
Hadar kevod hodecha
Vedivriu ni’le’otchea asicha.
Ve’ezuz nor’otchea yomeru,
Ug’dulat’cha asaprena.
Zecher rav tuvcha yabi’u
Vetzidak’cha yeranenu.
Chanun verachum Adonai,
Erech apayim ug’dol chased.
Tov Adonai lakol,
Verachamav al kol ma’asav.
Yoducha Adonai kol ma’asecha,
Vachasidecha yevar’chucha.
Kevod malchu’tcha yomeru,
Ug’vurat’cha yedaberu.
Let children sense your power well
And glory, your kingdom’s splendor;
Monarchy is yours in every world,
And government in every age and time;
Supporting all who fall
And bracing those who are bent over.
In hope all eyes are on you,
And you give them
their food in its time,
Presenting your open hand
And filling every creature’s wish.
True is Adonai in every way
And loving in all deeds.
Close is Adonai to those who call,
To all who call on God sincerely.
Respect God, and your wish comes true;
God hears your cry and saves you,
Sheltering those who love Adonai
And destroying all the wicked.
Tribute to Adonai my mouth shall express,
And all flesh
God’s holy name forever bless.

Ps 115:18 And as for us, we’ll bless God
From now and forever: Halleluyah!

Lehodi’a livnei ha’adam
gevurotav
Uchevod hadar malchuto.
Malchut’cha malchut kol olamim,
Umemshaltecha bechol dor vador.
Somech Adonai lechol hanoflim,
Vezokef lechol hakufim.
Einei chol elecha yesabereu,
Ve’ata noten lahem et ochlam be’ito.
Pote’ach et yadecha,
Umasbi’ah lechol chai ratzon.
Tzadik Adonai bechol derachav,
Vechasid bechol ma’asav.
Karov Adonai lechol kor’av,
Lechol asher yikra’u ve’emet.
Retzon yere’av ya’aseh,
Ve’et shav’atam yishma veyoshi’em.
Shomer Adonai et kol ohavav,
Ve’et kol har’sha’im yashmid.
◊ Tehillat Adonai yedaber pi,
Vivarech kol basar shem kodsho le’olam va’ed.
Va’anachnu nevarech Yah
Me’ata ve’ad olam Halleluyah!

1 “In all his ways.”
2 “The wish of those who respect him, he performs; and their cry he will hear, and he will save them.”
Half Kaddish

The prayer leader recites kaddish and the congregation responds..............................
Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and prayer leader say the next two lines............................
May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted
and elevated and honored
be God’s holy name,
blessed may it be—

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אבות) and recites the entire Amidah.
Amidah

Rise, and take three steps back and three forward. With feet together, recite the Amidah (Standing Prayer) quietly. The prayer leader repeats this prayer. To avoid disturbing others during the Amidah, do not enter or leave the sanctuary; during Kedushah stay in your place.

Deut. 32:3 “When I pronounce the name Adonai, give glory to our God!”

Psalms 51:17 “Adonai, open my lips, and my mouth will speak your praise.”

1. Ancestors

We bless you, Adonai, our God and God of our ancestors, the God who is great, powerful and awesome, God on high; you repay good acts of kindness, possess everything, remember our ancestors’ kind deeds, and bring a savior for their descendants, for the sake of your reputation, lovingly.

1 When the prayer leader repeats the Amidah, the congregation responds “Baruch hu uvaruch shemo” and “Amen” as shown.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / התרה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees.

2 Some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:

God of Sarah, God of Rebecca אִלֹהֵי סַרָּה אִלֹהֵי רְבִיקָה Elohei Sarah, Elohei Rivkah,

God of Rachel and God of Leah אִלֹהֵי רַאֲכִיל אִלֹהֵי לֵה אֵל Elohei Rachel vElohei Leah
Between Rosh Hashanah and Yom Kippur; add the shaded section...........................

When chanting aloud, the prayer leader pauses while the congregation says these lines.

Remember us for life, 
рбтр в ахим
ruler who delights in life, 
мљч чпв бччим
and write us in the Book of Life 
бхбом бсфр кћчим
for your own sake, God of life! 
лпчъпк аћћим кћим

Sovereign, helper, savior, shield. 
мљлеч чвмщ вмњ
We bless you, Adonai, 
брор ѐ аћњ ѐ њћ
Blessed be God, blessed be God’s name! 
брор ѐ ѐ рјр ѐ њћ

the shield of Abraham.¹ 
пам ѐ ћќръм ѐ єм

2. Might

борнр

You are mighty forever, Adonai, 
אћה глбр ѐ ћљљм ѐћрв
you bring life to the dead 
мћћћ ѐћћ ѐћћ ѐћћ
and are strong in salvation—

보ע ѐ њћ ѐ єм єм ѐ њћ

From Pesach to Shemini Atzeret

you make the dew fall. 
мћћћ ѐ єм

From Shemini Atzeret to Pesach

you make the wind blow and the rain fall. 
מћћћ ѐ њћ ѐ єм ѐ њћ

You feed the living 
мћћћ ѐ єм
with your grace, 
בћћ
Revive the dead 
мћћћ ѐ єм
with kind embrace,²

Some add, “And takes note of Sarah / Ùфокера єћрв / Ufoked Sarah.”
² “Kind embrace” is literally “abundant mercies.”
Who is like you, who can appear
Like you, sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

מי.camocha ba’al gevurot,
ומי דומיה אור,
מלך ממית וחייה,
ומצמי’אך יешוע.

Between Rosh Hashanah and Yom Kippur, add the shaded section

When chanting aloud, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,
thinking of your creatures
to grant them life, in mercy.

מי.камocha, av harachamim,
זוכר יוצריה,
לחים ברוחמים.

To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Adonai
Blessed be God, blessed be God’s name!
who revives the dead.

Vene’eman ata
להחיות מתים.
ברוך אתיה יהוה
ברוך הוא וברוך שמו
מחייה הרצחמים אמן.

The third blessing has two versions. During the silent Amidah continue with 3b on page 31 ....

During the repetition of the Amidah continue below with 3a.

3a. Responsive Kedushah

We shall make your name holy
in the world,
as the angels make it holy
in heavens above;
for your prophet Isaiah wrote,

Nekadesh et shimcha
ba’olam,
keshem shemakhishmos oto
bishmei marom;
kakatu’ul yad nevi’echa,

Bow left, then right for “zeh el zeh”

“Kadosh kadosh kadosh,” “Baruch (Kevod),” and “Yimloch.”

Isaiah 6:3 “And one called to the other, and said:”

“Vekarah 1 zeh el f zeh ve’amar.”

Isaiah 6:3 “Holy, holy, holy
is Adonai of hosts;
God’s glory fills the universe.”

“Kadosh kadosh kadosh
יוהד צבאות
מלו’ח כל ה CZיאים כבודו.”
**Congregation, then prayer leader (based on Ezekiel 3:12)**

The angels who face them say, “Blessed.”

Ezek 3:12 “Blessed is Adonai’s glory flowing from its source.”

And in your holy writings, this is written:

Ps. 146:10 “Adonai will reign forever, Your God, Zion, from age to age: Halleluyah.”

**The prayer leader concludes**

From age to age, your greatness we proclaim, Hallow your holiness for endless time.

Your praise shall never, never leave our lips, God, great and holy sovereign.

Blessed are you, Adonai,

Blessed be God, blessed be God’s name!

**Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line**

the holy God.

the holy ruler.
During the repetition, continue with blessing 4, Atah chonen / You grace, below .................

During the silent Amidah, continue here.

3b. Holiness

You are holy, your name is holy
and every day the holy ones
praise you, selah!

Blessed are you, Adonai,
the holy God.

........................................... The prayer leader’s repetition continues here ............................................

Amidah: Central Blessings

.................. 4. We thank God for our intellectual abilities, knowledge and understanding ...................

You grace humankind with knowledge
and teach people wisdom.

Grant us from yourself
knowledge, understanding and wisdom.

Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who grants knowledge.

........................................................ 5. Bring us back to you, God ........................................................

Source of life, bring us back to your Torah;
O ruler, bring us close to serve you,
and bring us back
in full repentance before you.

Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who cherishes repentance.
6. Pardon our sins

Strike your chest on “chatanu” (we have sinned) and “fashanu” (we have transgressed).

Forgive us, source of life,
for we have sinned;
pardon us, ruler,
for we have transgressed,
for you forgive and grant pardons.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
gracious and liberal in forgiveness.

7. Save us from our troubles

Look on our misery
and plead our cause,
and save us soon
for your reputation,
for you are a powerful savior.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who saves Israel.

8. Heal and save us

Heal us, Adonai, and we will be healed;
save us, and we will be saved —
for you are our praise.
And bring full healing
for all our maladies,
May your wish be—
Adonai our God,
our ancestors’ God—
to quickly send
complete healing from above,
healing of spirit and of body,
for ____ son/daughter of ____,
and all sick people in our community.

for you are God, ruler, healer,
faithful and merciful.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!

healing the sick of your people Israel.

9. Grant us a good year

Adonai our God, bless for us
this year
and all its kinds of produce,
for good,
and grant blessing
and grant dew and rain as a blessing
on the face of the earth,
and satisfy us from its goodness

1 Insert the mother’s name, if known.
2 “Among the rest of the sick people in Israel (i.e., the Jewish community).
and bless our year

like the best years.

Blessed are you, Adonai,

Blessed be God, blessed be God’s name!

who blesses the years.

...............................................................10. Gather our exiles ..............................................................

Sound the great shofar

for our freedom,

raise a banner to gather our exiles,

and gather us together

from the four corners of the earth.

Blessed are you, Adonai;

Blessed be God, blessed be God’s name!

gathering your dispersed people, Israel.

........................................11. Restore justice, that we may be ruled by God alone ...................................

Restore our judges

as at first

and our advisors as in the beginning,

take away

our sorrow and sighing

and rule us,

Adonai—you alone—

with kindness and mercy,

and make us right through judgment.

Blessed are you, Adonai,

Blessed be God, blessed be God’s name!

........Between Rosh Hashanah and Yom Kippur, replace the next two lines with the shaded line........

ruler who loves

righteousness and justice.

ruler who dispenses justice.
12. Let evil people meet their fate

For slanderers, let there be no hope, and all wickedness—
may it perish in an instant,
and all your people’s enemies,
may they soon be cut down!

And the arrogant people—
may you soon uproot and crush them,
cast them down and humble them,
quickly and in our time!

Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who destroys foes and humbles the arrogant.

13. But let the righteous enjoy their reward

For the righteous and devout
and the elders of your people,
the descendants of Israel,
and for the remnant of their scholars
and for the righteous converts
and for us
let your mercies be stirred,
Adonai our God,
and grant a good reward
to all who really trust
your reputation,
and put our lot with them forever —
we won’t be ashamed, for we trust you.
Amidah

Baruch atah Adonai,
Blessed are you, Adonai, the support and trust of the righteous.
Blessed be God, blessed be God’s name!

And to Jerusalem your city return in mercy,
stay there as you promised,
as you promised,
and build it soon, in our days—
a structure to last forever;
and David’s throne—
set it there soon.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who builds Jerusalem.

Velirushalayim ir’cha berachamim tashuv,
be’arahamim betochah
ka’asher dibarta,
uneven otah
bekarov beyameinu — binyan olam;
vechiseh David — mehera letochah tachin.
Baruch atah Adonai
boneh Yerushalayim. Amen

Et tzemach David avdecha meherah tatzmi’ach,
vekarno tarum bishu’atecha,
ki lishu’at’cha
kivinu kol hayom!
Baruch atah Adonai,
Baruch hu uvaruch shemo
matzmi’ach keren yeshu’ah. Amen

Hear our voice, Adonai our God,
pity us and be merciful to us,
and with mercy and favor accept our prayer,
for you are a God who listens to prayers and petitions.
And don’t turn us away from you emptyhanded, O ruler,
because you listen to your people Israel’s prayer in mercy.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who listens to prayer.

Amidah: Closing Blessings

17. Temple Service

Adonai our God, take delight in your people Israel and in their prayer,
and restore the Temple service to the sanctuary of your house,
and accept Israel’s fires and their prayer with love and delight,
and may the worship of your people Israel be forever to your liking.

Avodah

Retze Adonai Eloheinu be’amcha Yisra’el uvitfilatam,
vehashev et ha’avodah lidvir beitecha,
ve’eshei Yisra’el utefilatam be’ahavah
tekabel beratzon,
utehi leratzon tamid avodat Yisra’el amecha.

Our God and God of our ancestors,
may there rise, approach and reach you,
be seen, favored, and heard,
noticed and remembered—
thoughts and memories of us,
and of our ancestors,
Eloheinu veloheu avoteinu,
ya’aleh veyavo veyagi’a veyera’eh veyeratzeh veyishama
veyipaked veyizacher zichronenu ufikdonenu,
vezichron avoteinu,
of the Messiah
(your servant David’s descendant),
of Jerusalem
your holy city,
and of all your people
the descendants of Israel
for deliverance, good,
for love, kindness, mercy,
for life and peace,
on this beginning of the month.
Remember us, Adonai our God,
on this day for good; Amen
think of us for blessing; Amen
and save us for life. Amen
And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.
And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Adonai;
Blessed be God, blessed be God’s name!
you return your presence to Zion.

of the Messiah
(בי”ר דוד הרשע)
of Jerusalem
יר”כ אודיה
and of all your people
כל ישראל לפני”ה
for deliverance, good,
לפי הסדרים
grace, kindness, mercy,
לפי התעות
life and peace,
בי”ומ ראש החודש הזה.
Remember us, Adonai Eloheinu
for good; Amen
think of us for blessing; Amen
and save us for life. Amen
And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.
And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Adonai;
Blessed be God, blessed be God’s name!
you return your presence to Zion.

בי”ר דוד הרשע
בי”ר ירושלם
בי”ר ירושלם
יר”כ אודיה
כל ישראל לפני”ה
לפי הסדרים
לפי התעות
לפי השפיים
כי אל מלך
ה Typed in YIUI

Amidah
Minchah
38
18a. Thanksgiving

Hoda'ah

We thank you,
because you are Adonai our God,
God of our ancestors, forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!
We thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons,
With us
evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

18b. Modim

 Modi'anah

آ موديم أنيحنع لر
شااطاه هوا، يهوا إلوازها
أي إلوا أحنننا للإله عزة
زور ديننا
منه شعورنا
آتاه هوا لرب فور

Nodeh lecha

unesaper tehilatecha
al chayenu
ham'surim beyadecha,
ve'al nishmoteinu
hapekudot lach,
ve'al nisecha
shebechol yom imanu,
ve'al niflee'otecha
vetovotecha,
shebechol et,
erev vavoker vetzohorayim.

Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.
### Amidah Minchah 40

#### 18b. Modim of the Sages

Read this quietly when the prayer leader recites 18a on page 39.

**We thank you**

for you are Adonai our God

and our ancestors’ God,

God of all flesh,

our maker, who formed Creation.

Blessings and thanks we give
to your great and holy name,

because you have given us life

and sustained us.

Keep giving us life and sustenance,

and gather our scattered exiles
to the courtyards of your sanctuary,
to keep your statutes,
do your will,

and serve you wholeheartedly

—for which we thank you.

Blessed is the God of thanks.

---

**Modim DeRabbanan**

We thank you

for you are Adonai Eloheinu

vEloheinu avoteinu,

Elohei chol basar,

yotzrenu yotzer bereshit.

Berachot vehoda’ot

leshimcha hagadol vehakadosh,
al shehecheyitanu

vekiyamtnu.

Ken techayenu utekaymenu,

vet’esof galuyotenu

lechatzrot kodshecha,

vela’asot retzonecha,

ule’ovdecha belevav shalem;
al she’anachnu modim lach.

Baruch El hahoda’ot.

---

The thanksgiving blessing continues on page 42.

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**On Purim add page 327; on Chanukah add the shaded section below.**

For the wonders, the deliverance,
the heroic acts, the rescues,
and the wars you waged
for our ancestors

in those days, at this time:

Al hanisim ve’al hapurkan

ve’al hagvurot ve’al hat’shu’ot

ve’al hamilchamot

she’asita la’avoteinu

Bayamim hahem bazman hazeh:
In the time of Mattathias,
Yochanan’s son,
the Hasmonean high priest,
and his sons,
when there arose
the evil Greek empire
against your people Israel
to make them forget your Torah
and make them stray
from the statutes of your will;
and you in your many mercies
stood up for them in their time of
trouble—you pleaded their cause,
you judged their claim,
you avenged their wrong;
you handed over the strong
to the weak,
the many to the few,
the impure to the pure,
the evil to the righteous,
and the wicked
to those who work hard in your Torah.
And for yourself you made
a great and holy name
in your world,
and for your people Israel
you made a great victory and deliverance—
like today.

Bimei Mattityahu
ben Yochanan
kohen gadol Chashmonai
uvanav,
kheshe’amdah
malchut Yavan harsha’ah
al amcha Yisra’el
lehashkicham Toratecha
uleha’aviram
mechukey retzonecha;
ve’ata berachamecha harabim
amad’ta lahem be’et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;
masarta giborim
be’ad chalashim
verabim be’ad me’atim
uteme’im be’ad tehorim
ur’sha’im be’ad tzadikim
vezedim
be’ad oskei Toratecha.
Ulecha asita
shem gadol vekadosh
be’olamecha,
ule’amcha Yisrae’l asita
teshu’ah gedolah ufurkan
kehayom hazeh.
And after this your children came
to your holy of holies,
cleared out your temple,
purified your holy place,
and lit lights
in your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
your great name.

Ve’achar ken ba’u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechatzrot kodshecha,
vekav’u
shemonat yimei Chanukah elu,
lehadot ul’halel
leshimcha hagadol.

And for all these things may your
name be blessed and exalted,
O our ruler,
constantly, and for ever.

Ve’al kulam
yitbarach veyitromam
shimcha malkenu
tamid le’olam va’ed.

Between Rosh Hashanah and Yom Kippur, add the shaded section.

When repeating the Amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the
children of those with whom you made
your agreement!

Uchetov lechayim tovim
kol benei veritecha.

Every living being will thank you
(selah),
and they will hail your name in truth,
the God who is our salvation and help
(selah).

Vechol hachayim yoducha
selah,
vihalelu et shimcha be’emet,
ha’El yeshu’atenu ve’ezratenu
selah.

Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
whose reputation is good,
and to whom thanks are due.

Baruch fi atah Adonai,
Baruch hu uvaruch shemo
hatov shimcha
ulecha na’eh lehadot. Amen
19. Peace

Abundant peace
on your people Israel
bestow forever.
For you are the ruler,
sovereign of all peace.
And it's good in your eyes
to bless your people Israel
every time, and every hour,
with your peace.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines ...

We bless you, Adonai,
Blessed be God, blessed be God’s name!
who blesses God’s people Israel
with peace.

Between Rosh Hashanah and Yom Kippur, add this shaded section.

When repeating the Amidah, the prayer leader pauses while we say the next seven lines.

In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written down
before you—we and all your people,
the descendants of Israel—
for good life and peace.

We bless you, Adonai,
Blessed be God, blessed be God’s name!
who makes peace.

Ps. 19:15 “May what I say and what I think
be to your liking,
Adonai, my rock and my savior.”

“Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego’ali.”
When reciting the Amidah silently, we add the following prayer...

After the repetition, the prayer leader says the full Kaddish on page 46.

**Personal Prayer**

My God,

keep bad *words* from my tongue,
and lies from my lips.

Let me not try to answer those who curse me, and let my spirit be *as still as dust* to everyone.

Open my heart with your teaching

that my spirit may follow your rules.

As for all who plan harm for me,

quickly upset their designs

and spoil their plans.

Do it for the sake of your reputation;

do it for the sake of your right hand;

do it for the sake of your holiness;

do it for the sake of your law.

*Ps. 60:7* “To save your devoted followers, take action, rescue and answer me!”

*Ps. 19:15* “May what I say and what I think be to your liking,

Adonai, my rock and my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,

Making peace in heaven above,

may God bring peace
to us and to all Israel,

Now you say, “Amen.”

*Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”*
May this be what you want, Adonai our God and God of our ancestors:
that the Temple be rebuilt soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear.

Malachi 3:4 "As in days of old
and years long past."

Malachi 3:4 “For Adonai it will be a pleasure,
the offering of Judah and Jerusalem,
as in days of old
and years long past.”

........................................................... Take three steps forward ............................................................

After a heiche kedushah, the prayer leader says the Full Kaddish on the next page.
**Full Kaddish**

_The prayer leader recites kaddish and the congregation responds._

Let it be great, let it be holy,

God’s great name—(Amen)

—in the world created by God’s will,

which God will rule in sovereignty,

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, “Amen.”

May God’s great name be blessed

forever and ever and ever.

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be God’s holy name,

blessed may it be—

_above all

far above all

blessing and song,

praise and repentance

that are spoken in this world.

Now you say, “Amen.”

**Kaddish Shalem**

Yitgadal veyitkadesh

shemeh rabah—Amen

—be’almah di verah chir’uteh

veyamlich malchuteh,

bechayechon uv’yomechon

uvechayei dechol bet Yisra’el

ba’agalah uvizman kariv.

Ve’imru, “Amen.” Amen

__Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.__

Le’elah min kol

Le’elah le’elah mikol

bir’chatah veshiratah

tushbechatah venechematah,

da’amiran be’almah.

Ve’imru, “Amen.” Amen
Let them be accepted—
the prayers and pleas
of all the house of Israel—
before our parent in heaven.
Now you say, “Amen.”

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
Our Duty

We are bound to give praise
to the ruler of everything,
to acknowledge the greatness
of the one who formed creation,
who did not make us like other nations
nor position us
like the rest of the world’s families,
who did not make our portion like theirs
nor our destiny like that of those multitudes.

For they prostrate themselves
before futility and emptiness
and pray to a god that cannot help.

We bend the knee
and bow in gratitude
before the ruler,
ruler of rulers,
the holy, blessed one,
who stretches out the heavens,
supports the earth below;
whose own dwelling place
is in the sky above
and whose power is present
in the loftiest heights.

\[\text{Aleinu leshabe'ach} \]
\[\text{la'adon hakol,} \]
\[\text{latet gedulah} \]
\[\text{leyotzer bereshit,} \]
\[\text{shelo asanu kegoyei ha’aratzot} \]
\[\text{velo samanu} \]
\[\text{k’ mishpechot ha’adamah,} \]
\[\text{shelo sam chelkenu kahem} \]
\[\text{vegoralenu kechol hamonam.} \]

\[\text{Shehem mishtachavim} \]
\[\text{lehevel varik} \]
\[\text{umitpalelim el el lo yoshia.”} \]
\[\text{Va’anachnu z kor'im} \]
\[\text{umishtachavim umodim} \]
\[\text{lifnei melech} \]
\[\text{malchei hamlachim,} \]
\[\text{Hakadosh baruch hu;} \]
\[\text{shehu “noteh shamayim} \]
\[\text{veyosed aretz,”} \]
\[\text{umoshav yekaro} \]
\[\text{bashamayim mima’al,} \]
\[\text{ushechinat uzo} \]
\[\text{begovhei meromim.} \]

1 We bow during this prayer as follows: On kor’im, bend the knee. On umishtachavim, bend at the waist. Hold that position on the word umodim. Straighten up on lifnei melech. (LIW)
This is our God, there is no more;
our ruler is truth, beyond whom is naught.

It’s written in God’s Law:

Deut 4:39 “This day you must know
and take it to heart
that Adonai is God
in heaven above
and on earth below;
nothing else is.”

So we hope in you,
Adonai, our God,
soon to see
your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world
in the Almighty’s rule.

And all people
will call on your name,
to turn to you
all the wicked on earth.

They’ll see and know—
all earth dwellers—
that to you each knee must bend,
each tongue must swear.

Before you, Adonai, our God,
they will kneel and fall down,
and to the glory of your name
they will give honor.

Hu Eloheinu, ein od;
emet malkenu, eves zulato.
Kakatuv b’Torato:

“Veyada'ta hayom,
vahashevota el levavecha
ki Adonai, hu ha’Elhim
bashamayim mima’al,
ve’al ha’aretz mitachat
ein od.”

Al ken nekaveh lecha,
Adonai Eloheinu,
lir’ot meherah
betif’eret uzecha;
leha’avar gilulim min ha’aretz,
veha’elilim karot yikaretun,
letaken olam
bemalchut shadai,
vechol benei vasar
yikre’u vishmecha,
lehafnut elecha
kol rish’ei aretz.

Yakiru veyeyd’u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.

Lefanecha Adonai Elohenu
yichre’u veyipolou,
velichvod shimcha
yekar yitenu,
And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.
For this is your reign,
and forever and ever
you will rule in glory.

It's written in your Law:

Ex. 15:18 “Adonai will be the ruler forever!”

And it’s said:

Zech 14:9 “And God will be ruler
over all the earth;
on that day will
Adonai be one
and God’s name be one.”
Mourners’ Kaddish

Kaddish Yatom

Mourners and those observing Yahrzeit remain standing to recite this kaddish, and the congregation responds

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and mourners say the next two lines

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”
May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
Friday Night
Kabbalat Shabbat

Mourners during shiva leave the service at this point, to return on page 71 .................

My Soul’s Desire

Compassion’s source, my soul’s desire,
Woo me (your servant) to your will.
I’ll run my race swift as the deer,
Before your majesty to kneel.
To me your love is sweeter far
Than honey drops or savor rare.

Glorious, beautiful—the world’s glow
My yearning soul grieves for your love.
Please, God, relieve her, as you show
Your pleasant radiance from above.
Restore her strength, her heartache mend,
To be your handmaid without end.

Eternal, let your mercy yearn
With pity for your love’s child, who
So fervently, so long has burned
The splendor of your might to view.

Please, O my God, my heart’s delight,
Come quickly! Don’t hide from my sight.
Show yourself, my love, and spread
O’er me your canopy of rest.
Let glory on the earth be shed
To bring us joy and happiness.
Hurry, dear: time is short: restore
Your kind grace as in days of yore.

Psalm 95

Lechu neranena

Come, sing for joy to Adonai,
On whose salvation we rely.
Approach God with a thankful heart
With songs of praise to take your part.

For a great God is Adonai,
Above all powers ruling high,
Who holds the secrets of the land
And mountain peaks
in powerful hand,
Who made the sea
(it’s God’s own brand),
Whose hands gave form to the dry land.

Come, let us fall, bow down in zeal
To bless our maker; let us kneel.
To God we pray—and we can be
The Shepherd’s flock to guard, to lead
today! if you God’s voice will heed.

1 “Who owns the sea, since he made it.”
2 “The people whom he shepherds, the flock of his hand (i.e., under his guidance).”
Don’t be hard-hearted; at Massah 
You were, and then at Merivah, 
When in the desert Moses struck

The rock to halt rebellious talk.

Your parents saw what I could do,
Yet still they tried my patience too!

For forty years they angered me;
I said, “Their hearts are all at sea,
They have not understood my way”;
And in my indignation swore
They’d never reach my restful shore.

1 “I said, ‘They are a people whose heart strays from the proper path.’”
Psalm 96

Sing to Adonai, sing a new song!
Sing to Adonai, sing every place,¹
Sing to Adonai, and bless God’s name;
Declare each day
God’s saving grace.
Tell God’s renown to every race,
God’s wonders among every folk;
Adonai is great
and greatly praised,
No other can such awe evoke.²

Those other “gods” are
but a joke,³
Adonai did the heavens form.
Glory and majesty herald God,
Strength, grace, the holy place adorn.
People, wherever you were born,
Declare Adonai’s power and fame!
Bring offerings to the temple courts,
Declare the glory of God’s name.⁴

Worship Adonai
in sacred space,
Tremble, O earth, before God’s face;

¹ “Sing out to Adonai, all the earth.”
² “He is awesome, more than all other Gods.”
³ “For all the pagan gods of other peoples are powerless deities.”
⁴ “Ascribe to God, clans of peoples, ascribe to God glory and power, ascribe to God his name’s glory; take an offering and come to his courtyards.”
Tell nations, “Adonai is king,
Earth cannot slip in God’s embrace,
Who justly weighs each nation’s case.”

Sky will delight
and earth rejoice,
The teeming sea will roar, the lea
And all its creatures will exult,
And forests answer joyfully

As Adonai comes presently
With judgement for the world below.
The earth will see its just reward,
And all its dwellers truth shall know.

---

1 “He fixed the earth so it cannot slip, and justly judges nations.”
2 A lea is a meadow.
3 “He will judge the earth in righteousness and peoples in his faithfulness.”
Psalm 97

Adonai rules—let earth rejoice
Adonai malach, tagel ha’aretz,
And scattered islands add their voice;
yisme’u iyim rabim;
In swirling clouds and darkest night,
anan va’arakel sevivav,
God’s throne is borne by truth and right.¹
tzedek umishpat mechon kis’o.

A tongue of flame before God goes,
Esh lefanav telech,
Devouring all around God’s foes,
uteelahet saviv tzarav,
God’s lightning strikes the world alight;
he’iru verakav tevel,
Earthdwellers tremble at the sight.
ra’ata vatachel ha’aretz.

Mountains like wax will melt away
Harim kadonag namasu
Before Adonai,
milifnei Adonai,
The power who holds all th’ earth in sway.
milifnei adon kol ha’aretz.
Heaven did God’s righteousness declare,
higido hashamayim tzidko,

All peoples at God’s glory stare;
vera’u chol ha’amim kevodo;
Pagans, for their idolatries
yevoshu kol ovdei fesel
Ashamed, pursued vain deities
hamit’halelim ba’ellim;
That kneel to God’s divinity.²
hishtachavu lo kol elohim.

Zion rejoiced on hearing this
Sham’ah vatsimach Tziyon
While Judah’s daughters smiled in bliss,
vatagelnah benot Yehudah
O Judge, whose justice will not miss.³
lema’an mishpatecha, Adonai.

---

¹ “Many islands will rejoice; cloud and darkness are around him, righteousness and judgement the place of his throne.”
² “They will feel ashamed, all idolators (who worship idols); all pagan gods have kneeled to him.”
³ “For the sake of your judgements, Adonai.”
Adonai,

over all the world you tower,

Exalted

above every power.

Love Adonai, and evil shun;
The guardian of faithful souls
Will save them from the evil hand.

Before the righteous, light is sown

And joy before the upright heart;
The good rejoice in Adonai
And gratefully God’s name impart.

Ki atah Adonai
elyon al kol ha’aretz,
me’od na’aleita
al kol elohim.

Ohavei Adonai, sin’u ra;
shomer nafshot chasidav
miyad resha’im yatzilem.

◊ Or zaru’a latzadik
uleyishrei lev simchah;
simchu tzadikim bAdonai,
vehodu lezecher kodsho.
Psalm 98

A psalm:

Sing to Adonai, sing a new song
For wonders God has done,
Helped only by the strong right hand
And arm of the holy one.

Adonai showed God’s saving might—
God’s truth—in every nation’s sight.

Remembering kindness, God has kept
True faith with Israel’s nation;
The ends of the earth bore witness
When God brought our salvation.

Call to Adonai, all the earth;
Cry out in joy and songs of mirth.

Sing to Adonai with the lyre,
Your voice tuned to the strings; 1
With trumpet and with shofar blast,
Sing to our Sovereign. 2

The teeming sea in joy will cry,
Land and its creatures will reply.
Rivers will clap hands in delight,
Together cry each mountain height

---

1 “Sing to Adonai with the lyre, with the lyre and voice of song.”
2 “Sing before the ruler, Adonai.”
As Adonai comes presently
With judgement for the world below.
The earth will see its just reward,
And justice will its creatures know.¹

¹ “He will judge the earth in righteousness, and people in equity.”
Psalm 99

Adonai reigns: nations quake.
Above the cherubs God sits serene,
While earth can shake.
In Zion, Adonai is great,
Above all peoples, high in state.

Adonai malach
Adonai malach, yirgezu amim.
Yoshev keruvim
Yoshev keruvim
Yoshev keruvim

Thanks they will bring
To your great and awesome name,
A sacred thing.
And kingly power, based
On love of law, you founded;
Equity, justice and right,
In Jacob’s tribe you grounded.

Exalt Adonai’s regal seat,
Bow at the stool where rest God’s feet,
Holy is God.

As priests Moses and Aaron served,
And Samuel would God’s name invoke;
When they called Adonai,
God replied—
In a pillar of cloud God spoke.

1 “And the power of a king, loving judgement, you established.”
2 “Exalt Adonai our God, bow at his footstool; he is holy.”
3 “Moses and Aaron among his priests, and Samuel among those who called his name— they would call on Adonai and he would answer them.”
Signs of divinity they observed;  
God gave them rules they must abide.  
You answered, Adonai, their call,  
Forgave their sins and bore their pride; ¹
Their enemies’ evil plots you stalled.

Set high our God, Adonai;  
Bow by the holy mountainside;  
Adonai, our God, is sanctified.

¹ “A tolerant God you were to them.”
Psalm 29

A psalm of David:
To Adonai, the mightiest grant,
to Adonai, both glory and might;
to Adonai grant glory by right,
to Adonai bow, a holy sight.

Adonai’s voice soars o’er waters’ roar,
God’s splendor makes seas yell;
Adonai rides high above
The mighty oceans’ swell.¹

In all that’s strong or fair,
Adonai’s voice is somehow there.²

Adonai claps—the cedar snaps
—Shattering the lofty tree
In Lebanon where land leaps in air
With calf’s agility,
While Syrian hills dance their quadrilles
Like oxen’s progeny.³

Lightning is God’s voice too:
Fire-blades slash and hew.⁴

---

¹ “Adonai’s voice is on the waters, the God of glory made it loud, Adonai is on the many waters.”
² “Adonai’s voice is in strength; Adonai’s voice is in splendor.”
³ “Adonai’s voice shatters cedars; Adonai has shattered the cedars of Lebanon. He will make them dance, Lebanon like a calf, Syria like a young horned beast.”
⁴ “Adonai’s voice hews, blades of flame.”
Adonai’s voice makes deserts quake,
The Kadesh wasteland shake.  
Kol Adonai yachil midbar,  
yachil Adonai midbar Kadesh.

Adonai’s voice alarms the deer  
And strips the forests naked,  
While in God’s shrine all things proclaim,  
“Glory!” for the name’s sake.  
Kol Adonai yecholel ayalot,  
vayechesof ye’arot,  
uveheichalo, kulo omer,  
“Kavod!”

Adonai reigned at the Flood;  
Adonai’s reign will never cease;  
Adonai with God’s people stood,  
and blesses them with lasting peace.  
Adonai lamabul yashav,  
vayeshev Adonai melech le’olam.  
◊ Adonai oz le’amo yiten,  
Adonai yevarech et amo vashalom.  

1 “Adonai sat enthroned at the time of the Flood, Adonai will sit as ruler forever. Adonai gives strength to his people; Adonai blesses his people with peace.”
Please, with the power ...

Please, with the power of the greatness of your right hand, unbind us, who are confined.

Accept the prayer of your people; sustain us; purify us, awesome one.

Please, mighty one, those who seek your unity— protect them like the apple of your eye.

Bless them, purify them, pity them; may your justice always compensate them.

Powerful, holy one, in your abundant goodness guide your congregation.

Sole ruler, turn to your people, who speak of your holiness.

Accept our plea and hear our cry, you who understand mysteries.

Blessed is God’s name; the glory of God’s reign lasts forever.
Come with me …

O come with me, to greet the bride, to welcome her with joy and pride.¹

“Safeguard” and “recall” in a single word,

God who makes One made it heard, One is the name; One is our God, For fame, for glory, and for honor.

O come with me, to greet the bride, to welcome her with joy and pride.

Let’s greet Shabbat—come from your door For she is source of blessings’ store. From ancient times honor she wore, Created last, planned long before.

O come with me, to greet the bride, to welcome her with joy and pride.

Majestic town, royal temple pure Rise, step out from destruction sore; Sink in your vale of tears no more And mercy God will on you pour.²

¹ “Come, dear friend, to greet the bride, to welcome the presence of Shabbat.”
² “King’s sanctuary, royal town, Rise, go out from the middle of your overthrow. Enough of sitting in the valley of weeping, And he will take pity on you in his compassion.”
O come with me, to greet the bride, to welcome her with joy and pride.

Lecha dodi, likrat kalah; penei Shabbat nekab’lah.

Hurry from the dust, stand openly
My people, dressing splendidly
Through Jesse of Bethlehem’s progeny,
Approach my soul, my savior.¹

Hitna’ari me’afar kumi,
livshi bigdei tif’artech, ami;
al yad ben Yishai, beit halachmi,
korvah el nafshi, ge’alah.

Hold yourself up, for look and see!
Your light has come; rise radiantly.
Wake, wake and speak in melody,
God’s glory rests on you as before.²

Hit’oreri, hit’oreri
ki vah orech kumi ori,
uri, uri, shir daberi,
kevod Adonai alayich niglah.

Leave your shame; feel proud and free:
Why hang your head despondently?
You shall my people’s shelter be,
The citadel I shall restore.³

Lo tevoshi, velo tikalmi,
mah tishtochechi umah tehemi.
Bach yechesu aniyey ami,
venivnetah ir al tilah.

¹ “Rouse yourself from the dust, stand up; Dress in your clothes of splendor, my people, Through the son of Jesse the man from Bethlehem, Come close to my soul, save it!”

² “Rouse yourself, rouse yourself; For your light has come, rise up, shine: Wake up, wake up, utter a song; God’s glory upon you is revealed.”

³ “Feel no shame nor humiliation. Why are you downcast, why are you disconsolate? In you the poor of my people will shelter themselves; And the city shall be built on the hill.”
Vile enemies shall be left sighing;
Your foes shall be left crying;
God will delight, the bride espying,
As grooms their new-wed brides adore.

O come with me, to greet the bride,
to welcome her with joy and pride.

You will spread left and right, rapidly,
Praising God respectfully,
Through one from Peretz' family,
And we'll be glad, with joy in store.

O come with me, to greet the bride,
to welcome her with joy and pride.

.... Rise to face the entrance, as if greeting the “Sabbath Bride”; bow left and right in the last line ..

Heaven’s crown, we greet you
at our door,
With joy and merriment galore
God’s treasured people’s trusty corps;
Bride, step inside; bride, step inside.

O come with me, to greet the bride,
To welcome her with joy and pride.
Consoling the Mourners

After Lecha Dodi, we welcome entering mourners with these words of consolation.

For men, or men and women

May God who is always with us comfort you among those who are left to mourn for Zion and Jerusalem.

Hamakom yenachem et'chem betoch she'ar avelei Tziyon viYerushalayim.

For one man

May God who is always with us comfort you among those who are left to mourn for Zion and Jerusalem.

Hamakom yenachem ot'cha betoch she’ar avelei Tziyon viYerushalayim.

For women

May God who is always with us comfort you among those who are left to mourn for Zion and Jerusalem.

Hamakom yenachem et'chen betoch she’ar avelei Tziyon viYerushalayim.

For one woman

May God who is always with us comfort you among those who are left to mourn for Zion and Jerusalem.

Hamakom yenachem otach betoch she’ar avelei Tziyon viYerushalayim.

We are seated
Psalm 92

A psalm, a song for Shabbat

Adonai, to you our thanks are due,
To sing on high your praise,
Each day to express your gentleness;
Each night your faithful ways,
With song tuned to the lyre, each hears
The ten-stringed music of the spheres.

Your deeds, Adonai, bring me cheer,
Joy in your works I’ve found;
How grand, Adonai, your deeds appear,
How deep your thoughts profound.

The ignoramus does not know;
For fools it’s too sublime:
When evildoers spread and grow
Like grass—abloom in crime—
Those wicked people all shall go
To ruin beyond time.

And you … Supremacy …
Eternally … Adonai.

Look, Adonai!, your enemies—
Your enemies shall be lost;
All sunk in their iniquities,
From place to place they’re tossed.
Like proud-horned ox I’ll stand upright
With flowing oil anointed,
And slandering foes will in my sight
Be put to rout, disjointed.¹
This saying in my heart is sealed:²

“Sheer horns, horned I’ll stand upright in flowing oil,
And my enemies, the slandering ones, in my sight will be put to rout,
Be disjointed.”³

And my horn will rise like the Ox when I am doused with flowing oil, and my eyes will see those who were stalking me, when they come to do me harm.”

“Listen, O my ears.” The poet tells himself something he’s willing to listen to, a favorite saying.

“Cedars of Lebanon.”

² “Listen, O my ears.” The poet tells himself something he’s willing to listen to, a favorite saying.

³ “Cedars of Lebanon.”
Psalm 93

Adonai reigns in regal grace,
Robed in grace and cloaked in power;
Earth cannot slip in God’s embrace;
Firm is your throne from the first hour;
Eternal is your place.

God, streams have raised,
yes raised their voice;
The rivers crash and roar:
Let mighty waters make their noise,
The breakers on the shore:
God’s strength is more, much more!

Your promises will be fulfilled:
Your sacred house you shall rebuild,
Adonai, for evermore.

Adonai Malach

Adonai malach: ge’ut lavesh,
lavesh Adonai, oz hit’azar.
Af tikon tevel bal timot.
Nachon kis’acha me’az,
me’olam atah.

Nas’u neharot, Adonai,
nas’u neharot kolam,
yis’u neharot dochyam.
Mikolot mayim rabim
adirim mishberei yam,
adir bamarom Adonai.

Edotecha ne’emnu me’od
levetcha na’avah kodesh,
Adonai, le’orech yamim.
Mourners’ Kaddish

......Mourners and those observing Yahrzeit rise to lead this kaddish; the congregation responds......

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will, which God will rule in sovereignty, in your lifetime and in your days and in the lifetime of all Israel, quickly and soon.
Now you say, “Amen.”

........................................The congregation and mourners say the next two lines ........................................

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

............Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line............

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.

Now you say, “Amen.”
May there be great peace from heaven and life, for us and all Israel. Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above, May there be great peace from heaven and life, for us and all Israel. Now you say, “Amen.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above, Making peace in heaven above, may God bring peace to us and to all Israel, Now you say, “Amen.”
Shema and Its Blessings

Call to Prayer

Rise as the prayer leader begins the call to prayer.

Bar'chu

Bless Adonai, the blessed one.

Bar'chu  יְהַשֵׁב יְהוָה בָּרוּך

Congregation, then prayer leader

Blessed is Adonai, the blessed one, for ever and ever.

Le'olam va'ed.

First Blessing Before Shema

Be seated.

The congregation responds “Amen” but not “Baruch hu uvaruch shemo” from here to the end of the Sevenfold Blessing, page 101.

We bless you, Adonai,

Baruch atah Adonai

our God, ruler of time and space,

Eloheinu melech ha'olam,

who by your word brings evening,

asher bid’varo ma’ariv aravim,

in wisdom opens the gates,

bechachmah pote’ach she’arim

with insight changes the times,

uvit’vunah meshaneh itim

varies the seasons,

umesader et hakochavim

and arranges the stars

bemishmeroteihem

in their guardposts

in the sky, by your will,

baraki’ah kirtzono.

creating day and night,

Borei yom valaylah,

rolling away light before darkness

golel or mipnei choshech

and darkness before light,

vechoshech mipnei or,

making day pass and bringing night.

uma’avir yom умеvi laylah.

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1 Literally, “your word” and “your will” use the third person pronoun (“his word … his will”).
Separating day from night, Adonai is called the Ruler of Hosts.
God who lives and prevails will rule us always, forever and ever.
Blessed are you, Adonai, who brings on evenings.

Second Blessing Before Shema

With lasting love for Israel’s family have you loved your people.
Torah and commandments, statutes and judgements, you have taught us.
Because of this, Adonai, our God, when we lie down and when we get up, we shall speak about your statutes, and we’ll rejoice in words of your Torah and commandments forever and ever.
For they are our life and our good old age, and we’ll enjoy them day and night.
And your love—don’t take it away from us forever.
We bless you, Adonai, who loves your people Israel.
Shema (First Paragraph)

.......................... Add this line when praying alone .......................................................

God is the reliable ruler.  
El melech ne’eman.

.......................... We cover our eyes with our right hand for the next three lines .............................

Deut. 6:4  
Listen, descendants of Israel: Shema, Yisra’el:
Adonai is our God; 
Adonai Eloheinu; 
Adonai is one.  
Adonai echad.

.......................... Say the next three lines silently .......................................................

Blessed is that name;  
Baruch shem;  
the glory of its reign  
kevod malchuto  
lasts forever.  
Le’olam va’ed.

Deut. 6:5-9  
You are to love Adonai your God Ve’ahavta et Adonai Elohecha  
with your whole heart,  
bechol levav’cha,  
your whole self  
uvechol nafshecha,  
and all your resources.  
uvechol me’odecha.

These words  
Vehayu had’varim ha’eleh  
I tell you today must be  
asher anochi metzav’cha hayom  
on your heart.  
al levavecha.

Repeat them to your children,  
Veshinantam levanecha,  
and talk about them  
vedibarta bam  
when you sit at home,  
beshivtecha beveitecha,  
when you walk down the street,  
uvelechtecha vaderech,  
when you go to bed and when you get up.  
uveshochbecha, uvekumecha.

Tie them as a sign on your hand,  
Ukeshartam le’ot al yadecha,  
let them be on your forehead  
vehayu letotafot  
between your eyes,  
bein ineicha.

and write them on your doorposts  
Uchetavtam al mezuzot beitecha,  
and on your gates.  
uvish’arecha.

^1 Each word of the Shema should be recited audibly to oneself.
Shema (Second Paragraph)

Deut. 11:13-21

This is what will happen if you listen well to my commands, which I tell you today, to love Adonai your God and to serve God with all your heart and all your soul:

I will give your land its rain at the right time, early and late rains, so you can harvest your grain and wine and oil.

And I will provide grass in your fields for your cattle, so you can eat your fill.

But take care! Don’t be misled, to turn and serve other gods and worship them.

Then Adonai will be angry at you and close up the sky; no rain will fall, and the earth will not yield its produce, and you will soon perish from the good land which Adonai gives you.

1 “Lest your heart (the thinking part) be misled.”
2 “God’s nose will blaze against you.”
Set these words on your heart and soul, tie them as a sign on your hand, and place them on your forehead between your eyes.

Teach them to your children, talking about them when you sit at home, when you walk down the street, when you go to bed and when you get up.

Write them on your doorposts and on your gates.

So that you and your children may live a long time, on the land that Adonai promised to your parents, to give them, —as many days as the sky is above the land!

Vesamtem et devarai eileh al levav'chem ve'al nafshechem, ukeshartem otam le'ot al yed'chem, vehayu letotafot bein eineichem. Velimadtem otam et beneichem, ledaber bam beshivtecha beveitecha uvelechtecha vaderech, uvshochbecha uvekumecha. Uchetavtam al mezuzot beitecha, uvish'arecha. Lema'an yirbu yemeichem vimei veneichem al ha'adamah asher nishbah Adonai la'avoteichem, latet lahem, kimei hashamayim al ha'aretz.

1 “So that your days may be many, and your children’s days...”
Shema (Third Paragraph)

Numbers 15:37-41

Adonai told Moses:

"Talk to the children of Israel, and tell them they should make fringes on the corners of their garments as long as their people last. On the corner fringe, they should put a blue thread. That will be your fringe. You will look at it and remember all of Adonai's rules, and you will perform them; you should not follow your heart nor your eyes— for you stray after them! Rather, remember and perform all my commands and be holy to your God. I am Adonai your God who brought you from Egypt, to be your God. I am Adonai your God."

It's true…

........................................... The prayer leader repeats the last three words ..........................................

1 The word רָמָא, true, from the next paragraph is attached to the conclusion of the Shema.
First Blessing After Shema

...All this is certain—it’s our faith
and it’s proven for us,
that this is Adonai our God,
and there is no other,¹
and we are Israel, God’s people.

God rescues us from the hand of kings,
our ruler, who redeems us
from the clutches of all tyrants;
God, who claims damages
from our foes
and who pays back in full
all our mortal enemies;

Job 9:10 “Who does great things—
too many to find out—
and miracles beyond counting”;
Ps. 66:9 “Who sets our souls in life
and has not let our foot falter”;
who leads us
to our enemies’ heights
and has raised our glory
over all who hate us;

¹ “Ein zulato” (there is no other, or there is nothing except God) may mean that God has no rival, or perhaps that God is all existence, all reality.

² The first letter of the Hebrew, ה, is added to the verse from Job.
who works miracles for us
and revenge on Pharaoh,
signs and wonders
on the land of Ham’s children;
who strikes in anger
all the firstborn of Egypt,
and brings out God’s people Israel
from among them to eternal freedom;
who guides the children
between the parts of the Reed Sea
—their pursuers
and enemies
God sunk into the depths,
while those children saw God’s strength,
gave praise and thanks to God’s name.
Willingly, they accepted God’s authority
over themselves.
Moses and the children of Israel
answered you with song
in great joy,
and they all said:

Recite the next three lines aloud

Ex. 15:11 “Who is like you among gods, Adonai?“ Mi chamochah ba’elim Adonai? Mi kamocha ne’dar bakodesh norah tehilot, oseh feleh?”

The prayer leader continues

Your children saw your ruling power
split the sea before Moses.
Ex. 15:2 “This is my God,” Zeh Eli,”
they responded, and they said:

Umalchuto veratzon kiblu aleihem:
Moshe uv’nei Yisra’el lecha anu shirah besimchah rabah, ve’amru chulam:
Recite the next line aloud
Ex 15:18 “Adonai will reign forever and ever.”  יְהוָֽה יִמְלֹ֥כָה לְעֹלָ֥ם וָעֶֽד
“Adonai yimloch le’olam va’ed.”

Congregation, then prayer leader.

And it’s said:

Jer. 31:10 “For Adonai has redeemed Jacob, saved him from a hand too strong for him.”  כִּי־פָדָה שָׁמַעְתָּךְ בַּזְּקֵךְ מִמֶּנּוּ  "Ki fadah Adonai et Ya’akov uge’alo miyad chazak mimenu.”
Blessed are you, Adonai, who saves Israel.

Vene’emar:

Baruch atah Adonai, ga’al Yisra’el. Amen

Second Blessing After Shema

In peace, Adonai, lay us in bed, Hashkivenu Adonai Elohenu l’shalom,
Wake us to life, O sovereign. veha’amidenu malkenu lechayim,
Your peaceful shelter o’er us spread, uferos aleinu sukat shelomecha
Guide us with good counseling. vetaknenu be’etza tovah mifanecha
Save us for your reputation, vehoshi’enu lema’an shemecha
Shield us for our own salvation, vehagen ba’adenu
Spare us these miseries: the foe, vehaser me’aleinu
Pestilence, sword, oyev, dever vecherev
famine and woe. vera’av veyagon,
Keep Satan from our front vehaser Satan milfanenu
and rear, ume’achareinu,
Hide us in shadow of your wing, uvetzkel kenafecha tastirenu,
O God, our guard ki El shomrenu
and rescuer, umatzilenu atah;
Gracious and kind, our sovereign. ki El melech chanun verachum atah.

1 Satan, the adversary in the book of Job, acts like a prosecuting attorney who probes human failings.
Protect us as we leave and return
in life and in peace
from now for ever,
and spread over us
your sheltering peace.

Blessed are you, Adonai,
who spreads the shelter of peace
over us,
over all your people Israel
and over Jerusalem.

They will observe …

Ex. 31:16-17  And the children of Israel
will observe Shabbat, making
Shabbat for all their generations,
an agreement forever.

Between me and the children of
Israel, it is a sign forever
that in six days Adonai made
heaven and earth,
and on day seven God rested
and was refreshed.

Rise. Veshamru

Congregation, then prayer leader

Ushemor tzetenu uvo’enu lechayim uleshalom
me’ata ve’ad olam,
◊ uferos aleinu
sukat shelomecha.

Baruch atah Adonai
haporeis sukat shalom
aleinu
ve’al kol amo Yisra’el
ve’al Yerushalayim. Amen
**Half Kaddish**

The prayer leader recites kaddish and the congregation responds.

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

---

**Chatzi Kaddish**

Yitgadal veyitkadash
shemeh rabah—Amen
—be’almah di verah chir’uteh
veyamal malchuteh,
bechayechon uv’yomechon
uvechayei dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

---

The congregation and prayer leader say the next two lines.

May God’s great name be blessed forever and ever and ever.
forever and ever and ever.
Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

---

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>יתברך ויטבת</td>
<td>Yitbarch veyishtabach</td>
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<tr>
<td>יתעמר ויתעמור</td>
<td>Yitpa’ar veyitromam</td>
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<tr>
<td>יתענשה ויתענשה</td>
<td>Veyitnaseh veyit’hadar</td>
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<tr>
<td>יתעלה ויתעלה</td>
<td>Veyit’aleh veyit’halal</td>
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<tr>
<td>שמיה וקודות</td>
<td>Shemeh dekudshah,</td>
</tr>
<tr>
<td>ברוך והא ברוך קדוש</td>
<td>Berich hu Berich hu.</td>
</tr>
<tr>
<td>יתבל נאלג</td>
<td>Yehei shemei rabah mevarach</td>
</tr>
<tr>
<td>אלם והאלים</td>
<td>Le’alam ul’almei almayah.</td>
</tr>
<tr>
<td>יתבל נאלג</td>
<td>Le’elah min kol</td>
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<tr>
<td>יתבל נאלג</td>
<td>Le’elah le’elah mikol</td>
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<td>ברכתא ושרכתא</td>
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<td>תשכחתא ותמחאת</td>
<td>Tushchecahat veynechemahat,</td>
</tr>
<tr>
<td>לאמים אלפים</td>
<td>Da’amiran be’almah.</td>
</tr>
<tr>
<td>לאמים אלפים</td>
<td>Ve’imru, “Amen.” Amen</td>
</tr>
</tbody>
</table>
Ma’ariv Amidah

Take three steps back and three forward. With feet together, recite the Amidah (Standing Prayer) quietly. To avoid disturbing others during the Amidah, do not enter or leave the sanctuary.

Psalms 51:17 “Adonai, open my lips, and my mouth will speak your praise.”

עֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.”

1. Ancestors

We bless you, Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, the God who is great, powerful and awesome, God on high;

We bless you, Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, the God who is great, powerful and awesome, God on high;

you repay good acts of kindness, possess everything, remember our ancestors’ kind deeds, and bring a savior for their descendants, for the sake of your reputation, lovingly.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

between Rosh Hashanah and Yom Kippur, add the shaded section between Rosh Hashanah and Yom Kippur, add the shaded section

Remember us for life, ruler who delights in life, and write us in the Book of Life for your own sake, God of life!

Sovereign, helper, savior, shield.

We bless you, Adonai, the shield of Abraham.

םֹאַלְוָי יְבִית הָאָדָם וְמַעֲשֵׂי אָבָטֵינוּ וְבָאֹלַה לְנַפְשֵׁי נַפְשֵׁי וְאֵין שְׂפָתֵיהֶם לִפְעֹמֹן אֱלֹהֵי אַבְרָהָם.

some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:

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

some add, “And takes note of Sarah / ufoked Sarah.”

1 Some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:

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

2 Some add, “And takes note of Sarah / ufoked Sarah.”
You are mighty forever, Adonai, you bring life to the dead and are strong in salvation—

\[
\text{Atah gibor le\'olam Adonai, mechayeh metim atah rav lehoshi\'ah—}
\]

you make the dew fall.

\[
\text{Morid hatal.}
\]

you make the wind blow and the rain fall.

\[
\text{Mashiv haru\'ach umorid hageshem.}
\]

You feed the living with your grace,

\[
\text{Mechalkel chayim bechesed,}
\]

Revive the dead with kind embrace,¹

\[
\text{mechayeh metim berachamim rabim.}
\]

Support the fallen, heal the sick,

\[
\text{Somech noflim verofeh cholim}
\]

And set the prisoners free,

\[
\text{umatir asurim}
\]

And faithfully fulfill your trust

\[
\text{um\'kayem emunato lishenei afar.}
\]

Who is like you, who can appear

\[
\text{Mi chamocha ba\'al gevurot,}
\]

Like you, sovereign of power?

\[
\text{umi domeh lach,}
\]

Ruler, both death and life you bring;

\[
\text{melech memit um\'chayeh}
\]

You make salvation flower.

\[
\text{umatzmi\'ach yeshu\’ah.}
\]

Who is like you, source of mercy, thinking of your creatures to grant them life, in mercy.

\[
\text{Mi chamocha, av harachamim, zocher yetzurav lechayim berachamim.}
\]

¹ “Kind embrace” is literally “abundant mercies.”
To bring the dead to life, O you 
Are firm, reliable, and true.
We bless you, Adonai 
who revives the dead.

3. Holiness

You are holy, your name is holy 
and every day the holy ones 
praise you, selah!
Blessed are you, Adonai,

............. Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line ............

the holy God.
the holy ruler.

4. Today's Holiness

You sanctified 
the seventh day 
for your reputation, 
the end of making 
heaven and earth;
and you blessed it above all other days 
and made it more holy than all other times, 
and so it's written in your Torah:

Gen. 2:1-3 “Now they were completed—
heaven and earth 
and all their hosts of creatures.
And God finished on day seven 
the work of creation, 
and rested on day seven 
from all the work of creation.
And God blessed
day seven
and made it holy,
for then God rested from the whole project
which God had created to work on."
Our God, and our ancestors' God,
find favor in our Sabbath rest.
Hallow us with your commands;
in your Torah grant our share.
Fill us from your bounty fair,
In your salvation give us cheer;
Cleanse our hearts
to serve you right
And Adonai, give to our care
Willing in love the Sabbath dear,
*This holy day with true delight.*
Let Israel rest now, who proclaim
The sanctity of your great name.
Blessed are you, Adonai,
who makes Shabbat holy.

Vayevarech Elohim
et yom hashvi'i
vayekadesh oto,
ki vo shavat mikol melachto
asher barah Elohim la'asot."
Eloheinu veElohei avoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu beToratecha.
Sab'einu mituvecha,
vesam'cheinu bishu'atecha,
vetaher libeinu
le'ovdecha be'emet.
Vehanchilenu Adonai Eloheinu
be'ahavah uv'ratzon
Shabbat kodshecha.
Veyanuchu vah Yisra'el
mekad'shei shemecha.
Baruch atah Adonai,
mekadesh haShabbat.
5. Temple Service

Adonai, our God, take delight in your people Israel and in their prayer; restore the Temple service to the sanctuary of your house, accept Israel’s sacrificial fires and their prayer with love and delight, and may the worship of your people Israel be forever to your liking.

---

Add the shaded section on Rosh Chodesh

---

Our God and God of our ancestors, may there rise, approach and reach you, be seen, favored, and heard, noticed and remembered—thoughts and memories of us, and of our ancestors, of the Messiah (your servant David’s descendant), of Jerusalem your holy city, and of all your people the descendants of Israel for deliverance, good, grace, kindness, mercy, life and peace, on this beginning of the month.
Remember us, Adonai our God, on this day for good; think of us for blessing; and save us for life. And as for salvation and mercy—take pity on us, be gracious to us, have mercy on us, and save us; for our eyes are on you, because you are God, a ruler both gracious and compassionate. And may our eyes witness your return to Zion, in mercy. Blessed are you, Adonai; you return your presence to Zion.

We thank you, because you are Adonai our God, God of our ancestors, forever. The one sure thing in our lives, the shield of our salvation—that is you, from age to age!
We thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons,
With us
evening, morn, and noon.

Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

Nodeh lecha
unesaper tehilatecha
al chayenu
ham’surim beyadecha,
ve’al nishmoteinu
hapekudot lach,
ve’al nisecha
shebechol yom imanu,
ve’al nifle’otecha
vetovotecha,
shebechol et,
erev vavoker vetzohorayim.

........................................................ On Chanukah, add the shaded section ................................................
For the wonders, the deliverance,
the heroic acts, the rescues,
and the wars you waged
for our ancestors
in those days, at this time:

Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me’olam kivinu lach.

Al hanisim ve al hapurkan
ve’al hagvurot ve’al hat’shu’ot
ve’al hamilchamot
she’asita la’avoteinu
bayamim hahem bazman hazeh:
In the time of Mattathias,
Yochanan’s son,
the Hasmonean high priest,
and his sons,
when there arose
the evil Greek empire
against your people Israel
to make them forget your Torah
and make them stray
from the statutes of your will;
and you in your many mercies
stood up for them in their time of
trouble—you pleaded their cause,
you judged their claim,
you avenged their wrong;
you handed over the strong
to the weak,
the many to the few,
the impure to the pure,
the evil to the righteous,
and the wicked
to those who work hard in your Torah.
And for yourself you made
a great and holy name
in your world,
and for your people Israel
you made a great victory and deliverance—
like today.
And after this your children came
to your holy of holies,
cleared out your temple,
purified your holy place,
and lit lights
in your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
your great name.

And for all these things
may your name be blessed and exalted,
O our ruler,
constantly, and for ever.

Between Rosh Hashanah and Yom Kippur; add the shaded section.

And write down for a good life all the
children of those with whom you made
your agreement!

All the living will thank you (selah),
and they will hail your name in truth,
God, our salvation and help
(selah).

Blessed are you, Adonai,
whose reputation is good,
and to whom thanks are due.
7. Peace

Abundant peace
on your people Israel
bestow forever.
For you are the ruler,
sovereign of all peace.
And it’s good in your eyes
to bless your people Israel
every time, and every hour,
with your peace.

Shalom
Shalom rav
al Yisra’el amcha
tasim le’olam.
Ki atah hu melech
adon lechol hashalom.
Vetov be’einecha
levarech et amcha Yisra’el
bechol et uv’chol sha’ah
bishlomecha.

... Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next three lines....
We bless you, Adonai,
who blesses God’s people Israel
with peace.

between Hashem’s people Israel
with your peace.

Between Rosh Hashanah and Yom Kippur, add this shaded section.
In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written down
before you—we and all your people,
the descendants of Israel—
for good life and peace.

BeSefer Chayim
beracha veshalom
ufarnasa tova,
nizacher venikatev lefanecha,
anachnu vechol amcha
Beit Yisra’el
leichayim tovim uleshalom.

We bless you, Adonai,
who makes peace.

Baruch atah Adonai,
hamvarech et amo Yisra’el
bashalom.

Between Rosh Hashanah and Yom Kippur, add this shaded section.
In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written down
before you—we and all your people,
the descendants of Israel—
for good life and peace.

BeSefer Chayim
beracha veshalom
ufarnasa tova,
nizacher venikatev lefanecha,
anachnu vechol amcha
Beit Yisra’el
leichayim tovim uleshalom.

We bless you, Adonai,
who makes peace.

Baruch atah Adonai,
hamvarech et amo Yisra’el
bashalom.

.........................After the final blessing, we add this silent meditation.........................

Ps. 19:15 “May what I say and what I think
be to your liking,
Adonai, my rock and my savior.”

“Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego’ali.”
Personal Prayer

My God,
keep bad words from my tongue,
and lies from my lips.
Let me not try to answer those who curse me, and let my spirit be as still as dust to everyone.

Open my heart with your teaching
that my spirit may follow your rules.
As for all who plan harm for me,
quickly upset their designs
and spoil their plans.

Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps 60:7 “To save your devoted followers,
take action, rescue and answer me!”

Ps 19:15 “May what I say and what I think be to your liking.
Adonai, my rock and my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
May this be what you want, Adonai our God and God of our ancestors: that the Temple be rebuilt soon, in our days, and restore our rights in your Torah, and there we shall serve you in fear. Malachi 3:4 "As in days of old and years long past."

Malachi 3:4 “For Adonai it will be a pleasure, the offering of Judah and Jerusalem, as in days of old and years long past.”

........................................................... Take three steps forward ............................................................

We remain standing and recite together.

Completion

Gen. 2:1-3 “Now they were completed—

heaven and earth and all their hosts of creatures.

And God finished on day seven

the work of creation, and rested on day seven

from all the work of creation.

And God blessed
day seven and made it holy,

for then God rested from all labor which God had created to work on.”

........................................................... Take three steps forward ............................................................

Vayechulu

Vayechulu ! “Vayechulu hashamayim veha’aretz vechol tzeva’am.
vayechal Elohim bayom hashvi’i melachto asher asah,
vayishbot bayom hashvi’i mikol melachto asher asah.
Vayevarech Elohim et yom hashvi’i vayekadesh oto,
ki vo shavat mikol melachto asher barah Elohim la’asot.”
The Sevenfold Blessing

We bless you, Adonai, our God, and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, the great, powerful, and awesome God, who owns heaven and earth.

We shall serve you in fear and dread, and thank your name for endless days; O blessing’s source, in fitting praise.¹

₁ Some read מאתן הרברכה/me’ein habrachot.
God of thanks,
Sovereign of peace,
Who sanctifies the Sabbath day
And makes the seventh day be blessed,
And in pure holiness gives rest,
To people sated with delight—
A memory of Creation’s work.

Our God
and God of our ancestors,
enjoy our rest.

Make us holy with your commandments,
and grant our portion in your Torah.
Satisfy us from your goodness,
and make us rejoice in your salvation,
and cleanse our hearts
for your service in truth.

And let us inherit, Adonai, our God,
with love and delight
your holy Shabbat.
And Israel will rest on it,
they who make your name holy.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who makes Shabbat holy.
Full Kaddish

Let it be great, let it be holy,

God’s great name—(Amen)

—in the world created by God’s will,

which God will rule in sovereignty,

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, “Amen.”

May God’s great name be blessed

forever and ever and ever.

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be God’s holy name,

blessed may it be—

above all

far above all

blessing and song,

praise and repentance

that are spoken in this world.

Now you say, “Amen.”

Kaddish Shalem

Yitgadal veyitkadash
shemeh rabah—Amen

—be’almah di verah chir’uteh
veyamlich malchuteh,
bechayechon uv’yomechon
uvechayei dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

Yehei shemei rabah mevarach
le’alam ul’almei almayah.

Yitbarach veyishtabach
veyitpa’ar veyitromam
veyitnaseh veyit’hadar
veyit’aleh veyit’halal
shemeh dekudshah,
Berich hu Berich hu.

Le’elah min kol
Le’elah le’elah mikol
bir’chatah veshiratah
tushbechatah venechematah,
da’amiran be’almah.
Ve’imru, “Amen.” Amen
Let them be accepted—
the prayers and pleas
of all the house of Israel—
before our parent in heaven.
Now you say, “Amen.”
May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line.
Concluding Prayers

Kiddush for Friday Night

We remain standing as the prayer leader recites Kiddush.

Kiddush in the synagogue reminds us of ancient times, when Jews who traveled from town to town might say Kiddush, eat and lodge in the synagogue. Unlike those travelers, we will say Kiddush at home, but the Kiddush blessing should not be in vain, so we invite a child to drink from the cup.

We bless you, Adonai,
Blessed be God, blessed be God’s name!
our God, eternal ruler,
who creates the fruit of the vine.

We bless you, Adonai,
Blessed be God, blessed be God’s name!
our God, eternal ruler;
you made us holy with your rules
and took delight in us;
your holy Shabbat
with love and delight you willed to us,
a memory of Creation.

For Shabbat is the most important
of all holy days,
reminding us of the Exodus.

You chose us
and made us holy,
more than all other peoples;
your holy Shabbat
in love and delight
you let us inherit.

We bless you, Adonai
Blessed be God, blessed be God’s name!
who makes Shabbat holy.

Kiddush Leil Shabbat

Baruch ata Adonai
Baruch hu uvaruch shemo
Eloheinu melech ha’olam
Boreh peri hagafen. Amen

Baruch ata Adonai
Baruch hu uvaruch shemo
Eloheinu melech ha’olam
asher kidshanu bemitzvotav
veratzah vanu,
veShabbat kodsho
be’ahavah uvratzon hinchilanu
zikaron lema’aseh vereshit.

Ki hu yom techilah
lemikra’ei kodesh
zecher litzi’at Mitzrayim.

Ki vanu vacharta
ve’otanu kidashta
Mikol ha’amim,
VeShabbat kodshecha
be’ahava uv’razon
hinchaltanu;
Baruch ata Adonai,
Baruch hu uvaruch shemo
mekadesh haShabbat. Amen
Our Duty

After dark, between the second day of Pesach and the day before Shavu’ot, count the Omer, page 117.

We remain standing

We are bound to give praise to the ruler of everything, to acknowledge the greatness of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, who did not make our portion like theirs nor our destiny like that of those multitudes.

For they prostrate themselves before futility and emptiness

Is 45:20 “and pray to a god that cannot help.”

We bend the knee and bow in gratitude before the ruler, ruler of rulers, the holy, blessed one, who Is. 51:13 “stretches out the heavens, supports the earth below;” whose own dwelling place is in the sky above and whose power is present in the loftiest heights.

Shehem mishtachavim lehevel varik

Some add the next three lines

For they prostrate themselves before futility and emptiness

Is 45:20 “and pray to a god that cannot help.”

We bend the knee and bow in gratitude before the ruler, ruler of rulers, the holy, blessed one, who Is. 51:13 “stretches out the heavens, supports the earth below;” whose own dwelling place is in the sky above and whose power is present in the loftiest heights.

Va’anachnu § kor’im

 SOME ADD THE NEXT THREE LINES

Shehem mishtachavim lehevel varik

Is 45:20 “and pray to a god that cannot help.”

We bend the knee and bow in gratitude before the ruler, ruler of rulers, the holy, blessed one, who Is. 51:13 “stretches out the heavens, supports the earth below;” whose own dwelling place is in the sky above and whose power is present in the loftiest heights.
This is our God, there is no more; our ruler is truth, beyond whom is naught. It’s written in God’s Law:

Deut 4:39 “This day you must know and take it to heart that Adonai is God in heaven above and on earth below; nothing else is.”

So we hope in you, Adonai, our God, soon to see your splendid power, to make idols pass from the earth and destroy false gods, to repair the world in the Almighty’s rule.

And all people will call on your name, to turn to you all the wicked on earth.

They’ll see and know—all earth dwellers—that to you each knee must bend, each tongue must swear.

Before you, Adonai, our God, they will kneel and fall down, and to the glory of your name they will give honor.
And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.
For this is your reign,
and forever and ever
you will rule in glory.
It's written in your Law:

Ex. 15:18 "Adonai will be the ruler forever!"

And it's said:

Zech 14:9 "And God will be ruler
over all the earth;
on that day will
Adonai be one
and God's name be one."

............................................. On Chanukah, add Psalm 30 on page 140 .................................
Psalm 27

A psalm of David:

God lights my way and saves me from alarm. God is my life-force. Who can do me harm? When evil people came my flesh to eat, My irksome foes slipped, fell down at my feet. Let armies camp! Let war come; still I know that this is right. One thing I asked of God, for this I pray: To sit in God’s own house living each day, To view God’s grace, and in God’s Temple stay. For God will keep me safe in evil days, Perch me in secret tent on mountain raised.

LeDavid: Adonai Ori Veyish’i


1 “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”

2 “If an army camps against me, my heart will not fear. If war rises against me, this is what I’ll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in his Temple.”
And now I'm high above
my enemies round;
I’ll offer in God’s tent
my joyful sound.
With song to God my music
will resound.¹

God, hear my cry,
and answer in your grace.
My heart implored you, God,
“O seek my face”
As I seek yours.
Don’t turn away from me,
Don’t send away your servant angrily.²
You helped me;
don’t spurn or abandon me.³
O God, you save me,
time and time again.
My parents left me,
God will take me in.⁴

¹ “For he’ll hide me in his shelter on a bad day, he’ll conceal me in the secrecy of his tent, he’ll lift me up on a rock! And now my head is raised above my enemies all around, and I’ll offer in his tent sacrifices of joyous shouting, I’ll sing and make music to God.”

² “Listen, God; I’ll call with my voice: take pity on me and answer me. My heart said to you, ‘Seek my face.’ Lord, I shall seek your face! Don’t hide your face from me; Don’t turn your servant away in anger.”

³ “You have been my help: Don’t throw me off, don’t abandon me.”

⁴ “O Lord, you are my savior. For my father and mother abandoned me, and God will take me in.”
<table>
<thead>
<tr>
<th>Hebrew (Hebrew)</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horeni Adonai darkecha,</td>
<td>Show me your way, God,</td>
</tr>
<tr>
<td>unecheni be’orach mishor</td>
<td>set me on level ground</td>
</tr>
<tr>
<td>lema’an shorerei</td>
<td>To stand against those</td>
</tr>
<tr>
<td>who can boss me around!</td>
<td>Don’t turn me over to my enemies,</td>
</tr>
<tr>
<td>Al titneni benefesh tzarai,</td>
<td>False witnesses,</td>
</tr>
<tr>
<td>ki kamu vi edei sheker vife’ach chamas.</td>
<td>who breathe brutality.</td>
</tr>
<tr>
<td>Lulei he’emanti</td>
<td>What had I been, had I not known</td>
</tr>
<tr>
<td>lir’ot betuv Adonai</td>
<td>I’d spy</td>
</tr>
<tr>
<td>be’eretz chayim</td>
<td>God’s goodness here on earth</td>
</tr>
<tr>
<td>before I die?</td>
<td>Wait for God, wait and trust.</td>
</tr>
<tr>
<td>kaveh el Adonai: chazak veya’ametz libecha: vekaveh el Adonai.</td>
<td>Be strong, take heart.</td>
</tr>
<tr>
<td>◇ Kaveh el Adonai:</td>
<td>And wait for God, just wait.</td>
</tr>
</tbody>
</table>

1 “God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!” “Shorerai” means those who have power over me; they can ruin my day and put ups and downs in my daily path.

2 “Don’t turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence.”

3 “If I had not trusted that I would see the goodness of the Lord in the land of the living, what would have become of me! Wait for Adonai: keep your heart strong and resolute, and wait for Adonai.”
Mourners’ Kaddish

.....................................

Kaddish Yatom

.....................................
May there be great peace from heaven and life, for us and all Israel. Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above, may God bring peace to us and to all Israel, Now you say, “Amen.”
Yigdal

The living God be great,
his praise resound:
He is, and there’s no end
to where he’s found.

He is One; no unity
like his is found,
Oneness beyond our ken,
beyond all bound.

Unseen of form,
no bodily frame has he;
Beyond all measure
is his sanctity.

Old before any thing
that came to be;
First, with no onset
to his primacy.

He’s master of the universe,
and see!
He shows each creature
grandeur, majesty.

Splendor and prophecy
in liberal measure
He granted to his people,
to his treasure.

No one like Moses did in Israel rise,
Prophet who saw God’s form
with his own eyes.
True to his people,
   God gave them the guide
To truth—Torah,
   by prophet's hand supplied.

God will not change,
   and his faith will not sway
For endless time, to any other way.

Our secret thoughts he searches out, he knows;
When things are born,
   he sees how they will close.

The good man gains
   his just reward in time;
The bad he punishes
   as fits the crime.

The anointed king at the end of days
   he'll send—
Salvation for us
   who await the end.

God kindly will the dead
   with life invest;
His glorious name shall be
   forever blessed.
Eternal Sovereign

Eternal Sovereign, who ruled
Before creating anything,
When he formed all to his liking,
Why then his name was known as king.

And when an end to all will come
Alone in awe he'll wear the crown.
And God has been, and God still is,
And God shall be in great renown.

God stands alone; no second can
Compare as fit companion;
Before the first, beyond the last,
God has strength and dominion.

My God, who lives and me redeems–
Rock of my pain in time of grief,
My banner and my refuge: when
I cry for help, God brings relief.

I place my soul into God's care
Sure that I'll wake after this night;
My soul shall with my body stay:
God is with me: I'll not take fright!

Adon Olam

Adon olam asher malach
Beterem kol yetzir nivrah
Le'et na'asah vecheftzo kol,
Azai melech shemo nikrah.

Ve'acharei kichlot hakol
Levado yimloch norah:
Vehu hayah, vehu hoveh,
Vehu yih'yeh betif'arah.

Vehu echad, ve'ein sheni
Lehamshil lo lehachbirah,
Beli reshit, beli tachlit,
Velo ha'oz vehamisrah.

Vehu eli vechai go'ali
Vetzur chevli be'eit tzarah.
Vehu nisi umanos li,
Menat kosi beyom ekrah.

Beyado afkid ruchi
Be'eit ishan ve'a'irah,
Ve'im ruchi geviyati,
Adonai li, velo irah.
Shalom Aleichem

Welcome angels—
faithfully serving—
Messengers from above,
From the Sovereign supreme,
Holy, blessed, beloved.

Come in peace—
peace you bring—
Messengers from above,
From the Sovereign supreme,
Holy, blessed, beloved.

Bless me in peace—
peace you bring—
Messengers from above,
From the Sovereign supreme
Holy, blessed, beloved.

Leave in peace—
peace you bring—
Messengers from above,
From the Sovereign supreme,
Holy, blessed, beloved.

Traditionally, each verse is recited three times.
Counting the Omer

We count the Omer after dark from the second evening of Pesach until the day before Shavu’ot. We do not mention the number of the day before reciting the blessing. If we mention the number by mistake, we cannot recite the blessing but may recite it on later nights. If we forget to count at night, we can count during the next day without the blessing and continue to recite the blessing on later nights. But if we forget to count the next day too, we omit the blessing on all later nights.

Opening Meditation

Here I am, ready and prepared
to fulfill the positive commandment
of counting the Omer,
as the Torah says:

Lev. 23:15-16 “Count for yourselves
from the day after the Pesach holiday,
from the day you bring
the offering of an omer of grain,
seven weeks;
they must be full weeks.
Up to the day after the seventh week
you must count fifty days.”

Sefirat Ha’Omer

We bless you, Adonai,
our God, eternal sovereign,
who made us holy with your rules
and told us about counting the Omer.
### Here is the list of days; we start on the 16th of Nisan, the second evening of Pesach

<table>
<thead>
<tr>
<th>Day</th>
<th>Text (Hebrew)</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Nisan</td>
<td>יומָנוּ יָמִיָּו שְׁבֵּאֵל בֶּן הָמָר</td>
<td>Today is the first day into the Omer. Hayom yom echad ba’Omer.</td>
</tr>
<tr>
<td>17 Nisan</td>
<td>יומָנוּ שְׁבֵּאֵל יָמִיָּו בֶּן הָמָר</td>
<td>Today is 2 days into the Omer. Hayom shnei yamim ba’Omer.</td>
</tr>
<tr>
<td>18 Nisan</td>
<td>יומָנוּ שְׁלַשְׁוָה יָמִיָּו בֶּן הָמָר</td>
<td>Today is 3 days into the Omer. Hayom shloshah yamim ba’Omer.</td>
</tr>
<tr>
<td>19 Nisan</td>
<td>יומָנוּ אַרְבָּעָה יָמִיָּו בֶּן הָמָר</td>
<td>Today is 4 days into the Omer. Hayom arba’ah yamim ba’Omer.</td>
</tr>
<tr>
<td>20 Nisan</td>
<td>יומָנוּ חַמִנְשָׁה יָמִיָּו בֶּן הָמָר</td>
<td>Today is 5 days into the Omer. Hayom chamisha yamim ba’Omer.</td>
</tr>
<tr>
<td>21 Nisan</td>
<td>יומָנוּ שְׁישָׁה יָמִיָּו בֶּן הָמָר</td>
<td>Today is 6 days into the Omer. Hayom shishah yamim ba’Omer.</td>
</tr>
<tr>
<td>22 Nisan</td>
<td>יומָנוּ שְׁשָׁעָה יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 7 days, which is one week into the Omer. Hayom shiv’ah yamim, shehem shavu’a echad ba’Omer.</td>
</tr>
<tr>
<td>23 Nisan</td>
<td>יומָנוּ שְׁמֹנָה יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 8 days, which is one week and one day into the Omer. Hayom shmonah yamim, shehem shavu’a echad veyom echad ba’Omer.</td>
</tr>
<tr>
<td>24 Nisan</td>
<td>יומָנוּ תִּשְׁעָה יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 9 days, which is one week and two days into the Omer. Hayom tish’ah yamim, shehem shavu’a echad ushnei yamim ba’Omer.</td>
</tr>
<tr>
<td>25 Nisan</td>
<td>יומָנוּ אָסָרָה יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 10 days, which is one week and three days into the Omer. Hayom asarah yamim, shehem shavu’a echad ushloshah yamim ba’Omer.</td>
</tr>
<tr>
<td>26 Nisan</td>
<td>יומָנוּ אַרְבּוֹעָה יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 11 days, which is one week and four days into the Omer. Hayom achad asar yom, shehem shavu’a echad ve’arba’ah yamim ba’Omer.</td>
</tr>
<tr>
<td>27 Nisan</td>
<td>יומָנוּ תִּשְׁנִים יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 12 days, which is one week and five days into the Omer. Hayom shneim asar yom, shehem shavu’a echad vachamishah yamim ba’Omer.</td>
</tr>
<tr>
<td>28 Nisan</td>
<td>יומָנוּ שְׁלַשְׁנִים יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 13 days, which is one week and six days into the Omer. Hayom shloshah asar yom, shehem shavu’a echad veshishah yamim ba’Omer.</td>
</tr>
</tbody>
</table>

### From Day 7 (22 Nisan, the last night of Pesach), count weeks and days

<table>
<thead>
<tr>
<th>Day</th>
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</thead>
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<td>27 Nisan</td>
<td>יומָנוּ שְׁלַשְׁנִים יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 12 days, which is one week and five days into the Omer. Hayom shneim asar yom, shehem shavu’a echad vachamishah yamim ba’Omer.</td>
</tr>
<tr>
<td>28 Nisan</td>
<td>יומָנוּ שְׁלַשְׁנִים יָמִיָּו בֶּן הָמָר</td>
<td>Today makes 13 days, which is one week and six days into the Omer. Hayom shloshah asar yom, shehem shavu’a echad veshishah yamim ba’Omer.</td>
</tr>
</tbody>
</table>
29 Nisan Today makes 14 days, which is two weeks into the Omer.

Hayom arba’ah asar yom, shehem shnei shavu’ot ba’Omer.

30 Nisan Today makes 15 days, which is two weeks and one day into the Omer.

Hayom chamishah asar yom, shehem shnei shavu’ot veyom echad ba’Omer.

Day 15 (30 Nisan, Rosh Chodesh)

1 Iyar Today makes 16 days, which is two weeks and two days into the Omer.

Hayom shishah asar yom, shehem shnei shavu’ot ushnei yamim ba’Omer.

Day 16 (1 Iyar, Rosh Chodesh)

2 Iyar Today makes 17 days, which is two weeks and three days into the Omer.

Hayom shiv’ah asar yom, shehem shnei shavu’ot ushloshah yamim ba’Omer.

Day 17 (2 Iyar)

3 Iyar Today makes 18 days, which is two weeks and four days into the Omer.

Hayom shmonah asar yom, shehem shnei shavu’ot ve’arba’ah yamim ba’Omer.

Day 18 (3 Iyar)

Day 19 (4 Iyar, Yom HaZikaron, Israel’s Memorial Day)

4 Iyar Today makes 19 days, which is two weeks and five days into the Omer.

Hayom tish’ah asar yom, shehem shnei shavu’ot vachamishah yamim ba’Omer.

Day 19 (4 Iyar, Yom HaZikaron, Israel’s Memorial Day)

5 Iyar Today makes 20 days, which is two weeks and six days into the Omer.

Hayom esrim yom, shehem shnei shavu’ot veshishah yamim ba’Omer.

Day 20 (5 Iyar, Yom HaAtzma’ut, Israel’s Independence Day)

6 Iyar Today makes 21 days, which is three weeks into the Omer.

Hayom echad ve’esrim yom, shehem shloshah shavu’ot ba’Omer.

Day 21 (6 Iyar)

7 Iyar Today makes 22 days, which is three weeks and one day into the Omer.

Hayom shnayim ve’esrim yom, shehem shloshah shavu’ot veyom echad ba’Omer.

Day 22 (7 Iyar)
8 Iyar Today makes 23 days, which is three weeks and two days into the Omer.

Hayom shloshah ve’esrim yom, shehem shloshah shavu’ot ushnei yamim ba’Omer.

9 Iyar Today makes 24 days, which is three weeks and three days into the Omer.

Hayom arba’ah ve’esrim yom, shehem shloshah shavu’ot ushloshah yamim ba’Omer.

10 Iyar Today makes 25 days, which is three weeks and four days into the Omer.

Hayom chamishah ve’esrim yom, shehem shloshah shavu’ot ve’arba’ah yamim ba’Omer.

11 Iyar Today makes 26 days, which is three weeks and five days into the Omer.

Hayom shishah ve’esrim yom, shehem shloshah shavu’ot vachamisha yamim ba’Omer.

12 Iyar Today makes 27 days, which is three weeks and six days into the Omer.

Hayom shiv’ah ve’esrim yom, shehem shloshah shavu’ot veshishah yamim ba’Omer.

13 Iyar Today makes 28 days, which is four weeks into the Omer.

Hayom shmonah ve’esrim yom, shehem arba’ah shavu’ot ba’Omer.

14 Iyar Today makes 29 days, which is four weeks and one day into the Omer.

Hayom tish’ah ve’esrim yom, shehem arba’ah shavu’ot veyom echad ba’Omer.

15 Iyar Today makes 30 days, which is four weeks and two days into the Omer.

Hayom shloshim yom, shehem arba’ah shavu’ot ushnei yamim ba’Omer.

16 Iyar Today makes 31 days, which is four weeks and three days into the Omer.

Hayom echad ushloshim yom, shehem arba’ah shavu’ot ushloshah yamim ba’Omer.
17 Iyar Today makes 32 days, which is four weeks and four days into the Omer.

Hayom shnayim ushloshim yom, shehem arba’ah shavu’ot ve’arba’ah yamim ba’Omer.

18 Iyar Today makes 33 days, which is four weeks and five days into the Omer.

Hayom shloshah ushloshim yom, shehem arba’ah shavu’ot vachamisha yamim ba’Omer.

19 Iyar Today makes 34 days, which is four weeks and six days into the Omer.

Hayom shiv’ah ushloshim yom, shehem chamisha shavu’ot veshishah yamim ba’Omer.

20 Iyar Today makes 35 days, which is five weeks into the Omer.

Hayom chamisha ushloshim yom, shehem chamisha shavu’ot ba’Omer.

21 Iyar Today makes 36 days, which is five weeks and one day into the Omer.

Hayom shishah ushloshim yom, shehem chamisha shavu’ot veyom echad ba’Omer.

22 Iyar Today makes 37 days, which is five weeks and two days into the Omer.

Hayom shiv’ah ushloshim yom, shehem chamisha shavu’ot ushnei yamim ba’Omer.

23 Iyar Today makes 38 days, which is five weeks and three days into the Omer.

Hayom shmonah ushloshim yom, shehem chamisha shavu’ot ushloshah yamim ba’Omer.

24 Iyar Today makes 39 days, which is five weeks and four days into the Omer.

Hayom tish’ah ushloshim yom, shehem chamisha shavu’ot ve’arba’ah yamim ba’Omer.

25 Iyar Today makes 40 days, which is five weeks and five days into the Omer.

Hayom arba’im yom, shehem chamisha shavu’ot vachamisha yamim ba’Omer.
<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Days into Omer</th>
<th>Hebrew Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Iyar</td>
<td>41 days</td>
<td>Hayom echad ve’arba’im yom, shehem chamisha shavu’ot veshishah yamim ba’Omer.</td>
</tr>
<tr>
<td>27</td>
<td>Iyar</td>
<td>42 days</td>
<td>Hayom shnayim ve’arba’im yom, shehem shishah shavu’ot ba’Omer.</td>
</tr>
<tr>
<td>28</td>
<td>Iyar</td>
<td>43 days</td>
<td>Hayom slasheh ve’arba’im yom, shehem shishah shavu’ot veyom echad ba’Omer.</td>
</tr>
<tr>
<td>29</td>
<td>Iyar</td>
<td>44 days</td>
<td>Hayom arba’ah ve’arba’im yom, shehem shishah shavu’ot ushnei yamim ba’Omer.</td>
</tr>
<tr>
<td>1</td>
<td>Sivan</td>
<td>45 days</td>
<td>Hayom chamisha ve’arba’im yom, shehem shishah shavu’ot ushloshah yamim ba’Omer.</td>
</tr>
<tr>
<td>2</td>
<td>Sivan</td>
<td>46 days</td>
<td>Hayom shishah ve’arba’im yom, shehem shishah shavu’ot ve’arba’ah yamim ba’Omer.</td>
</tr>
<tr>
<td>3</td>
<td>Sivan</td>
<td>47 days</td>
<td>Hayom shiv’ah ve’arba’im yom, shehem shishah shavu’ot vachamisha yamim ba’Omer.</td>
</tr>
<tr>
<td>4</td>
<td>Sivan</td>
<td>48 days</td>
<td>Hayom shmonah ve’arba’im yom, shehem shishah shavu’ot veshishah yamim ba’Omer.</td>
</tr>
<tr>
<td>5</td>
<td>Sivan</td>
<td>49 days</td>
<td>Hayom tish’ah ve’arba’im yom, shehem shiv’ah shavu’ot ba’Omer.</td>
</tr>
</tbody>
</table>

*Tomorrow is Shavu’ot!*
### Closing Meditation

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>May the merciful one restore the Temple service to its <em>proper place</em>.</td>
<td>קְרָבָנַתְךָ הָוא יְהוָה עֲבוֹדָתְךָ בית הַמַּקְדָּשָׁהּ לָמֵךְּפִיהָ</td>
</tr>
<tr>
<td>May this be what you want, Adonai, our God and God of our ancestors: that the Temple be rebuilt soon, in our days, and restore our rights in your Torah, and there we shall serve you in fear.</td>
<td>בֶּחָיְם הַנּוֹעַ לֵיפָךְּ יְהוָה יִהְיֶה אֱלֹהֵינוֹ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ שְׁיִיבֵּנָה בית הַמַּקְדָּשָׁהּ בִּמְדֹחַּשֶּׁה בִּמְדֹחַּשֶּׁה בִּמְדֹחַּשֶּׁה בִּמְדֹחַּשֶּׁה</td>
</tr>
</tbody>
</table>

*Malachi 3:4 “As in days of old and years long past.”*
Shabbat Morning
Birchot Hashachar: Dawn Blessings

How Fair ...

Num. 24:5 Jacob, how fair your dwellings are— מנה פניך אלהים ישלך יפה
O Israel—your communities. מושפנתיך ירהלו
Ps. 5:8 With your great kindness, אנא בראה סדרה
I come to your house; אלהים ביכר
I bow to your holy sanctuary in reverence to you. אשחתהו אל הריכי קדשה
Ps. 26:8 Adonai, I love your residence, והנה/address ביתה פנים ביתה
the place where your glory dwells. נאמך אשחתה ואברכה
I will kneel and bow down, אברכה לאפיי יהוד עד שעה
bless before Adonai, my maker. נאמך אשחתה דניקוד השתת
Ps. 69:14 Adonai, may my prayer to you come at an acceptable time. נאמךAsher kidshanu bemitzvotav
God, in your great kindness, answer me with the reality of your salvation. את רצון;
Blessing for Tallit

We bless you, Adonai, Baruch ata Adonai
our God, who rules the world. Eloheinu melech ha'olam
You made us holy with your laws Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes. vetzivanu lehit'atef batzitzit.

1 Our formula for a blessing allows different translations: “Blessed are you, Adonai, our God, ruler of the universe” is one way to understand it. To say that God is blessed is to acknowledge the blessings we enjoy and return the blessing to God, so we may say, “We bless you.” The way in which God “rules” the world, and the degree to which God is involved in controlling the world, appear different to different people. The word “ולאם/עולם” can mean an expanse of time as well as space. In this book, we use different translations at different times to stimulate thinking about the meaning of the words we recite.
Dawn Blessings

1 We bless you, Adonai, our God, ruler of space and time:
you taught the rooster to tell day from night.

2 We bless you, Adonai, our God, you rule both space and time:
you made me in your image.

3 We bless you, Adonai, our God, you rule both space and time:
you made me a Jew.

4 We bless you, Adonai, our God, you rule both space and time:
you made me a free person.

5 We bless you, Adonai, our God, you rule both space and time:
you restore our sight.

Birchot Hashachar

1 Baruch atah Adonai Eloheinu melech ha’olam:
asher natan lasechvi vina lehavchin bein yom uvein layla. Amen

2 Baruch atah Adonai Eloheinu melech ha’olam:
shelo asani goy.

3 Baruch atah Adonai Eloheinu melech ha’olam:
shelo asani ahved.

4 (men) Baruch atah Adonai Eloheinu melech ha’olam:
shelo asani ishah.

4 (women) Baruch atah Adonai Eloheinu melech ha’olam:
shelo asani kirtzono.

1 Originally, a person would say these blessings on waking up, opening the eyes, etc. Most are based on T. B. Berachot 60b, but 2, 3 and 4 are based on T. B. Menachot 43b. Traditional siddurim use the wording below; with these formulas, men can thank God that they are bound by more mitzvot than gentiles (no mitzvot), servants (some mitzvot) or women (nearly all mitzvot).
6 We bless you, Adonai, our God, you rule both space and time: you clothe the naked. Baruch atah Adonai Eloheinu melech ha’olam: malbish arumim. Amen

7 We bless you, Adonai, our God, you rule both space and time: you remove our limitations. Baruch atah Adonai Eloheinu melech ha’olam: matir asurim. Amen

8 We bless you, Adonai, our God, you rule both space and time: you set us up when we’re bent over. Baruch atah Adonai Eloheinu melech ha’olam: zokeif kefufim. Amen

9 We bless you, Adonai, our God, you rule both space and time: you stretch the earth over the water. Baruch atah Adonai Eloheinu melech ha’olam: roka ha’aretz al hamayim. Amen

10 We bless you, Adonai, our God, you rule both space and time: you make everything I need. Baruch atah Adonai Eloheinu melech ha’olam: she’asah li kol tzorki. Amen

11 We bless you, Adonai, our God, you rule both space and time: you guide each person’s steps. Baruch atah Adonai Eloheinu melech ha’olam: hamechin mitz’adei gaver. Amen

12 We bless you, Adonai, our God, you rule both space and time: you brace Israel with courage. Baruch atah Adonai Eloheinu melech ha’olam: ozer Yisra’el bigvurah. Amen

13 We bless you, Adonai, our God, you rule both space and time: you crown Israel with splendor. Baruch atah Adonai Eloheinu melech ha’olam: oter Yisra’el betif’arah. Amen

14 We bless you, Adonai, our God, you rule both space and time: you give strength to the weary. Baruch atah Adonai Eloheinu melech ha’olam: hanotein laya’ef ko’ach. Amen
We bless you, Adonai, our God, you rule the world; you drive sleep from our eyes and slumber from our eyelids. May your wish be—

We bless you, Adonai, our God, God of our ancestors—
to make Torah our routine and bind us to your rules, not to bring us into the clutches of error or wrongdoing or sin or temptation or disdain.

And don’t give us to the evil urge, and keep us far from a bad person and a bad companion. And bind us to our good impulse and good deeds, and make our nature bow to serve you.

And grant this today and every day for grace, kindness and mercy in your eyes and the eyes of all who see us, and reward us with your good kindness.
We bless you, Adonai,
Blessed be God, blessed be God’s name!
who rewards with good kindness
your people Israel.

May your wish be…

Yehi Ratzon
Yehi ratzon mil'fanecha
Adonai Elohai
v' Elohei avotai
shetatzilenu hayom u'vechol yom
me'aza'fanim uma'azut panim,
me'adam ra uma'echaver ra
umishachen ra umipega ra
umisatan hamashchit
midin kasheh
umiba'al din kasheh,
bein shehu ven b'rit
uvein she'eino ven b'rit.

A person should always
fear Heaven in private and in public,
be grateful for the truth
and speak truth deep inside
and get up early to say this:

Ruler of every world…

Ribon Kol Ha'olamim
Ribon kol ha'olamim!
Lo al tzidkoteinu
anachnu mapilim
tachanuneinu lefanecha
ki al rachamecha harabim.

May your wish be—
Adonai, my God
and God of my ancestors—
to protect me today and every day
from rude people and rude manners,
from a bad person, a bad friend,
a bad neighbor, a troublemaker,
a ruinous enemy,
a harsh judgement
and a harsh judge—
Jewish or not Jewish.

Yehi Ratzon
Yehi ratzon mil'fanecha
Adonai Elohai
v' Elohei avotai
shetatzilenu hayom u'vechol yom
me'aza'fanim uma'azut panim,
me'adam ra uma'echaver ra
umishachen ra umipega ra
umisatan hamashchit
midin kasheh
umiba'al din kasheh,
bein shehu ven b'rit
uvein she'eino ven b'rit.

Ruler of every world!
It's not on account of our good deeds
that we plead
for grace in your presence,
but because of your great mercy.
What are we, what is our life, our devotion, our righteousness, our salvation, our strength or our power?

What are we to say to you, Adonai our God and God of our ancestors—

Aren’t all our heroes like nothing to you, famous people as if they never were, learned people like the ignorant and wise people like fools?

For all they achieved is chaos, their lives are worth nothing to you and people are no better than beasts—it’s all useless.

But we are your people…

But we are your people, children of your contract, children of Abraham who loved you—you made a promise to him on Mount Moriah—

we are the seed of his dear Isaac who was tied on top of the altar, the people of your son Jacob, your first-born—

Mah anachnu, meh chayeinu, meh chasdenu, mah tzidkenu, mah yish’enu, mah kochenu, mah gevuratenu?

Mah nomar lefaneca Adonai Eloheinu vElohei avoteinu?

Halo kol hagiborim ke’ayin lefaneca, ve’anshei hashem kelo hayu, vachachamim kivli mada unevonim kivli haskel!

Ki rov ma’aseihem tohu, vimei chayeihem hevel lefaneca, umotar ha’adam min hab’hemah ayin, ki hakol havel.

Aval Anachnu Amcha Aval anachnu amcha, benei veritecha, benei Avraham ohavcha shenishba’ta lo behar haMoriah, zera Yitzchak yechiyo shene’ekad al gav hamizbe’ach, adat Ya’akov bin’cha bechorecha
because of your love for him and the joy you took in him you called him “Israel” and “Jeshurun.”

And so we are bound to thank you and praise you, to glorify, bless and sanctify you, and to give praise and thanks to your name.

We are so lucky! How good is our lot, how fair our fortune, how delightful our heritage.

We are so lucky that early and late, morning and evening we say twice a day:

Deut. 6:

Listen, descendants of Israel:

Adonai is our God;

Adonai is one.

Blessed is that name; the glory of its reign lasts forever.

............................................. We join the prayer leader, saying the next three lines aloud .............................................
It was you
back before the world was created,
it was you
since the world was created,
it’s you in this world
and it’s you in the World to Come.

Make your name holy
through the martyrs,
and make it holy
throughout your world;
and as you save us,
raise and heighten our glory.

We bless you, Adonai,
Blessed be God, blessed be God’s name!
who makes your name holy
far and wide.

It’s you...

It’s you, Adonai our God,
in heaven and earth,
in the high reaches of the sky.1
Really, you are first
and you are last,
and aside from you there is no God.

Gather those who hope in you
from the four corners of the earth.

---

1 “The heavens of the high heavens.”
It’s you…

They’ll see and know,
alld *creatures* that stir on the earth,
that you are God,
you alone,
for all the nations of the world.

You made
heaven and earth,
the sea, and everything in them.
And who of those you formed
above or below
can ask you, “What will you do?”

Heavenly source of life,
be kind to us
for the sake of your great name
which was pronounced upon us,
and fulfill for us, Adonai our God,
what is written:

[Zeph. 3:20] “Then I will bring you
and then I will gather you,
to present you
for fame and honor
among all the peoples of the world,
when I bring about your return
before your own eyes,”
says Adonai.
Rabbi Ishmael says:

By thirteen types of inferences the Torah may be explained:

1. From an easy case to a strict case, and vice versa.

2. From a similar phrase in two places.

3. From a general principle derived from a single text and from a general principle derived from two related texts.

4. From an ostensibly general rule restricted to specific cases.

5. And from an ostensibly specific case expanded to a general rule.

6. A general principle followed by specifics and then another general principle: you can only rule that it applies to the specific cases.

7. From a general rule that needs a specific case to explain it and from a specific case that needs a general rule to explain it.

---

1 The thirteen principles of scriptural interpretation are from *Sifra*, a work that explains *Leviticus*, and they give insight into the exegetical methods of our sages.

2 *Leviticus* 14:9 gives an example of this principle.
8. Anything that was included in a general rule but was taken out of that rule to demonstrate something, it does not refer only to itself, but to make a point about the general rule.¹

9. Anything that was included in a general rule but was used for a specific case similar to the general rule, it was used to make the rule more lenient, not more stringent.

10. Anything that was included in a general rule but was used for a specific case that is different, not like the general rule, it was used to make the rule more lenient and more stringent.

¹ “Any thing that was in a general rule and came out of the general rule (i.e., was used by itself) to teach (i.e., to make a point), not to teach about itself did it come out (i.e., it was not taken by itself only to make a point about itself), but to teach about the whole general rule did it come out (i.e., it was taken in order to make a point that applies to the general rule).”
11. Anything that was included in a general rule but was taken out to be considered as a new topic, you can’t put it back into the general rule until holy scripture puts it back into its general rule, explicitly.

12. A topic explained by its context, and a topic explained by what follows.

13. And in the same way, two scriptural passages that contradict each other— their meaning is unclear until there is a third passage that reconciles them.

May this be …

May this be what you want, Adonai, our God and God of our ancestors: that the Temple be rebuilt soon, in our days, and restore our rights in your Torah, and there we shall serve you in fear.

Malachi 3:4 "As in days of old and years long past."

Yehi Ratzon

◊ Yehi ratzon mifanecha
Adonai Eloheinu vElohei avoteinu,
sheyibaneh beit hamikdash bimherah veyamenu
veten chelkenu beToratecha vesham na’avod’cha beyir’ah “Kimei olam ucheshanim kadmoniyot.”
Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds ....

**Teachers’ Kaddish**

Let it be great, let it be holy, 
God’s great name—(Amen)
—in the world created by God’s will, 
which God will rule in sovereignty, 
in your lifetime and in your days 
and in the lifetime of all Israel, 
quickly and soon.
Now you say, “Amen.”

The congregation and mourners say the next two lines

May God’s great name be blessed 
forever and ever and ever.
Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

**Kaddish DeRabanan**

Yitgadal veyitkash 
shemeh rabah—Amen
—be’almah di verah chir’uteh 
veyaymlich malchuteh, 
bechayechon uv’yomechon 
vucechayei dechol bet Yisra’el 
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

Yehei shemei rabeh mevarach 
le’alam ul’almei almayah.
Yitbarach veyishtabach 
veyitpa’ar veyitromam 
veyitnaseh veyit’hadar 
shemeh dekudshah, 
Berich hu Berich hu.

Le’elah min kol 
Le’elah le’elah mikhul 
bir’chatah veshiratah 
tushbechatah venechmehatah, 
da’amiran ba’almah.
Ve’imru, “Amen.” Amen
For Israel and the teachers for the students
and for all their students and for all those
who engage in Torah study here
and everywhere—
may you and they have
great peace grace, kindness and mercy,
long life and ample portions
and redemption before our creator
in heaven.
Now you say, “Amen.”

May there be great peace
from heaven and good life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur substitute the shaded line for the next line.

Making peace in heaven above,
may God mercifully bring peace to us and to all Israel,
Now you say, “Amen.”
Psalm 30

A psalm, a song to dedicate the Temple, by David:

I praise Adonai; you raised me tall;
My enemies could not cheer my fall.
Adonai, to you I screamed in pain,
My God, you made me well again.
Adonai, you raised my soul from She'ol,
sO I survived the Pit alive.
To Adonai sing out, all you devout,
Give thanks for holy thoughts divine.

God’s wrath soon takes flight,
but God’s love lasts for life;
If you weep through the night,
you’ll rejoice at first light.
I said, when I felt confident,
“Nothing can shake me now—ever.”
Adonai, should you grant favor,
You’d stand me high, a tower of power;
But should you hide your face,
I’d be abashed, in terror cower.
To you, Adonai, I shall call,
To my ruler bring my plea:
Could my silence serve a purpose,
Deep in my sepulcher;
As dry dust could I thank you,
Your constant faith aver?

Mizmor Shir Chanukat HaBayit

Mizmor shir chanukat haBayit leDavid:
Aromimcha Adonai ki dilitani,
velo simachta oyvai li.
Adonai Elohai shivati elecha,
vatirpa’eni.
Adonai he’lita min She’ol nafshi,
chiyitani miyordi vor.
Zamru IAdonai chasidav,
vehodu lezecher kodsho.
Ki rega be’apo,
chayim birtzono,
ba’erev yalin bechi,
velaboker rinah.
Va’ani amarti veshalvi
bal emot le’olam.
Adonai birtzoncha
he’emad’ta lehar’ri oz,
histarta fanecha,
hayiti nivhal.
Elecha Adonai ekra,
ve’el Adonai et’chanan.
Mah betzah bedami
berid’ti el shachat,
hayodcha afar,
hayagid amitecha.
Adonai, hear me graciously, Adonai, be a help to me!

To joyful dance you changed my grief and care,
Took my sack-cloth and gave me joy to wear.

That my best part may sing your praise, and not fall dumb;
Adonai my God, I'll bring you thanks for endless time to come.

Shema Adonai vechoneini,
Adonai heyeh ozer li.

Hafachta mispedi lemachol li,
pitacha saki,
va’tazreini simchah.

◊ Lema’an yezamer’cha chavod velo yidom,
Adonai Elohai le’olam odeka.
Mourners’ Kaddish

Let it be great, let it be holy,
God’s great name—(Amen)
in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and mourners say the next two lines

May God’s great name be blessed
forever and ever and ever.
Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—
above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

Kaddish Yatom

Yitgadal veyitkadash
shemeh rabah—Amen—be’almah di verah chir’uteh
veyamlich malchuteh,
bechayechon uv’yomechon
uvechayei dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

Yitbarach veyishtabach
veyitpa’ar veyitromam
veyitnaseh veyit’hadar
veyit’aleh veyit’halal
shemeh dekudshah,
Berich hu Berich hu.

Le’elah le’elah mikol
bir’chatah veshiratah
tushbechatah venechematah,
da’amiran be’almah.
Ve’imru, “Amen.” Amen
May there be great peace from heaven and life, for us and all Israel. Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above, making peace in heaven above, may God bring peace to us and to all Israel, Now you say, “Amen.”
Pesukei Deziimrah: Psalm Verses

Blessed Is the One Who Spoke

Blessed is the one who spoke—
and the world came into being!
Blessed is the one.
Blessed is the maker of creation.
...who says and does,
...who breaks and makes,
...who pities the earth,
...who pities all creatures,
...who rewards
the God-fearing,
...who lives forever
and lasts in glory,
...who ransoms and rescues,
Blessed is God’s name.

Baruch She’amar

Baruch she’amar

...Rise. Those wearing a tallit hold the front tzitziyot...

The congregation responds “Amen” but not “Baruch hu uvaruch shemo”

from here to the Amidah, page 216.
We bless you, Adonai, our God, ruler of the universe, God, the merciful source of life, hailed by your people, praised and lauded by the tongues of your saints and servants.

And with songs of your servant David we shall hail you, Adonai, our God, in praise and melody.

We shall make you great, we shall make you praised, we shall make you glorified, we shall make your name remembered, we shall make you a ruler, ruling God, only life of the worlds.

Sovereign praised and glorified—forever is your name great.

Blessed are you, Adonai, ruler hailed with praises.

............................................ Kiss the tzitziyot and release them; sit down............................................
Give thanks to God, call on God’s name,
Make all the peoples know God’s deeds.
Sing to God, make songs to God,
Speak of all God’s miracles.
Share praises in God’s holy name,
Let them rejoice, who ask for Adonai.
Seek Adonai and power divine,
Seek God’s presence all the time.
Think of the wonders God has done,
The signs and judgements God decreed.
Israel’s children work for God,
God’s chosen people, Jacob’s seed.
This is Adonai, our God,
Whose judgements are in all the earth.
Think always of our pact with God,
A rule to last a thousand ages,
That God promised to Abraham,
And God’s oath to Isaac,
That God set as Jacob’s law,
For Israel an eternal pledge,
“Canaan’s land I give to you;
This part is your inheritance.”
When you numbered but a few,
A small group who were staying there,
And they trudged from land to land,
From state to state they made their way,
God let no one do them harm—

Lo hini’ach le’ish le’oshkam

God reprimanded kings for them!

Vayochah alehem melachim.

“Don’t touch my anointed ones, And don’t harm my prophets.”

“Al tig’u bimshichai uvin’vi’ai al tarei’u.”

Sing to Adonai, sing every place,

Shiru IAdonai kol ha’aretz,

Declare each day the savior’s grace.

Basru miyom el yom yeshu’ato.

Tell God’s renown to every race,

Sap’ru vagoyim et kevodo

God’s wonders among every folk;

Bechol ha’amim nifle’otav.

For great is Adonai and greatly praised,

◊ Ki gadol Adonai umehulol me’od,

No other can such awe evoke.

Venorah hu al kol elohim.

Those other “gods” are but a joke—

Ki kol elohei ha’amim elilim,

Adonai did the heavens form.

VAdonai shamayim asah.

Glory and majesty herald God,

Hod vehadar lefanav,

Strength and joy God’s place adorn.

Oz vechedvah bimkomo.

People, wherever you were born,

Havu IAdonai mishpechot amim,

Declare Adonai’s honor and fame!

Havu IAdonai kavod va’oz.

Bring offerings to Adonai,

Havu IAdonai kevod shemo;

Declare the glory of God’s name.

Se’u min’cha uvo’u lefanav.

To Adonai bow in sacred space.

Hishtachavu IAdonai b’hadrat kodesh.

Tremble, earth, before God’s face;

Chilu milfanav kol ha’aretz;

Earth cannot slip in God’s embrace.

af tikon tevel bal timot,

1 “Sing to God, all the earth.”
2 “Publicize from day to day his saving.”
3 “And awesome is he above all the gods.”
4 “But a joke” The word “elilim” seems to imply worthless or ineffective deities, so the literal translation is: “For all the gods of other peoples are worthless deities.”
5 “Glory and majesty are before him; strength and joy are in his place.”
6 “Ascribe to God, clans of peoples, ascribe to God glory and power.”
7 “Ascribe to God his name’s glory; take an offering and come before him.”
8 “He fixed the earth so that it cannot slip.”
Sky will delight and earth rejoice,
Adonai’s rule all folk will voice.\(^1\)
The teeming sea will roar, the lea\(^2\)
And all its creatures will exult,
And forests answer joyfully
As Adonai comes near

to judge us here.\(^3\)
Give thanks to Adonai the good,
Because forever lasts God’s love.
And say, “Save us,
O saving God,
Unite us, save us
from our foes,
That we may thank your holy name
That we may praise your glory.
Blessed is Adonai, Israel’s God,
From now until eternity.”
And all the people said:
"Amen!” and “Praise to Adonai!”

Ps. 99:5 Exalt Adonai’s regal seat,
Bow at the stool where rest God’s feet,
Holy is God.\(^4\)

---

\(^1\) “And they will say among the peoples, ‘God is (or has become) king.’”
\(^2\) A lea is a field or meadow.
\(^3\) “Before God, because he is coming to judge the world.”
\(^4\) “Exalt the Lord our God and bow at his footstool; holy is he.”
Ps. 99:9 Set high Adonai our God, and fall. Beside the holy mountainside; Adonai our God, is sanctified.

Romemu Adonai Eloheinu vehishtachavu lehar kodsho; ki kadosh Adonai Eloheinu.

Additional Psalm Verses

........................................... We continue with more quotations from Psalms ..............................................

Ps. 78:38 The merciful one excuses sin and will not destroy, will often withhold anger and will not arouse divine rage.

Vehu rachum yechaper avon velo yashchit, vehirbah lehashiv apo, velo ya’ir kol chamato.

Ps. 40:12 Adonai, don’t keep your compassion from me— your kindness and faithfulness always protect me.

Atah Adonai lo tichla rachamecha mimeni; chasdecha va’amit’cha tamid yitzruni.

Ps. 25:6 Remember your mercies, Adonai, and your kindnesses, because they began at the beginning.

Zechor rachamecha, Adonai, vachasadecha, ki me’olam hemah.

Ps. 68:35-36 Grant that God is mighty, whose majesty is over Israel and whose power is in the clouds; God, no building can match your splendor. It’s Israel’s God, who grants power and strength to the people. Blessed is God!

Tenu oz lElohim; al Yisra’el ga’avato, ve’uzo bash’chakim. Nora Elohim mimikdashecha; El Yisra’el hu, noten oz veta’atzumot la’am. Baruch Elohim!

1 The usual translation is “exalt,” from Latin for “set high.”
2 “Bow.”
3 “Grant might to God.”
4 “God is (or God: you are) more awesome than your holy places” or “God is awesome from your holy places.” I prefer the first interpretation, where the psalmist says that the sense of awe we feel where we hold religious services is a poor shadow of the awe that God deserves. The second interpretation implies that holy places are the source of God’s awesomeness.
Ps. 94:1-2 Adonai is a God of revenge:
God of revenge, show yourself!
Rise, judge of the earth,
Give the proud what they deserve!

Ps. 3:9 It’s Adonai who saves us;
Your blessing is on your people. Selah.

Ps. 46:8 Adonai of hosts is on our side;
Jacob’s God is our defense. Selah.

Ps. 84:13 Adonai of hosts,
Happy is the person who relies on you.

Ps. 20:10 Adonai, bring salvation—
May the ruler answer us
on the day we call.

Ps. 28:9 Save your people
and bless your heritage,
care for them and carry them forever.

Ps. 33:20-22 Our soul longed for Adonai,
who is our help and our protection,
in whom our heart will find delight,
in whose holy name we trust.
May your kindness, Adonai, touch us
because we put our trust in you.

Ps. 85:8 Adonai, show us your kindness
and grant us your salvation.

1 “To God is the saving” – i.e., it’s God who saves us, and we enjoy God’s blessing.
2 “Care for” – the Hebrew is used for a shepherd’s work; “carry” – the Hebrew can mean “lift up” or “bear with.”
3 Or “be upon us.”
Ps. 44:27 Get up and help us,
and save us to show your kindness.¹

Ps. 81:11 I am Adonai your God
who lifts you from the Land of Egypt:
open your mouth and I will fill it!

Ps. 144:15 Happy is the nation like this,
Happy is the nation that worships Adonai.

Ps. 13:6 And me, I trusted in your kindness,
that my heart will enjoy your salvation:
I will sing to Adonai
who gave me my reward.

¹ “Save” is “redeem”—to get someone out of trouble, pay off an obligation or take notice of someone. “To show your kindness” can also mean “for the sake of your kindness.”
Psalm 19

For the Conductor: a psalm of David

The skies declare God's glory,
their expanse tells God's handiwork.¹
Day shares speech with day,²
and night communicates³ with night;
without speech, without a word:
their voice cannot be heard.
Their voice⁴ has crossed the world,
their words have reached Land's End;
In them God pitched the sun’s tent.⁵
And like a bridegroom,
the sun leaves its canopy,
rejoices like an athlete to run a race.
It starts at the end of the sky
and comes⁶ to its other edge,
and nothing is hidden from its heat.
Adonai’s law is perfect,
restoring the soul.
Adonai’s testimony⁷ is faithful,
making wise the simpleton.

¹ “The skies (or heavens) declare (or count) the glory of God, and the work of his hands recites/tells the expanse of the sky.”
² נֵבָע—pour out, gush forth, express.
³ לְוָא—state, make known, relate; מְנוּנָה—knowledge.
⁴ קָק—voice.
⁵ “For the sun, he set a tent in them.” Some place this half-line with the following verse. The sun’s tent could be among the silent words, or somewhere in the lands of day and night.
⁶ “Its circuit (circuit) is up to the skies’ other edge.”
⁷ מִשְׁכַּרוּת is really a synonym for Torah.
Adonai’s commands are right and gladden the heart.
Adonai’s rule is clean; it brightens the eyes.
Adonai’s fear is pure, lasting forever.
Adonai’s decrees are truth, all of them right.
Lovelier than gold, lots of gold;
sweeter than honey, the oozing comb.
Even I am bright with them; it’s well worth keeping them.
Mistakes—who understands them? Cleanse me from hidden faults.
Keep your servant from the proud; don’t let them boss me.
Then I’ll be perfect and cleared of the great crime.
Let my words match your will, my thoughts come to you,
Adonai, my rock and redeemer.

1 “Your servant,” a humble way for the poet to refer to himself or herself.
2 Or “from faults of pride; / don’t let them control me.”
3 “Let the words of my mouth be to your liking, and the thought of my heart be in your presence.”
Psalm 34 Pesukei Dezimrah: Psalm Verses 154

Psalm 34

Of David:
when he changed his behavior
to seem mad in front of Avimelech,1
who sent him away.

I will bless Adonai at all times;
God’s praise will be always in my mouth.

In Adonai my soul will find praise;
the poor will hear and rejoice.

Make Adonai great with me
and together we’ll exalt2 God’s name.

I sought Adonai; God answered me
and saved me from all my fears.

They who looked to God shone with joy;
their faces were never downcast.3

This beggar cried, and Adonai heard
and saved him from all his troubles.

Adonai’s angel camps
around those who fear God,
to save them.

Taste, and see how good is Adonai;
happy is the hero who flees to God.

Stand in awe of Adonai, you holy ones;
Those who fear God never lack.

1 See I Sam 21:11-16, where David escapes from Achish, the king of Gath. Maybe Achish also had the royal name Avimelech.
2 The Hebrew word means “make high”—לְבָרֲכָה את־יָדָיו לְפִּי—in front of Avimelech, and so does “exalt.”
3 Or “They looked to him and were radiant, and their faces were never downcast.” Or “Look to him and be radiant; their faces (i.e., those of other people who did this) were never downcast.”
Even lion cubs go poor and hungry, but those who seek Adonai will lack nothing that’s good. Come on, children, listen to me: the fear of Adonai will teach you. Who is it that enjoys life, Loves each day to see what good it holds? Keep bad words from your tongue and lies from your lips.¹ Turn from bad and do good, look for peace and go after it. Adonai’s eyes are on the righteous and God’s ears are tuned to their cry. Adonai is watching those who do wrong, to wipe all traces of them from the earth.² They cried; Adonai listened and saved them from all their trouble. Adonai is close when your heart is broken and saves you when your spirit is crushed. The good suffer many evils, and Adonai saves them from every one. God guards every bone in their body; not one of them is broken. But evil brings death to the wicked, and enemies of the good are condemned.

¹ “Lock up your tongue from speaking bad, and your lips from speaking deceit.”
² “To root out their memory from the earth.”
³ “To those whose heart is broken.”
Adonai is watching out for the spirits of God’s servants, and those who find shelter in God will not be condemned.

Pesukei Dezimrah: Psalm Verses 156

◊ Podeh Adonai nefesh avadav, velo ye’shemu kol hachosim bo.

Psalm 90

A prayer of Moses,¹

God’s agent:

Adonai, you have been our shelter from generation to generation.

Before the hills were born,

Before you made land and inhabitable world,

forever and ever

you are God.

You turn a person back into pulp,
saying, “Return, humanity.”

For a thousand years to you
are like yesterday—gone—
like one night’s work.

They rush past² like sleep:
in the morning they wither like grass.

In the morning, it blossoms and sprouts,

but in the evening it wilts and shrivels.

For we are destroyed by your fury
and scared by your anger.

You have set down our sins before you,
our dark faults in the light of your presence.

All our days we faced your anger;¹
we finished our years like a sigh.

¹ We take the title of this siddur from this phrase in Psalm 90.
² פּוֹדֶה נֶפֶשׁ עֲבָדָיו —flow, pour down, sweep away, flood.
³ זְרַמְתָּם שֵׁנָה יִהְיוּ —change, vanish, pass away; or come anew, shoot forth.

Tefilah L’Moshe

A prayer of Moses,¹

God’s agent:

Adonai, you have been our shelter from generation to generation.

Before the hills were born,

before you made land and inhabitable world,

forever and ever

you are God.

You turn a person back into pulp,
saying, “Return, humanity.”

For a thousand years to you
are like yesterday—gone—
like one night’s work.

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³ זְרַמְתָּם שֵׁנָה יִהְיוּ —change, vanish, pass away; or come anew, shoot forth.
Our years of life
last seventy years,
eighty years for extra strength:
their pride is but pain and trouble,
for life hurries by, and we are gone.
Who knows your anger’s power
or how much to dread your disfavor?
Teach us to use each day,
to bring our hearts to wisdom.
Come back, Adonai—how long will it be?
and take pity on us, your servants.
Fill us at dawn with your kindness;
we’ll rejoice and be happy
every day.
Give us joy to equal our days of pain,
the years we have seen trouble.
So your work will be shown to your
servants, your splendor to their children.
May we feel Adonai’s tenderness;
may God confirm our efforts;
God, confirm our efforts.

Yemot shenoteinu—
vahem shiv’m shanah,
ve’im bigvurot shemonim shanah.
Veroh’bam amal va’aven,
ki gaz chish vena’ufah.
Mi yode’ah oz apicha
ucheyir’at’cha evratecha?
Limnot yameinu ken hoda,
venavi levav chochmah.
Shuvah Adonai—ad matai?
vehinachem al avadecha.
Sab’einu vaboker chasdecha,
unaranenah venismechnah
bechol yameinu.
Samcheinu kimot initanu
shenot ra’i nu ra’ah.
Sh’va’eh el avadecha fo’olecha
vahadar’cha al beneihem.
◊ Vihi no’am Adonai Eloheinu aleinu,
uma’asei yadeinu konenh aleinu,
uma’asei yadeinu koneneihu.

1 “For all our days turned towards your anger.”
2 boast; what they boast about, their pride.
3 Tough Hebrew. ta is shear, clip, cut short; sh is quickly. nese is from the same root as wing.
Maybe the image is like sheep shearing, “A hurried shearing, and we are blown away (by the wind, like little bits of clipped hair).”
4 “Or—as it should be feared—your opposition.”
5 “And the work of our hands (i.e., whatever we manage to achieve in our lifetime), God, make it last for our sake, and the work of our hands, make it last.”
Psalm 91

Whoever dwells with God on high
In sacred shelter will find ease.¹
“Adonai, my home, my castle,” I
Tell God, “upon you I rely.”²
From fowler’s snare God will release
You, saving you from dread disease.³
You hide beneath God’s sheltering wing;
Your shield and armor ’gainst all harm
Is God’s own trusty arm.⁴

For you, dread nights no terror bring
Nor arrows shot in light of day,⁵
Nor, through the gloom, the sickening
Though pestilence fells the array
Of myriads at your side—while they
Succumb, you are untouched, secure.⁷
But look, and see within your view
The wicked get their due.⁸

¹ “Whoever dwells in the High One’s secret place will/can sleep in the Almighty’s shade.”
² “I say to God, ‘My shelter! My fortress! My God in whom I trust.’”
³ “For God will deliver you from the bird trap (חפץ—snare or trap; קָשֶׁך—fowler, someone who catches birds for a living), from the ruinous plague (חטף—trouble, destruction).”
⁴ “God will cover you under his wing; beneath God’s pinions you will hide; shield and armor are his truth/forearm.” יִמְשָׁא comes from יִמְשָׁע (truth) and/or יִמְשָׁא (forearm/cubit and other meanings).
⁵ “You shall not be afraid of the terror of night, or of the arrow that will fly in the day.”
⁶ “Of the plague that will walk around in the gloom or the sickness/epidemic that torments (acts like a demon in) the noon.”
⁷ “A thousand will fall at your side, and a myriad at your right hand—the sickness won’t touch you.”
⁸ “Only take a glimpse with your eyes, and you’ll see the wicked people get what’s coming to them.” ישלחו deme is the “payment” or “recompense” of the wicked.
Say, “Adonai, my sheltering shore!
You’ve made on high your dwelling,” and¹
You’ll host no evil visitor,
No sickness dares approach your door.²
Heaven’s messengers by God’s command
Will guard your step where’er you stand;³
They’ll bear you in their hands, to ride
High above the path rough-hewn,
With jagged boulders strewn.⁴

On lion and cub you’ll boldly stride
And trample on the poisonous snake.⁵
Says God: “You sought me: I replied
To guard you—in my name you cried.
I wipe your tears; in all your grief
I’m at your side to bring relief
And honor, and to grant your wish—⁷
Long life and full. You’ll live to see
The hour I set all free!”⁸

¹ “For if you say, ‘God, you are my refuge,’ you have made the High One your dwelling (or made your dwelling on high).” “Shore” is added for the rhyme; יָמִים means “my shelter.”
² “Evil will not come upon you, and sickness will not approach your tent.”
³ “For God will tell the angels for you to guard you in all your ways (wherever you go).”
⁴ “They will bear you on their hands lest your foot should strike a stone.”
⁵ “You’ll step on lion and snake, trample on lion’s cub and serpent.”
⁶ “Because he longed for me, and I’ll save him, I’ll protect him because he knew my name (i.e., called for my help).”
⁷ “He will call me; I will answer him. I am with him in trouble. I will release him and make him honored.”
⁸ “I’ll satisfy him with long life, and show him my salvation.” We repeat the last verse of the psalm.
Psalm 135

Halleluyah!
Praise Adonai's name,
Praise it, Adonai's servants,
Who stand in Adonai's house
in the courtyards of our God's house.
Halleluyah, for Adonai is good;
sing to God's name—it's pleasant to do.
For Jacob, God chose him;
God took Israel as a treasure.
I know Adonai is great,
our ruler is above all other gods.
Adonai does as Adonai wants
in heaven and earth,
on the sea and in the deep,
lifts clouds from land's end,
makes lightning for the rain,
brings wind from the storehouses.
God struck Egypt's firstborn,
both human and animal,
sent signs and wonders
right inside your land, O Egyptians,
among Pharaoh and his servants.
God struck many peoples
and killed mighty kings—
Sihon the Amorites' king
and Og king of Bashan
and all the states of Canaan,
And gave their land as an inheritance,
an inheritance to God's people Israel.
Adonai, your fame is forever,
your memory passes from parent to child.

For Adonai will judge God’s people
and be kind to God’s servants.

Other peoples worship silver and gold,
*idols* made by people.

They have mouths but can’t speak,
they have eyes but can’t see,
ears but can’t hear,
a nose but no breath.

People become like the idols they make,¹
anyone who places trust in them.

Israel’s people bless Adonai,
Aaron’s family bless Adonai.
Levi’s family² bless Adonai,
Those who fear Adonai, bless Adonai.
Adonai is blessed from Zion,
*and* dwells in Jerusalem—
Halleluyah!

---

¹ “Like them (the idols) will become their makers”: those who make idols will become like the idols; they will lose their humanity, their ability to see and speak and breathe.

² “The house of Levi” includes the house of Aaron, since Aaron (like Moses) was a Levite.
### Psalm 136

<table>
<thead>
<tr>
<th>תְּנַהֲגוּ לַיְהֹודָה כִּי טוּב</th>
<th><strong>Hodu LAdonai Ki Tov</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Thank Adonai for being good,</td>
<td>î Hodu IAdonai ki tov</td>
</tr>
<tr>
<td>(God's kindness lasts forever);</td>
<td>(ki le'olam chasdo);</td>
</tr>
<tr>
<td>Thank the God of gods</td>
<td>Hodu IElohei ha'elohim</td>
</tr>
<tr>
<td>(God's kindness lasts forever);</td>
<td>(ki le'olam chasdo);</td>
</tr>
<tr>
<td>Thank the ruler of rulers</td>
<td>Hodu IAdonei ha'adonim</td>
</tr>
<tr>
<td>(God's kindness lasts forever);</td>
<td>(ki le'olam chasdo);</td>
</tr>
<tr>
<td>Who has done great wonders alone</td>
<td>Le'oseh nifla'ot gedolot levado</td>
</tr>
<tr>
<td>(God's kindness lasts forever).</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>Who made heaven with insight</td>
<td>Le'oseh hashamayim bitvnah</td>
</tr>
<tr>
<td>(God's kindness lasts forever)</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>And spread earth on water</td>
<td>Leroka ha'aretz al hamayim</td>
</tr>
<tr>
<td>(God's kindness lasts forever),</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>Who made great lights—</td>
<td>Le'oseh orim g'dolim</td>
</tr>
<tr>
<td>(God's kindness lasts forever),</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>The sun to rule by day</td>
<td>Et hashemesh lememshelet bayom</td>
</tr>
<tr>
<td>(God's kindness lasts forever),</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>The moon and stars</td>
<td>Et hayare'ach vechochavim</td>
</tr>
<tr>
<td>to rule at night</td>
<td>lememshelet balayla</td>
</tr>
<tr>
<td>(God's kindness lasts forever);</td>
<td>(ki le'olam chasdo);</td>
</tr>
<tr>
<td>Who struck Egypt through their first-born</td>
<td>Lemakeh Mitzrayim bivchoreihem</td>
</tr>
<tr>
<td>(God's kindness lasts forever)</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>And led Israel from their midst</td>
<td>Vayotze Yisra'el mitocham</td>
</tr>
<tr>
<td>(God's kindness lasts forever)</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>With a strong hand and outstretched arm</td>
<td>Beyad chazaka uvizro'ah netuya</td>
</tr>
<tr>
<td>(God's kindness lasts forever),</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>Who cut the Reed Sea in parts</td>
<td>Legozer yam suf ligzarim</td>
</tr>
<tr>
<td>(God's kindness lasts forever)</td>
<td>(ki le'olam chasdo).</td>
</tr>
<tr>
<td>And brought Israel through the middle</td>
<td>Vehe'evir Yisra'el betocho</td>
</tr>
<tr>
<td>(God's kindness lasts forever)</td>
<td>(ki le'olam chasdo).</td>
</tr>
</tbody>
</table>
And tumbled Pharaoh and his forces
into the Reed Sea
(God’s kindness lasts forever);
Who guided our people in the desert
(God’s kindness lasts forever),
Who struck down great kings
(God’s kindness lasts forever)
And killed mighty kings
(God’s kindness lasts forever)—
Sihon, the Amorites’ king
(God’s kindness lasts forever)
And Og, king of Bashan
(God’s kindness lasts forever)
And gave their land as an inheritance,
Inheritance to God’s servant Israel
(God’s kindness lasts forever);
Who remembered us when we were down
And got us out of trouble
(God’s kindness lasts forever).
God gives food to every creature
◊ Noten lechem lechol basar
(God’s kindness lasts forever);
Thank the God of heaven
(God’s kindness lasts forever).

Be seated!
Psalm 33

You righteous, rejoice in Adonai;
for upright people, giving praise feels right.
Give thanks to Adonai with the harp,
play for God on the ten-stringed lyre.
Sing to God a new song;
add shouts to make the music better!
For Adonai’s word is direct,
and all God’s works are made with truth.
God loves justice and judgement;
Adonai’s kindness fills the earth.
Heaven was made by Adonai’s word
and all its hosts by God’s breath.
God masses seas in heaping waves
and stores in vaults the surging deeps.
All the earth stands in fear of Adonai,
all those who dwell on earth.
For God spoke, and so it was;
Gave the order, and it was done.
Adonai has upset the nations’ evil plots,
thwarted the peoples’ wicked plans,
But Adonai’s plan stands forever,
God’s strategy lasts from age to age.

Happy the people who worship Adonai,
the people God chose to possess.

---

1 "like the heap/wall.” The idea is that God has complete control of this slippery, surging stuff; it goes wherever God wants to put it, whether into mountainous waves or into currents far below the surface. Literally, “He gathers like the heap the waters of the sea, places into storehouses the deeps.” The heap could refer to the Song of the Sea, Exodus 15:8 (see page 184).

2 יְשָׁרִים is from the root for “stand”; God gave the command, and—one might say—it became a “standing order.”
From heaven, Adonai looked down
and saw all of humanity.

From where God sits, God watched
all those who dwell on earth—

God forms their hearts as one
and understands all they do.

No king is saved by a great army,
no hero rescued by great strength.

A horse can’t save you,
nor can its great power rescue you.¹

See, Adonai’s eye is on those who fear God,
those who hope for God’s kindness,
hoping God will save their souls from death
and keep them alive in famine.

Our souls wait for Adonai,
who helps and protects us.

We find delight in God
in whose holy name we place our trust.

Adonai, let your kindness be with us
just as we have hoped for you.

¹ שקר—"vain"—"a horse is useless for saving"; מלט—"rescue."
Psalm 92

A psalm, a song for Shabbat

Adonai, to you our thanks are due,
To sing on high your praise,
Each day to express your gentleness;
Each night your faithful ways,
With song tuned to the lyre, each hears
The ten-stringed music of the spheres.

Your deeds, Adonai, bring me cheer,
Joy in your works I’ve found;
How grand, Adonai, your deeds appear,
How deep your thoughts profound.

The ignoramus does not know;
For fools it’s too sublime:
When evildoers spread and grow
Like grass—abloom in crime—
Those wicked people all shall go
To ruin beyond time.

And you … Supremacy …
Eternally … Adonai.

Look, Adonai!, your enemies—
Your enemies shall be lost;
All sunk in their iniquities,
From place to place they’re tossed.

Mizmor Shir

Mizmor shir leyom haShabbat

Tov lehodot l’Adonai
ulezamer leshimcha elyon
ve’emunat’cha baleylot.
Aley asor va’aley nahvel,
aley higayon bechinnor

Ki simachtani Adonai befo’olecha,
bema’asei yadecha aranen.
Mah gadlu ma’asecha Adonai,
me’od amku machshevatecha.

Ve’atah marom
le’olam Adonai.
Ki hineh oy’vecha, Adonai,
ki hineh oy’vecha yovedu
yitpardu kol po’alei aven.

Metemnor Shir

Mizmor Shir

Mizmor Shir l’yome haShabbat

Tov lehodot l’Adonai
ulezamer leshimcha elyon
ve’emunat’cha baleylot.
Aley asor va’aley nahvel,
aley higayon bechinnor

Ki simachtani Adonai befo’olecha,
bema’asei yadecha aranen.
Mah gadlu ma’asecha Adonai,
me’od amku machshevatecha.

Ve’atah marom
le’olam Adonai.
Ki hineh oy’vecha, Adonai,
ki hineh oy’vecha yovedu
yitpardu kol po’alei aven.
Like proud-horned ox I'll stand upright
With flowing oil anointed,
And slander ing foes will in my sight
Be put to rout, disjointed.
This saying in my heart is sealed:

"The righteous flourish like the palm,
Laden with its yield,
Soaring like cedars of the North,
Planted in Adonai's field,
Where their bounteous fruit comes forth.
Age does not wither them. They stay
Both lush and green when they are gray."

In other words: Adonai is sound,
A rock in whom no fault is found.

**Psalm 93**

Adonai reigns, cloaked in regal grace,
Robed in grace and cloaked in power;
Earth cannot slip in God's embrace;
Firm is your throne from the first hour;
Eternal is your place.
Adonai, streams raise—
yes, raise their voice;
The rivers crash and roar:
Let mighty waters make their noise,
The breakers on the shore:
Adonai's power is more!
Your promises will be fulfilled:
Your sacred house you shall rebuild,
Adonai, for evermore.

**Adonai Malach**

Adonai malach: ge'ut lavesh,
lavesh Adonai, oz hit'azar.
Af tikon tevel bal timot.
Nachon kis'acha me'az,
me'olam atah.
Nas'u neharot, Adonai,
nas'u neharot kolam,
yis'u neharot dochyam.
Mikolot mayim rabim
adirim mishberei yam,
adir bamarom Adonai.
◊ Edotecha ne'emnu me'od
levetcha na'avah kodesh,
Adonai, le'orech yamim.
Let Adonai’s Glory…

Ps. 104:31 Let Adonai’s glory last forever; Adonai takes delight in God’s work.

Ps. 113:2-4 Let Adonai’s name be blessed from now to eternity; from sunrise to sunset may Adonai’s name be praised; Adonai is high above all nations; God’s glory is higher than the sky!

Ps. 135:13 Adonai, your fame is forever, your memory passes from parent to child.

I Chron. 16:31 Let the sky be happy and the earth rejoice, and let the nations admit2 Adonai is the ruler!

Ps. 10:16 Adonai is the ruler, Ps. 93:1 Adonai has been the ruler, Ex. 15:18 Adonai will be the ruler forever! Ps. 10:16 Adonai is the eternal ruler; other peoples disappeared from God’s land.

Ps. 33:10 Adonai upset the nations’ evil plots, thwarted the peoples’ wicked plans, Prov. 19:21 The human heart is full of schemes, but Adonai’s plan is the one that stands.

1 “God set his throne in the sky/heavens.”
2 Or “Let them say among the other nations”; i.e., let everyone accept God’s power.
Ps. 33:11 Adonai’s plan stands for ever,  
God’s strategy lasts from age to age.  
Atzat Adonai le’olam ta’amod,  
machshevet libo le dor vador.

Ps. 33:9 For God spoke, and so it was;  
gave the order, and it was done.  
Ki hu amar, vayehi:  
hu tziva, vaya’amod.

Ps. 132:13 Adonai chose Zion,  
God wanted it as a place to stay.  
Ki vachar Adonai beTziyon,  
iva lemoshav lo.

Ps. 135:4 For Jacob, God chose him;  
God took Israel as a treasure.  
Ki Ya’akov bachar lo Yah,  
Yisra’el lisgulato.

Ps. 94:14 Adonai won’t desert the chosen people  
or abandon God’s own inheritance.  
Ki lo yitosh Adonai amo,  
venachalato lo ya’azov.

Ps. 73:38 God is merciful, will forgive offense  
and not destroy,  
will repeatedly restrain divine anger,  
and will not rouse all divine wrath.  
◊ Vehu rachum yechaper avon  
velo yashchit,  
vehirbah lehashiv apo,  
velo ya’ir kol chamato.

Ps. 20:10 Adonai, rescue us!  
May the ruler answer us  
when we call!  
Adonai, hoshi’ah!  
Hamelech ya’anenu  
veyom kor’enu.

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1 יישומ is from the root for “stand”; God gave the command, and—one might say—it became a “standing order.”
2 “For will-not-desert God his-people and his-inheritance not he/it will-leave”—i.e., “God won’t abandon the people,” and/or “The people won’t abandon God.”
3 “And-he who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger.”
4 Literally, “On the day when we call.”
Ashrei

Ps 84:5 “Happy are they who live with you;
Forever they will praise you.”
Ps 144:15 “Happy is such a people;
Happy are they whose God is Adonai.”

Psalm 145

David’s Praise:
Acclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

Blessing to you each day I’ll bring,
I’ll praise your name forever.

Great is Adonai, greatly praised,
Great beyond all probing.

Deeds of yours praise every age;
Your mighty acts they ever speak —
Hailing the glory of your power,
In words your wonders stating,
Voicing your awesome power,
Your greatness, too, relating;
Zealously recalling your great good,
In your righteousness delighting.
Charitable and caring is Adonai,
Patient and most gracious.
To all creatures Adonai is good,
And mercy informs all God’s work.
Your creatures all will know you, Adonai,
And your followers will bless you.
Kingdom’s glory they will tell,
And your power they will speak.

Ashrei

Ashrei yoshvei veitecha;
Od yehalelucha selah.”
“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohay.”

Tehilah leDavid:
Aromimcha Elohai hamelech,
Va’avar’cha shimcha le’olam va’ed.
Bechol yom avar’cheha,
Va’ahalela shimcha le’olam va’ed.
Gadol Adonai um’hulal me’od,
Veligdulato ein cheker.
Dor ledor yeshabach ma’asecha,
Ugevurotecha yagidu.
Hadar kevod hodecha
Vedivrei nifle’otecha asicha.
Ve’ezuz nor’otecha yomeru,
Ug’dulat’cha asaprena.
Zecher rav tuvcha yabi’u
Vetzidkat’cha yeranenu.
Chanun verachum Adonai,
Erech apayim ug’dol chased.
Tov Adonai lakol,
Verachamav al kol ma’asav.
Yoducha Adonai kol ma’asecha,
Vachasidecha yevar’chucha.
Kevod malchut’cha yomru,
Ug’vurat’cha yedaberu.
Let children sense your power well
And glory, your kingdom’s splendor;

Monarchy is yours in every world,
And government in every age and time;

Supporting all who fall
And bracing those who are bent over.

In hope all eyes are on you,
And you give them
their food in its time,

Presenting your open hand
And filling every creature’s wish.

True is Adonai in every way
And loving in all deeds.

Close is Adonai to those who call,
To all who call on God sincerely.

Respect God, and your wish comes true;
God hears your cry and saves you,

Sheltering those who love Adonai
And destroying all the wicked.

Tribute to Adonai my mouth shall express,
And all flesh
God’s holy name forever bless.

Ps 115:18 And as for us, we’ll bless God
From now and forever: Halleluyah!
Psalm 146

Halleluyah!

My soul, praise Adonai!

I will praise Adonai while I live,

I’ll sing to God as long as I last.

Don’t put your trust in prophets,
in someone with no power to save,

who turns to dirt when breath is gone,

whose thoughts vanish on that day!

Happy is one helped by Jacob’s God,

whose hope rests on Adonai, on God,

who makes sky and earth,

the sea and all its contents,

who keeps faith forever,

makes justice for the wronged,

gives food to the starving—

Adonai frees the constrained;

Adonai gives sight to the blind;

Adonai straightens those who are bent over;

Adonai loves the righteous;

Adonai protects the alien,
supports the mourner and the widow,

and twists the path of the wicked.

Adonai will rule forever—

Zion, your God will rule from age to age:

Halleluyah!
Psalm 147

Halleluyah!
It's good to make music to our God—
pleasant and pretty is praise!

Adonai rebuilds Jerusalem,
gathers Israel's scattered people.

Healing shattered hearts,
God bandages their pain.

God alone can number the stars,
giving all of them their names.

Our God is great and very powerful,
with infinite understanding.

God sustains the oppressed
and knocks the wicked to the ground.

Respond to Adonai with thanks,
with the harp make music to our God—
Who covers the sky with clouds,
prepares rain for the ground
and makes the hills grow grass,

Who gives the animal its food,
answers the call of the raven's brood.

God cares not for the horse’s might,
admires no-one for strong legs,

But cares for those who fear Adonai,
those who hope for God’s kindness.

Jerusalem, praise your ruler;
Zion, praise your God:

Halleluyah Ki Tov

Halleluyah!
Ki tov zamrah Eloheinu,
ki na'im nava tehilah.

Boneh Yerushalayim Adonai,
 nidchei Yisra'el yechanes.

Harofeh lishvurei lev
umechabesh le'atzvotam.

Moneh mispar lekochavim,
lechulam shemot yikra.

Gadol Adoneinu verav ko'ach,
litvunato ein mispar.

Me'oded anavim Adonai,
mashpil resha'im adei aretz.

Enu IAdonai betodah,
 zamru IEloheinu vechinor,

Ham'chaseh shamayim be'avim,
hamechin la'aretz matar,
hamatzmi'ach harim chatzir.

Noten livhemah lachmah,
liveni orev asher yikra'u.

Lo vigvurat hasus yechpatz,
lo beshokei ha'ish yirtzeh;

Rotzeh Adonai et yerei'av,
et hamyachalim lechasdo.

Shabchi, Yerushalayim, et Adonai! 
haleli Elohayich, Tziyon!
God fortified the bars of your gates, 
Ki chizak berichei she'arayich, 
blessed your children in your midst, 
berach banayich bekirbech.
God grants your borders peace, 
Hasam gevulech shalom, 
to fill you with the cream of wheat, 
chelev chitim yasbi’ech, 
Sends to earth divine command— 
Hashole’ach imrato aretz, 
God’s word runs fast to take effect! 
ad meherah yarutz devaro, 
God brings snow—it’s like wool— 
Hanoten sheleg katzamer, 
and scatters frost, like ashes, 
kefor ka’efer yefazer, 
Sows hail—like crumbs: 
Mashlich karcho chefitim— 
who can stand up to its cold? 
lifnei karato mi ya’amod? 
God sends the word, and they melt; 
Yishlach devaro veyamsem, 
brings divine breath, and water flows, 
yashev rucho—yizlu mayim. 
Telling divine words to Jacob, 
Magid devarav leYa’akov, 
statutes and judgments to Israel. 
chukav umishpatav leYisra’el. 
God did not do this for every nation, 
◊ Lo asah chen lechol goy, 
so they did not know such judgements: 
umishpatim bal yeda’um: 
Halleluyah!

1 I.e., a peaceful land yields good harvests, since the residents don’t have to feed the army. 
2 The Old English poem The Seafarer calls hail “the coldest of grains” (line 33); the ancients felt the weather more keenly than we with our warm clothes and insulated houses.
Psalm 148

Halleluyah!
Praise Adonai from the sky; praise God in the heights.
Praise God, all God’s angels,
Praise God, all God’s armies,¹
Praise God, you sun and moon,
Praise God, all you bright stars.
Praise God, the highest heavens,²
and the water that lies even higher!³
Praise Adonai’s name,
for God gave the order, and it was done.
Praise Adonai from the earth,
sea monsters and all the deep seas.
Fire and thunder, snow and mist,
stormy winds follow God’s orders.
The mountains and all the hills,
the fruit tree and every cedar tree,
The beast and all the cattle,
the insect and the winged bird—
rulers on earth and all their folk,
chiefs and every earthly judge,

Halelu et Adonai

Halleluyah!
Halleluyah! Halelu et Adonai min hashamayim haleluhu bamromim.
Halleluhu chol malachav, haleluhu kol tzev’a’av,
Haleluhu shemes veyare’ach, haleluhu kol kochvei or
Haleluhu shemei hashamayim, vehamayim
Yehalelu et shem Adonai, ki hu tzivah venivra’u.
Vaya’amid la’ad le’olam, chok natan velo ya’avor.
Halelu et Adonai min ha’aretz, taninim vechol tehomot.
Esh uvarad, sheleg vekitor, ru’ach se’arah osah devaro.
Heharim vechol geva’ot, etz peri vechol arazim.
Hachayah vechol behemah, remes vetzipor kanaf.
Malchei eretz vechol le’umim, sarim vechol shoftei aretz.

¹ Today we think of צבא as an army, but it could mean something less military—a group of people engaged in public service.
² “The heavens of the heavens” or “the skies of the skies.”
³ “And the water that is higher than the skies.”
Young men and young women too, the elderly with the young—

Let them all praise Adonai’s name, for God’s name alone is exalted:

God’s glory surpasses earth and sky.

And God will bring us greatness, glory for all who feel God’s kindness¹—

Israel’s children, the people close to God.

Halleluyah!

¹ “And he will raise a horn for his people” (possibly raising their heads so they can be proud); this idiom seems to imply greatness. “Glory for those who feel God’s kindness”—as can mean “those who love him” or “those who are gracious toward him”; or it can mean “those who experience his love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.
Psalm 149

Halleluyah!

Sing Adonai a new song—
God's praise—among the righteous.

Let Israel rejoice in God's works,
Zion's children celebrate God's rule

Praise God's name with dance,
cymbals and harp; make music for God.

For Adonai takes delight in God's people
and will honor the humble with salvation.

The righteous will exult in glory;
they'll chuckle in bed,
with high praise of God in their throat
and the sharpened sword in their hands
to take revenge on the nations
and bring punishment to the peoples,
to put their chiefs in chains
and their leaders in iron fetters,
to make them suffer
the written sentence—¹

God is magnificent for the righteous:
Halleluyah!

¹ "To execute upon them the written judgement"—i.e., the troublemakers will be judged, and the righteous get to punish them.
Psalm 150

Halleluyah!

Praise God for holiness,
Praise God for far-reaching power,
Praise God as a role model,¹
Praise God according to God’s greatness,
Praise God with the trumpet blast,
Praise God with harp and lyre,
Praise God with cymbals and dance,
Praise God with strings and song,
Praise God with loud music,
Praise God with loud voices!²
Let every living thing praise God—

Halleluyah!

Let every living thing praise God—

Halleluyah!

¹ Role model? Yes! נברשת is the name we give to the second blessing of the Amidah; it means “power” or “heroic acts,” but it praises God as healer, liberator and supporter, not as some kind of military hero or sports celebrity.

² The last psalm of all reminds us of the music of the Temple; in sad memory of its loss, Jewish services were for centuries (and still are in most cases) without instrumental accompaniment.
To complete the section of the Book of Psalms, we add these verses

Ps. 89:53 May Adonai be blessed forever—this is really true!

Baruch Adonai le’olam: amen ve’amen.

Ps. 135:21 May Adonai be blessed from Zion, God who lives in Jerusalem: Halleluyah!

Baruch Adonai miTziyon, shochen Yerushalayim: Halleluyah!

Ps. 72:18-19 May Adonai, God, be blessed—Israel’s God who alone makes miracles; and God’s famous name be blessed forever, and may God’s glory fill the whole world: Let it really be so!

Baruch Adonai Elohim, Elohei Yisra’el, oseh nifla’ot levado; ◊ uvaruch shem kevodo le’olam, veyimaleh chevodo et kol ha’aretz: amen ve’amen.
To conclude this section of the service, with its heightened language of psalms and praise, we give three famous examples of praise. First, David’s final praise and prayer; next, the Levites’ song of praise in Nechemiah’s account of the Jewish people returning to Torah in Ezra’s time; finally—a fitting conclusion for praise—the Song of the Sea, the ancient poem sung when the Israelites escaped from Egypt and its powerful army.

I Chron. 29:10-13

And David blessed Adonai in sight of the whole congregation.

David said, “Blessed are you, Adonai God of Israel our ancestor, from eternity to eternity.

Yours, Adonai, are greatness, power, splendor, success and glory—yes, everything in heaven and earth. Yours, Adonai, is all power of governing and the appointment of every leader.

Wealth and honor come from you, and you govern everything; strength and might are in your hand, and you hold the power to make anything great or strong.

So now, our God, we thank you and acclaim your splendid reputation.”

Vayevarech David


1 The Hebrew says “the name (reputation) of your splendor.”
Nehemiah 9:6-11

You alone are Adonai;
you made the heavens,
the skies above and all their hosts,
earth and everything on it,
the seas and everything in them,
and you give life to them all;
and the hosts of heaven
bow to you.
You are Adonai, God,
who chose Abram
and brought him from Ur of the Chaldees
and made his name Abraham;
and you found his heart
faithful to you.¹

You gave him your promise
to give the land of the Canaanites,
Hittites, Amorites, Perizites
Jebusites and Girgashites—
to give that land to his descendants.
And you kept your promise
because you are just.
And you saw the pain of our parents
in Egypt,
and you heard their screaming
at the Reed Sea,²

¹ Many siddurim break the paragraph here, in the middle of verse 8.
² Cries of terror when they saw the Egyptian army after them!
And you put signs and wonders in front of Pharaoh and his servants, all the people of his land.
You knew they bossed the Israelites around.
And you made yourself famous on that same day.
You split the sea before them, and they crossed through the sea on dry land, and the pursuing soldiers you plunged into the depths like a stone into stormy seas.

וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו, וּבְכָל־עַם אַרְצוֹ; כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם שֵׁם, וַתַּעַשָּֽׁה לְכָהַיּוֹם הַזֶּה.

וַתִּיתְּהַם לִפְנֵיהֶם וְהַיָּם בָּאָרֶץ, וַיַּעַבְרָו בְּתוֹ לְיוֹם יָבָשָׁה, וְאֶת־רֹדְפֵיהֶם תִּיעֲבוּרָּה בִּמְצוֹ, כְּמוֹ אֶבֶן בְּמָיִם עַזִּים.
The Song of the Sea

Exodus 14:30-31

On that day, Adonai rescued the Israelites from the Egyptians. The Israelites saw the Egyptians dead on the seashore. The Israelites saw the great power Adonai used on Egypt; the people perceived Adonai, and they believed in Adonai and in God's servant Moses.

Exodus 15:1-18

Then Moses sang with the Israelites this song to Adonai—these are the words:

My strength and song are God, who is my salvation: this is my God whom I praise, my ancestors' God whom I exalt.

1 Also known as the Song of Moses.
2 “The great hand.”
3 Literally, the Hebrew idiom says “and they spoke, saying.”
4 The root of הָאָגָה means “proud” or “high.” The phrase implies that God is intensely exalted, and that God is higher than the arrogant enemies who have now been humbled.
5 The Hebrew root מִרְכָּבָה means “high,” so this is ironic: God raised the enemy, then tossed them down.
Adonai is a warrior
whom you call “Adonai.”
Pharaoh’s chariots and army,
God threw them into the sea,
and the pick of Pharaoh’s captains
drowned in the Reed Sea.
Deep water covered them;
they fell in the depths like a stone.
Adonai, your right hand
is awesome in power.
In your great majesty
you crush those who resist you;
you send your anger
to devour them like straw.
You snorted,
and the waters piled up,
the streams stood like a wall,
deep water congealed in the sea’s heart.
The enemy said,
“I will chase them and catch them,
I will divide the spoil
to my heart’s content.
I will draw my sword;
my hand will beggar them.”

1 The image could be of a beast eating straw, or a fire burning up dried grass and stubble.
2 “And in the breath of your nostril/anger.”
3 שָׁלַל—treasure, plunder, spoil. שֶׁר—poor, beggar. The enemy seems motivated by greed.
You breathed your wind, and the sea covered them. They sank like lead in the towering waters.

Adonai, who of all the gods is like you? Who is like you, magnificent in holiness, praised in awe, working wonders?

You stretched out your right hand: the earth swallowed them. With your love you led us, you saved this people, with your power you guided us to your holy center.

Other nations heard and were upset: panic seized the Philistines. Edom’s chiefs were downcast; trembling gripped Moab’s leaders; all the Canaanites melted in dismay.

Fear and trembling fall on them, before your great power they are silent as stone until your people pass, God, until we pass, the people you have taken.

***

1 “Awesome of praises.”

2 רֶמֶה has two meanings: resting place/dwelling/pasture, and beauty. You could translate this phrase as “the dwelling place of your holiness,” referring to the Temple, either as prophecy or as a later interpolation. However, as they stood on the shore after their miraculous rescue, the Children of Israel might well feel they were at the very center of God’s divine power.
Lead them, plant them
in the mountain you inherit—
Adonai, the place
you made as your home,
Adonai’s sanctuary that you fixed yourself.
Adonai will rule forever and ever.

The prayer leader concludes this part of the service with more scriptural verses.

Ps. 22:29 To Adonai belong government
and the rule of nations.

Obadiah 1:21 And the rescuers will go up
Mount Zion
to judge Mount Esau—
and Adonai will be the governor.

Zech 14:9 And Adonai will be ruler
over all the earth;
on that day will
Adonai be one
and God’s name be one.

...................................................................... Be seated
The Life Force…

The life force of every living thing will bless your name, Adonai our God, and every creature’s spirit will praise and exalt the thought of you, our ruler, forever.

From eternity to eternity you are God; and but for you we have no ruler, redeemer, and savior, who notices, brings success, sustains, and takes pity in every time of trouble and distress.

We have no ruler but you: God of the first and last, God of all creatures, ruler of all generations, hailed with a multitude of praises, guiding the world with kindness and its creatures with compassion.

Nishmat Kol Chai

Nishmat kol chai
tevarech et shimcha
Adonai Eloheinu,
veru'ach kol basar
tefa'er ut'romem
zichrecha malkenu tamid.

Min ha'olam ve'ad ha'olam ata El,
umibaladecha ein lanu melech,
go'el umoshi'a,
podeh umatzil,
um'farnes um'rachem
bechol et tzara vetzuka.

Ein lanu melech ela ata
Elohei harishonim
veha'acharonim
Elo’ah kol b'riyot
adon kol toladot
hamhulal berov hatishbachot
ham’naheg olamo bechesed
uv’riyotav berachamim.
Adonai neither slumbers nor sleeps; waking the sleepers and rousing the slumberers, giving speech to the mute, and freeing the bound, supporting those who fall, and lifting up those who are bent over; to you alone do we give thanks.

Even if our mouths were filled with song like the sea, our tongues with joy like the multitude of waves, our lips with praise like the expanse of the heavens, our eyes bright like the sun and moon, our hands spread out like eagles in the sky, and our legs swift as gazelles—we wouldn't be adequate to thank you, Adonai our God and God of our ancestors, and to bless your name for even one of the millions and billions and trillions of favors you have done for our ancestors and for us.

1 What are these numbers? “The thousand thousand of thousands of thousands and many myriads.” I take a myriad to be 10,000; but at any rate the numbers are huge.
You saved us from Egypt,
Adonai our God, and took us from the house of slavery.
You fed us when we were hungry
and sustained us when we had plenty;
and you rescued us from the sword
and saved us from the plague,
and you guarded us
from severe and lasting diseases.
Until now your mercy has helped us
and your kindness has not left us;
and don’t abandon us,
Adonai our God, forever.

And so the limbs
you formed for us
and the spirit and soul
you breathed in our nostrils,
the tongue you put in our mouths,
they will thank, bless,
praise, laud, exalt,
worship, sanctify
and pay homage to your name,
O our ruler.
For every mouth will thank you,
and every tongue will promise you,
and every knee will kneel to you,
and everything which stands
will bow down to you,
and every heart will fear you,
and all their innards and kidneys
will sing to your name.

As it is said,

Psalms 35:10 “All my bones shall say,
‘Adonai, who is like you?
You save the poor person from the mugger,1
the pauper and beggar from the thief.’”

Who is like you,
and who can equal you,
and who can compare to you?
O God—great,
mighty, and awesome—
God on high,
who owns the heaven and the earth.

1 “From one who is too strong for him.”
We'll hail you and praise you
and laud you
and bless your holy name,
as it is said:

Psalm 103:1 “A psalm of David:
Bless Adonai, O my soul;
and all my innards, God’s holy name.”

God, in the power of your strength,
great in the glory of your name,
mighty forever,
awesome for your fearsome deeds—
The ruler who sits
on a high and lofty throne.

Whoever has led the Dawn Blessings finishes with these lines.

God, who occupies eternity,
is called high and sacred.
And it’s written,

Ps. 33:1 You righteous, rejoice in Adonai;
for upright people, giving praise feels right.

You’ll be hailed by honest mouths,
blessed by words of the righteous,
honored by tongues of the devoted
and made holy among holy ones.¹

¹ Look at the first Hebrew letter of the second word in the last four lines of this section. The letters spell קבש, Isaac, perhaps a reference to the person who composed the prayer. The four words of this acrostic mean upright, righteous, devout and holy, perhaps showing a progression towards God. On Rosh Hashanah and Yom Kippur, we rearrange the last word in each of these lines so that their third letters spell ד珣סה, Rivkah, Isaac’s wife.
And in the gatherings of myriads of your people Israel, joyfully will your name be glorified, our ruler, in every generation;

for this is the duty of all creatures before you, Adonai our God and God of our ancestors:

to thank, hail, praise, glorify, honor, adorn, bless, exalt, and sing praises,

more than the words of song and praise by David the child of Jesse, your servant, your anointed.
May your name be praised for ever, our ruler—
God, the ruler
who is great and holy—
in heaven and earth.
Because to you,
Adonai our God
and God of our ancestors,
we should give song and praise,
acclamation and music,
power and government,
victory, greatness, and strength,
praise and glory,
holiness and royalty,
blessing and thanks,
from now to eternity.

Blessed are you, Adonai,
God and ruler
great in praises,
God of thanks,
ruler of wonders,
who favors musical songs,
sovereign and God,
life of all worlds.

† Yishtabach shimcha la’ad malkenu,
ha’El hamelech hagadol vehakadosh bashamayim uva’aretz;
ki lecha na’eh,
Adonai Eloheinu
vElohei avoteinu,
shir ush’vacha,
hallel vezimrah,
oz umemshalah,
netzach gedulah ug’vurah,
tehilah vetif’eret,
kedushah umalchut,
berachot vehoda’ot
me’atah ve’ad olam.

◊ Baruch ata Adonai,
El melech,
gadol batishbachot,
El hahoda’ot,
Adon hanifla’ot,
habocher beshirei zimrah:
melech El,
chei ha’olamim. Amen
**Half Kaddish**

The prayer leader recites kaddish and the congregation responds

Let it be great, let it be holy,

God’s great name—(Amen)

—in the world created by God’s will,

which God will rule in sovereignty,

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, “Amen.”

The congregation and prayer leader say the next two lines

May God’s great name be blessed forever and ever and ever.

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be God’s holy name,

blessed may it be—

Ve’imru, “Amen.” Amen

**Chatzi Kaddish**

Yitgadal veyitkadar

shemeh rabah—Amen

—be’almah di verah chiri’utah

veyamlich malchutah,

becheyechon uv’yomechon

uvechayei dechol bet Yisra’el

ba’agalah uvizman kariv.

Ve’imru, “Amen.” Amen

Yehei shemei rabah mevarach

le’alam u’almei almayah.

Yitbarach veysishtabach

veyita’ar veyitromam

veyitnaseh veyit’hadar

veyit’aleh veyit’halal

shemeh dekudshah,

Berich hu Berich hu.

Le’elah min kol

Le’elah le’elah mikol

bir’chatah veshiratah

tushbechatah venechematah,

da’amiran be’almah.

Ve’imru, “Amen.” Amen
Shacharit

Call to Prayer

Bar'chu

Remain standing as the prayer leader begins the call to prayer. 

Bless Adonai, the blessed one.

Bar'chu ʿet Adonai hamvorach.

Congregation, then prayer leader.

Blessed is Adonai, the blessed one, for ever and ever.

Le'olam va'ed.

Be seated.

First Blessing Before Shema

We bless you, Adonai, our God, ruler of the universe, who forms light and creates darkness, who makes peace and creates all things.

Every thing will give you thanks, and every thing will give you praise, And every thing will say: “Nothing is holy like Adonai!”

Every thing will exalt you (selah)

creator of every thing—

Baruch atah Adonai Eloheinu melech ha’olam, yotzer or uvorehchoshech, oseh shalom uvorehet hakol.

Hakol yoducha, vehakol yeshab’chucha, vehakol yomru: “Ein kadosh kAdonai!”

Hakol yeromemucha, selah, yotzer hakol,

---

1 This begins the formal call to worship of Shacharit, the morning service. The congregation bows for baruch and stands upright for Adonai; we do not look down when saying God’s name. (LIW)

2 Selah is an untranslatable word. We don’t know what it means, though many guesses are made.
God who opens every day
the doors of dawn’s gates
and parts the shutters of the sky,
sends the sun from its couch
and the moon from its bed,
and gives light to the whole world
and the creatures you made
with your attribute of mercy,
who gives light to the world
and those who live there, in mercy,
who in goodness renews
every day, forever,
the work of Creation—
the ruler on high—
peerless since ancient times—
who is praised and glorified,
exalted since the world began,
eternal God.
In your abundant mercy,
have mercy on us,
ruler of our strength,
rock of our refuge,
shield of our salvation,
where we take shelter.

1 A door in a gate, you ask? Certainly. A large city gate could have a small door, a postern, to let one person in or out.
2 God has different attributes and appears to us in different ways, as philosophers and mystics try to explain. Some say that God’s overflow of “love” (or “mercy”) was the immediate cause of creation.
3 ונליחי means “alone”—i.e., God has no companion; no being can compare.
4 “Shelter for us.”
Nothing can match you,
ruled God,
in this world;
there is nothing but you, ruler,
for the life of the World to Come.

Nothing is without you, redeemer,
to the Messianic Era,
and no one can compare to you,
savior,
when bringing life to the dead.

Ein ke'erkecha
Adonai Eloheinu
ba'olam hazeh,
ve'ein zulat'cha malkeinu
lechayey ha'olam habah.

◊ Efes biltecha, go'aleinu
limot haMashi'ach,
ve'ein domeh lecha,
moshi'einu,
lit'chiyat hametim.
God, Ruler

God, ruler
over all your works,
blessed and praised
by every spirit,
whose greatness and goodness
fill the world;
who is surrounded by
knowledge and understanding,
who rises
above the holy beings,
and who is splendid in glory—
more than the Chariot.

Merit and justice
are before God’s throne;
kindness and mercy
precede God’s glory.

Good are the lights
that our God created:
God made them with knowledge,
understanding and foresight.

Strength and power
God gave them,
to govern
the world below.
They are full of brilliance
and bring out their brightness;
their light beautifies
the whole world.

They rejoice as they go out
and delight in their return:
in fear, they perform
their owner’s will.

Splendor and glory
they bring to God’s name,
joy and happiness
to think of God’s sovereignty.

God called to the sun,
and it beamed light;
God saw, and arranged
the course of the moon.

They bring God praise,
all the host on high,
splendor and greatness—
the seraphim, the ofanim
and the holy beings.
They bring praise

to the God who rested
from all work.

On the seventh day, God rose
and sat on the throne of glory.

With splendor God clothed
the day of rest,
called it a delight,
the Sabbath day.

This is the seventh day’s praise:
that then God rested
from all God’s work.

And the seventh day
gives praise and speaks:

Ps 92:1-2 “A psalm, a song of the seventh day:
Adonai, to you our thanks are due…”

And so let all them praise
and bless God—
all God’s creatures—
giving praise, honor, and greatness
to God, the ruler, who creates everything,
who gives a heritage of rest
to God’s people Israel with divine holiness
on the holy Sabbath day.

1 This section continues the thought from the previous section, El Adon.
Your name, Adonai our God—
let it be made holy;
and may thoughts of you, our ruler,
be made glorious,
in heaven above
and on the earth below.
Savior, you should be praised
more than any of your works,
more than the lights you made—
may they honor you too—
selah!

Shimcha, Adonai Eloheinu,
yitkash,
vezichrecha, malkeinu,
yip’ar
bashamayim mima’al
ve’al ha’aretz mitachat.

Titbarach, moshi’enu,
al shevach ma’asei yadechah,
ve’al me’orei or she’asita
yefa’arucha—
selah!

Be blessed,
our rock, ruler, redeemer,
maker of the holy ones.
May your name be ever praised,
our ruler
who forms the ministering angels,1
whose ministering angels all
stand at the peak of the universe
and declare in awe,
together, aloud,
the words of the living God
who rules the world.2

Titbarach,
tzureinu, malkeinu vego’aleinu,
borei kedoshim.

Yishtabach shimcha la’ad,
malkeinu,
yotzer meshartim,
va’asher meshartav kulam
omdim berum olam
umashmi’im beyir’ah,
yachad bekol
divrei Elohim chayim
umelech olam.

1 “Ministering” angel is from the root for service or utility. These are the angels who don’t “only
stand and wait,” in John Milton’s words.
2 Jeremiah declares that God is the living God and ruler of the world (10:10).
They are all loved,
they are all pure,
they are all powerful,
and they all perform
in fear and awe
the will of their ruler.

And they all open their mouths
in holiness and purity,
in song and chant,
and they bless and praise,
honor and adore,
grant holiness and government

to the name of the ruling God—
great, mighty and awesome—it is holy!¹

And they all accept
the yoke of heaven’s rule,
one from the other,
and they grant permission,
each to the other,
to sanctify their maker
with serene spirit,² with pure speech
and holy melody;
all as one
respond and declare in awe:³

¹ Or “He is holy.” Psalm 99:3 says “Let them give thanks to your name, great and awesome—it is holy!”
² “With quietness of spirit,” with equanimity, unperturbed (because they know they have the right to engage in praising their maker).
³ The chorus of angels is pictured as responsive—one group begins and the others respond.
“Holy, holy, holy is Adonai of hosts, whose glory fills the whole world.”

And the ofanim and the holy beings, with great noise rise to the level of the seraphs across from them, give praise and say:

“Kadosh kadosh kadosh Adonai tzeva’ot; melo chol ha’aretz kevodo.”

◊ Veha’ofanim vechayot hakodesh bera’ash gadol mitnas’im le’umat serafim; le’umatam meshabchim ve’omrim:

“Baruch kevod Adonai mimkomo.”

Le’El baruch ne’imot yitenu, lemelech El chay vekayam zemirot yomeru vetishbachot yashmi’u, Ki hu levado po’el gevurot, oseh chadashot, ba’al mil’chamot, zore’a tzedakot,

matzmi’ach yeshu’ot borei refu’ot, norah tehilot, adon hanifla’ot, hamchadesh betuvo bechol yom tamid ma’asei vereshit, ka’amur:

God is the ruler of miracles who renews in goodness every day, forever, the work of creation, as the Psalm says:
Ps 136:7 “To the one who makes great lights, whose kindness lasts forever.”

O, make a new light
shine on Zion,
and let us all be worthy
of its light—soon!
We bless you, Adonai
who creates the lights.

**Second Blessing Before Shema**

With great love have you loved us,
Adonai our God;
with great compassion—and more—
have you pitied us,
source of life and power,
for the sake of our ancestors
who trusted you—
and you taught them laws of life—
so be kind to us and teach us!
Merciful source of life,
the Kind One, pity us
and let our hearts
grasp and understand,
listen, learn, and teach,
observe, perform, and fulfill
every word
of the study of your Torah
with love.

“Le’oseh orim gedolim, ki le’olam chasdo.”

◊ Or chadash
al Tziyon ta’ir, venizkeh chulanu meherah le’oro.
Baruch atah Adonai, yotzeir ham’orot. Amen

Ahavah raba ahavtanu
Adonai Eloheinu,
chamelah gedolah viteirah
chamalta aleinu,
avinu malkeinu,
ba’avur avoteinu
shebat’chu vecha—
vatlamdeim chukei chayim—
ken techoineinu utelamdeinu.
Avinu, ha’av harachaman,
hamrachem, rachem aleinu,
veten belibenu
lehavin ulehashkil,
lishmo’a, ilmod, ulelamed,
lishmor vela’asot ulekatem
et kol divrei
talmud Toratecha
be’ahava.
And brighten our eyes in your Torah, and fasten our hearts to your rules, and unite our hearts to love and revere your name, and we shall never be ashamed.

Because in your holy name, great and awesome, we place our trust, we shall gladly enjoy your salvation.

Veha’er eineinu beToratecha, vedabek libeinu bemitzvotecha, veyached levavenu le’ahavah uleyir’ah et shmecha, velo nevosh le’olam va’ed.

Ki veshem kodshecha hagadol vehanorah batachnu, nagilah venismecha bishu’atecha.
And bring us in peace from the four corners of the earth and walk us proudly to our land, for the God who works salvation is you. You chose us from all peoples and languages and brought us close to your great name in truth (selah), to thank you and to declare your unity in love. We bless you, Adonai, who chooses your people Israel in love.

1 We gather the tzitziyot in the left hand, opposite the heart, between the ring finger and little finger.
2 To avoid an interruption between the blessing and Shema, some people recite the end of this blessing with the prayer leader and omit “amen.”
Shema (First Paragraph)

Add this line when praying alone

God is the reliable ruler.

We cover our eyes with our right hand for the next three lines

Deut. 6:4 Listen, descendants of Israel:

You are to love Adonai your God with your whole heart, your whole self and all your resources.

These words I tell you today must be on your heart.

Repeat them to your children, and talk about them when you sit at home, when you walk down the street, when you go to bed and when you get up.

Tie them as a sign on your hand, let them be on your forehead between your eyes, and write them on your doorposts and on your gates.

Say the next three lines silently

Blessed is that name; the glory of its reign lasts forever.

Each word of the Shema should be recited audibly to oneself.
Shema (Second Paragraph)

Deut 11:13-21

This is what will happen
if you listen well
to my commands, which I
tell you today,
to love Adonai your God
and to serve God with all your heart
and all your soul:
I will give your land its rain
at the right time, early and late rains,
so you can harvest your grain
and wine and oil.
And I will provide grass in your fields
for your cattle,
so you can eat your fill.
But take care!
Don’t be misled,¹
to turn
and serve other gods
and worship them.
Then Adonai will be angry² at you
and close up the sky;
no rain will fall,
and the earth will not yield
its produce,
and you will soon perish
from the good land
which Adonai gives you.

¹ “Lest your heart (the thinking part) be misled.”
² “God’s nose will blaze against you.”
Set these words on your heart and soul,
tie them as a sign on your hand,
and place them on your forehead between your eyes.

Teach them to your children,
talking about them when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

Write them on your doorposts and on your gates.

So that you and your children may live a long time,
on the land that Adonai promised to your parents, to give them,—as many days as the sky is above the land!
Shema (Third Paragraph)

Hold the tzitziyot in both hands and kiss them when saying “tzitzit” and when saying the last word on this page, “emet.”
Pass them over the eyes when saying “ur’item oto.”

Numbers 15:37-41

Adonai told Moses: “Talk to the children of Israel, and tell them they should make fringes on the corners of their garments as long as their people last. On the corner fringe, they should put a blue thread. That will be your fringe. You will look at it and remember all of Adonai’s rules, and you will perform them; you should not follow your heart nor your eyes— for you stray after them! Rather, remember and perform all my commands and be holy to your God. I am Adonai your God who brought you from Egypt, to be your God. I am Adonai your God.”

It’s true…

The prayer leader repeats the last three words

1 The word רַּקְמָה, true, from the next paragraph is attached to the conclusion of the Shema.
Blessing After Shema

For us, your word will ever be true, sure and lasting certainty, Beloved and liked, pleasant and sweet, Inspiring, noble, ready, meet And good, in beauteous harmony.

It’s true: the eternal God is our ruler, Jacob’s rock is our protecting savior. From age to age, God endures, God’s name endures, God’s throne is established, God’s rule and truth endure forever. And God’s words live and endure, true and pleasant, forever and ever and ever, for our ancestors and for us, for our children and our descendants, for every generation born to your servant Israel.

We continue to hold the tzitziyot, kissing and releasing them after “la’ad”.................

And God’s words live and endure, true and pleasant, forever and ever and ever, for our ancestors and for us, for our children and our descendants, for every generation born to your servant Israel.
For the earliest *generations* and the latest, *it’s something good and enduring forever and ever, true and reliable, a rule that will never pass away. It’s true: you are Adonai our God, God of our ancestors, our ruler, ruler of our ancestors, our redeemer, redeemer of our ancestors, our maker, rock of our salvation, who cares for us and saves us; your reputation is eternal; there is no god but you.

You have helped our ancestors since the beginning, shield and savior for their children after them in every generation. You dwell at the top of the world, and your judgments and righteousness reach to the end of the earth. Happy is someone who listens to your rules and takes to heart your law and your commands.
It’s true, you are
your people’s ruler,
a powerful sovereign
to fight for them.
It’s true, you are the first
and you are the last
and but for you we have no
ruler, redeemer or savior.
You rescued us from Egypt,
Adonai our God,
and freed us from slavery.
You killed all their first-born,
but saved your own people’s first-born;
you split the Reed Sea
and drowned the wicked,
but you brought your favorites across
while the waters covered their foes—
not one of them was saved.
For this your beloved gave praise
and exalted God,
and your favorites offered
chants, songs and praises,
blessings and thanks
to ruling God who lives and lasts,
high and exalted,
great and awesome,
who brings low the proud
and raises the humble,
sets prisoners free
and rescues the oppressed, helps the poor and answers God’s people when they cry out!

Bring praises to God on high, the Blessed One, who is blessed.

Moses and the Children of Israel sang you a song in great joy, and they all said:

With a new song, the rescued ones praised your name on the sea shore; together they all gave thanks, acclaimed your sovereignty and declared:

Ex. 15:11 “Who is like you among gods, Adonai?” Mi chamochah ba’elim Adonai?
Who is like you, sublime in holiness, awesome in praise, working wonders?” Norah tehilot, oseh feleh?”

Ex. 15:18 Adonai will be the ruler forever! “Adonai yimloch le’olam va’ed.”
Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader and congregation recite together through kedushah. Following kedushah, in the Shacharit service, the congregation completes the Amidah silently.

1 The Amidah is an audience with God. To prepare for this audience, we take three steps back to remove ourselves from the distractions of this world. When we begin the Amidah, we take three steps forward, as if to enter God’s presence. (LIW)

2 We do not make an interruption between the blessings after Shema and the Amidah, even to say “Amen.” For that reason, the prayer leader makes the blessing inaudible so as not to require the Amen response (based on LIW).
**Amidah**

............ Take three steps forward. With feet together, recite the Amidah (Standing Prayer) quietly..........

The prayer leader repeats this prayer.¹ To avoid disturbing others during the Amidah, do not enter or leave the sanctuary; during Kedushah stay in your place.

*Psalms 51:17*  
Adonai, open my lips,  
and my mouth will speak your praise.”

1. Ancestors  
We bless you, Adonai,  
Blessed be God, blessed be God’s name!  
our God and God of our ancestors,  
God of Abraham, God of Isaac,  
and God of Jacob,²

the God who is great,  
powerful and awesome, God on high;  
you repay good acts of kindness,  
possess everything,  
remember our ancestors’ kind deeds,  
and bring a savior for their descendants,  
for the sake of your reputation, lovingly.

---

¹ When the prayer leader repeats the Amidah, the congregation responds “Baruch hu uvaruch shemo” and “Amen” as shown.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / הודות). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees.

² Some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:

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

---

¹ When the prayer leader repeats the Amidah, the congregation responds “Baruch hu uvaruch shemo” and “Amen” as shown.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / הודות). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees.

² Some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:
Between Rosh Hashanah and Yom Kippur, add the shaded section.
When chanting aloud, the prayer leader pauses while the congregation says these lines.

Remember us for life,
ruler who delights in life,
and write us in the Book of Life
for your own sake, God of life!

Sovereign, helper, savior, shield.
We bless you, Adonai,
Blessed be God, blessed be God’s name!
the shield of Abraham.¹

2. Might

You are mighty forever, Adonai,
you bring life to the dead
and are strong in salvation—

you make the dew fall.
you make the wind blow
and the rain fall.

you feed the living
with your grace,
Revive the dead
with kind embrace,
Support the fallen,
heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

¹ Some add, “And takes note of Sarah / Ufoked Sarah.”
Amidah

Who is like you, who can appear
Like you, sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

Mi chamocha ba’al gevurot,
umi domeh lach,
melech memit um’chayeh
umatzmi’ach yeshu’ah.

Between Rosh Hashanah and Yom Kippur, add the shaded section
When chanting aloud, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,
thinking of your creatures
to grant them life, in mercy.

Mi chamocha av harachamim,
lechayim berachamim.

To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Adonai
Blessed be God, blessed be God’s name!
who revives the dead.

Vene’eman ata
lehachayot metim.
Baruch ata Adonai,
Baruch hu uvaruch shemo
mechayeh hametim. Amen

The third blessing has two versions. During the silent Amidah continue with 3b on page 220.

During the repetition of the Amidah continue below with 3a.

3a. Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the Amidah
or leads a “heiche kedushah.” The congregation begins, and the prayer leader repeats.

Recite the Kedushah with feet together, rising on the toes for each of the following words:
“Kadosh kadosh kadosh,” “Baruch (Kevod),” and “Yimloch.”

Congregation, then prayer leader:

We shall make your name holy
in the world,
just as they hallow it
in heavens above;
for your prophet Isaiah wrote,

Nekadesh et shimcha
ba’olam,
keshem shemakdishim oto
bishmei marom;
kakatuv al yad nevi’echa,

Vekara zeh el zeh ve’amar.”

Isaiah 6:3 “And one called to the other, and said:”

“Kadosh kadosh kadosh
Adonai tzeva’ot;
melo chol ha’aretz kevodo.”

Isaiah 6:3 “Holy, holy, holy
is Adonai of hosts;
God’s glory fills the universe.”
Then with a great, loud voice, awesome and strong,
they make their voices heard, rising to face the seraphim
who face them and say, “Blessed.”

Ezek 3:12 “Blessed is Adonai’s glory flowing from its source.”

Ruler, appear from your source and rule over us, for we are waiting for you.
When will you rule Zion?
Soon, in our lifetime, you will establish your eternal rule.

Be acclaimed and sanctified in your city Jerusalem from age to age, in great triumph.
May our eyes witness your rule in the words spoken in the songs about your power composed by David, your righteous, anointed king:

Ps 146:10 “Adonai will reign forever, Your God, Zion, from age to age: Halleluyah.”
The prayer leader concludes

During a heiche kedushah, while the prayer leader concludes with “Ledor vador,”
the congregation recites 3b, the Holiness blessing, below.

From age to age, your greatness we proclaim, לדור ודור בין הימים, מגדיר אתך

Hallow your holiness for endless time. מפנינו לא ימשך יוםך עד, קדושתך נקദיש.

Your praise shall never, never leave our lips, ושם קדושתך נקדיש.

God, great and holy sovereign. כי אל מלאך שבורה עוזר אתה.

Blessed are you, Adonai, ברוך אתה והשם.

Blessed be God, blessed be God’s name! ברוך היה והשם שמו.

..Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.....

the holy God. ה' hakadosh.

the holy ruler. המלך hakkדוש.

For silent prayer, continue with this Holiness blessing, 3b.

3b. Holiness

You are holy, your name is holy, והשם ושם קדוש, קדושות

and every day the holy ones praise you, selah! כל יום קדושים יהללו אתה, יהללו אתה, selah.

Blessed are you, Adonai, ברוך אתה והשם.

..Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.....

the holy God. ה' hakadosh.

the holy ruler. המלך hakkדוש.
4. Today’s Holiness

Let Moses rejoice
in the gift of his portion—
that you called him
a faithful servant.
You crowned him
with perfect glory
when he stood before you
on Mount Sinai.
The two slabs of stone
Moses held as he brought them down;
upon them was written
the rule of Shabbat observance,
as your Torah says:

Ex 31:16-17
And the children of Israel
will observe Shabbat, making
Shabbat for all their generations,
an agreement forever.
Between me and the children of Israel, it’s a sign forever
that in six days Adonai made heaven and earth,
and on day seven God rested
and was refreshed.
You did not give Shabbat, Adonai, our God, to the other nations of the world, nor did you grant this inheritance, O our ruler, to people who serve idols; in Sabbath rest those outside the covenant will not dwell. But you made this gift for your people Israel, the descendants of Jacob, the people whom you chose, the people who make day seven holy—they will all find satisfaction and delight from your bountiful goodness. And as for day seven, you favored it and made it holy; you called it the most delightful of days, a memory of the work of Creation. Our God, and our ancestors’ God, Grant favor as we rest from care. Hallow us with your commands; That in your Torah we may share.
Fill us from your bounty fair,
In your salvation give us cheer;
Cleanse our hearts
to serve you right
And Adonai, give to our care
Willing in love the Sabbath dear,
This holy day with true delight.
Let Israel rest now, who proclaim
The sanctity of your great name.
Blessed are you, Adonai,
Blessed be God, blessed be God's name!
who makes Shabbat holy.

5. Temple Service
Adonai, take delight
in your people Israel
and in their prayer.
Restore the Temple service
to the sanctuary of your house.
Israel's sacrificial fires and their prayer,
accept with love and delight.
May the worship of your people Israel be
forever to your liking.

1 To be grammatically correct this word should be in the feminine singular, הַֽיָּהּ. However, a Kabbalistic tradition is to represent the three aspects of Shabbat with the feminine singular at Ma’ariv, the masculine singular בְּ at Shacharit and Musaf, and the plural בְּ at Mincha.
Our God and God of our ancestors, Eloheinu velohei avoteinu,
may there rise, approach and reach you, ya’aleh veyavo veyagia
be seen, favored, and heard, veyera’eh veyeratzeh veyishama
noticed and remembered— veyipaked veyizacher
thoughts and memories of us, zichronenu ufikdonenu,
and of our ancestors, vezichron avoteinu,
of the Messiah vezichron Mashiach
(your servant David’s descendant), ben David avdecha,
of Jerusalem vezichron Yerushalayim
your holy city, ir kodshecha,
and of all your people vezichron kol am’cha
the descendants of Israel beit Yisra’el lefanecha
for deliverance, good, lifleta letova
grace, kindness, mercy, lechen ul’chesed ul’rachamim
life and peace, lechayim ul’shalom,
on this beginning of the month. beyom rosh hachodesh hazeh.

Remember us, Adonai our God, Zochreneu Adonai Eloheinu
on this day for good; Amen bo letovah; Amen
think of us for blessing; Amen ufokdenu vo livracha; Amen
and save us for life. Amen vehoshi’enu vo lechayim. Amen
And as for salvation and mercy— Uvidvar yeshuah verachamim
take pity on us, be gracious to us, chus vechonenu
have mercy on us, and save us; verachem aleinu vehoshi’enu,
for our eyes are on you, ki elecha eineinu,
because you are God, a ruler ki el melech
both gracious and compassionate. chanun verachum ata.
And may our eyes witness
your return to Zion,
in mercy.
Blessed are you, sovereign;
Blessed be God, blessed be God's name!
you return your presence
to Zion.

6a. Thanksgiving

We thank you,
because you are Adonai our God,
God of our ancestors, forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!

We thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons,
With us
evening, morn, and noon.

This blessing has two versions. Say 6a during the silent Amidah,
and 6b (shaded on page 226) during the prayer leader’s repetition of 6a.
Your mercies never end; the one All good and merciful and blessed, Whose kindnesses are never done. In you our hopes forever rest.

<table>
<thead>
<tr>
<th>Your mercies never end; the one</th>
<th>All good and merciful and blessed, Whose kindnesses are never done. In you our hopes forever rest.</th>
</tr>
</thead>
</table>

Hatov ki lo chalu rachamecha, vehamrachem
ci la tamu chasadecha, me’olam kivinu lach.

6b. Modim of the Sages

<table>
<thead>
<tr>
<th>Modim DeRabbanan</th>
</tr>
</thead>
</table>
| We thank you
for you are Adonai our God
and our ancestors’ God,
God of all flesh, our maker, who formed Creation.
Blessings and thanks we give to your great and holy name,
because you have given us life and sustained us.
Keep giving us life and sustenance,
and gather our scattered exiles to the courtyards of your sanctuary,
to keep your statutes, do your will,
and serve you wholeheartedly— for which we thank you.
Blessed is the God of thanks. |
| א’ מודים אתנו לך אלהינו
שאתה לא inversión אלהינו
ואלוהי אבותינו
אלוהי כל־בשרא
יצרוו יצר בראשית
בך צו לאברהם
לשובי הנזר煙 קקורות
על השבחים
וכלメンו
בואו ענו הכסים
ותם את חקיך
לתינשף ברכה
לצמדות רצונך
ולגбереж בלבך שלם
על שבחים מודים לך
ברוך את הזראתו. |
| Modim anachnu lach
sha’ata hu Adonai Eloheinu
evElohei avoteinu,
Elohei chol basar,
yotzrenu yotzer bereshit.
Berachot vehoda’ot
leshimcha hagadol vehakadosh,
al shehecheyitanu
vekiyamtnu. |

**Note:** The silent Amidah continues on page 228; on Chanukah, add Al Hanisim on page 227

**6b. Modim of the Sages**

<table>
<thead>
<tr>
<th>Modim DeRabbanan</th>
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| Keep giving us life and sustenance,
and gather our scattered exiles to the courtyards of your sanctuary,
to keep your statutes, do your will,
and serve you wholeheartedly— for which we thank you.
Blessed is the God of thanks. |
| Ken techayenu utekaymenu,
vete’esof galuyotenu
lechatzrot kodshecha,
lishmor chukecha
vela’asot retzonecha,
ule’ovdecha belevav shalem;
al she’anachnu modim lach.
Baruch El hahoda’ot. |
| בק tehimmot haksemim
והמשות שליחותינו
לتظרות קדושותך
לשמור חוקך
וכל המשה רצונך
ולגбереж בלבך שלם
על שבחים מודים לך
ברוך אל הזראתו. |
For the wonders, the deliverance, the heroic acts, the rescues, and the wars you waged for our ancestors in those days, at this time:

In the time of Mattathias, Yochanan's son, the Hasmonean high priest, and his sons, when there arose the evil Greek empire against your people Israel to make them forget your Torah and make them stray from the statutes of your will; and you in your many mercies stood up for them in their time of trouble—you pleaded their cause, you judged their claim, you avenged their wrong; you handed over the strong to the weak, the many to the few, the impure to the pure, the evil to the righteous, and the wicked to those who work hard in your Torah.
And for yourself you made a great and holy name in your world, and for your people Israel you made a great victory and deliverance—like today.

And after this your children came to your holy of holies, cleared out your temple, purified your holy place, and lit lights in your holy courtyards, and they set these eight days of Chanukah to thank and praise your great name.

The thanksgiving blessing continues below...

And for all these things may your name be blessed and exalted, O our ruler, constantly, and for ever.


---

Between Rosh Hashanah and Yom Kippur, add the shaded section.

When repeating the Amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the children of those with whom you made your agreement!

Every living being will thank you (selah), and they will hail your name in truth, the God who is our salvation and help (selah).
Blessed are you, Adonai, 
Baruch ti atah Adonai, 
whose reputation is good, 
hatov shimcha 
and to whom thanks are due. 
ulecha na’eh lehodot. Amen

............. In the silent Amidah, continue with the blessing for peace, blessing 7, on page 230 ..............

................. During the repetition, the prayer leader adds the Priestly Blessing.........................

The Priestly Blessing

Our God 
Eloheinu
and God of our ancestors, 
vElohei avoteinu
bless us 
bar’cheinu
with the triple blessing 
vabera’chah ha’msheles 
in the Torah, 
baTorah
written 
ha’ameah
by your servant Moses, 
mipi aharon u’vanav
spoken 
kohanim—am kedoshecha—
by Aaron and his children, 
mi pi Aharon uvanav
the priests—your holy people— 
kohanim—am kedoshecha—
in these words:
ka’amur:

............... After each of the three verses of the Priestly Blessing, the congregation responds ...............

Num 6:24-26
May Adonai bless you 
Yevarechecha Adonai
and protect you. 
veyishmerecha. 
(may this be your will!) 
ken yehi ratzon
May Adonai shine God’s presence on you 
Ya’er Adonai panav elecha
and show you favor. 
vichuneka. 
(may this be your will!) 
ken yehi ratzon
May Adonai lift God’s presence toward you 
Yisa Adonai panav elecha
and set you at peace. 
Veyasem lecha shalom. 
(may this be your will!) 
Ken yehi ratzon
7. Peace

Grant peace, goodness and blessing, grace, kindness and mercy for us and all Israel, your people.

Bless us all, O source of life, as one, in the light of your presence.

For in the light of your presence you gave us, Adonai, our God, the Torah of life, the love of kindness, righteousness and blessing, mercy, life and peace.

And it’s good in your eyes to bless your people Israel at every time and in every hour with your peace.

Shalom

Sim shalom tovah uv’rachah chen vachesed verachamim aleinu ve’al kol Yisra’el amecha.

Bar’chenu avinu kulanu ke’echad be’or panecha, ki ve’or panecha natata lanu, Adonai Eloheinu, Torat chayim ve’ahavat chesed utzedaka uverachah verachamim vechayim veshalom.

Vetov be’einecha levarech et amcha Yisra’el, bechol et uvechol sha’ah bishlomecha.
Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines ....

We bless you, Adonai, Baruch atah Adonai,
Blessed be God, blessed be God’s name! Baruch hu uvaruch shemo
who blesses God’s people Israel hamvarech et amo Yisra’el
with peace. bashalom. Amen

Between Rosh Hashanah and Yom Kippur, add this shaded section.

When repeating the Amidah, the prayer leader pauses while we say the next seven lines.

In the Book of Life, BeSefer Chayim
blessing and peace beracha veshalom
and good livelihood ufarnasa tova,
may we be remembered and written down nizacher venikatev lefanecha,
between—we and all your people, anachnu vechol amcha
the descendants of Israel— Beit Yisra’el
for good life and peace. lechayim tovim uleshalom.

We bless you, Adonai, Baruch atah Adonai,
Blessed be God, blessed be God’s name! Baruch hu uvaruch shemo
who makes peace. oseh hashalom. Amen

..................................... After the final blessing, we add this silent meditation......................................

Ps 19:15 “May what I say and what I think
be to your liking,
Adonai, my rock and my savior.”

......................................... The Amidah ends here, but we remain standing ..........................................

to express thanks and the longings of the heart, guided by the next paragraphs.

After the repetition, the prayer leader says the Full Kaddish on page 234.
On Rosh Chodesh and Chanukah, continue instead with Hallel, page 312.
Personal Prayer

My God,
keep bad words from my tongue,
and lies from my lips.
Let me not try to answer those who curse me, and let my spirit be as still as dust to everyone.

Open my heart with your teaching
that my spirit may follow your rules.
As for all who plan harm for me,
quickly upset their designs and spoil their plans.

Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps 60:7 “To save your devoted followers, take action, rescue and answer me!”
Ps 19:15 “May what I say and what I think be to your liking,
Adonai, my rock and my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace to us and to all Israel,
Now you say, “Amen.”

Elohai,
netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke’afar lakol tiyeh.

Petach libi beToratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra’ah,
meherah hafer atzatam vekkel machashavtam.

Aseh lema’an shemcha,
aseh lema’an yeminecha,
aseh lema’an kedushatecha,
aseh lema’an Toratecha.

“Lema’an yechaltzun yedidecha, hoshi’ah yemin’cha, va’aneni.”
“Yiheyu leratzon imrei fi vehegyon libi lefanecha, Adonai tzuri vego’ali.”

Oseh shalom bimromav
Oseh hashalom bimromav
hu ya’aseh shalom
aleinu ve’al kol Yisra’el, ve’imru, “Amen.”
May this be what you want, Adonai our God and God of our ancestors:
that the Temple be rebuilt soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear Malachi 3:4 "As in days of old
and years long past."
Malachi 3:4 “For Adonai it will be a pleasure,
the offering of Judah and Jerusalem,
as in days of old
and years long past.”

Yehi ratzon milfanecha Adonai Eloheinu
vElohei avoteinu,
sheyibanehbeit hamikdash bimherah veyameinu
voten chelkenu beToratecha vesham na’avod’cha beyir’ah
“Kimei olam ucheshanim kadmoniyot.”
“Ve’ar’vah l’Adonai min’chat Yehudah virushalayim kimei olam
ucheshanim kadmoniyot.”

After a heiche kedushah, the prayer leader says the Full Kaddish on the next page.
On Rosh Chodesh and Chanukah, continue instead with Hallel, page 312.
Full Kaddish

The prayer leader recites kaddish and the congregation responds

Let it be great, let it be holy,
God’s great name—(Amen)
in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line

above all far above all blessing and song, praise and repentance that are spoken in this world.
Now you say, “Amen.”
Let them be accepted—
the prayers and pleas
of all the house of Israel—
before our parent in heaven.
Now you say, “Amen.”

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
Today is holy Shabbat, on which the Levi'im used to recite in the Temple:

The Daily Psalm

Adonai, to you our thanks are due,
To sing on high your praise,
Each day to express your gentleness;
Each night your faithful ways,
With song tuned to the lyre, each hears
The ten-stringed music of the spheres.

Your deeds, Adonai, bring me cheer,
Joy in your works I’ve found;
How grand, Adonai, your deeds appear,
How deep your thoughts profound.

The ignoramus does not know;
For fools it’s too sublime:
When evildoers spread and grow
Like grass—abloom in crime—
Those wicked people all shall go
to ruin beyond time.

And you ... Supremacy ...
Eternally ... Adonai.
Look, Adonai!, your enemies—
Your enemies shall be lost;
All sunk in their iniquities,
From place to place they’re tossed.

Like proud-horned ox I’ll stand upright
With flowing oil anointed,
And slandering foes will in my sight
Be put to rout, disjointed.

This saying in my heart is sealed:

“This righteous flourish like the palm,
Laden with its yield,
Soaring like cedars of the North,
Planted in Adonai’s field,
Where their bounteous fruit comes forth.
Age does not wither them. They stay
Both lush and green when they are gray.”

In other words: Adonai is sound,
A rock in whom no fault is found.
Psalm 27

From the beginning of Elul through Hoshanah Rabbah, add Psalm 27

A psalm of David:

God lights my way and saves me from alarm.

God is my life-force.

Who can do me harm?

When evil people came my flesh to eat,

My irksome foes slipped, fell down at my feet.

Let armies camp!

my heart will not take fright.

Let war come;

still I know that this is right.

One thing I asked of God, for this I pray:

To sit in God’s own house living each day,

To view God’s grace, and in God’s Temple stay.

For God will keep me safe in evil days,

Perch me in secret tent on mountain raised.

LeDavid

A psalm of David: Adonai ori veyish’i

Adonai lights my way and saves me from alarm.

Adonai is my life-force.

Who can do me harm?

Bikrov alai mere’im le’echoch et besari

Bikrov alai mere’im le’echoch et besari

tzarai ve’oy’vai li

hemah kashlu venafalu.

Let armies camp!

my heart will not take fright.

Let war come;

still I know that this is right.

Achat sha’alti me’et Adonai, otah avakesh:

Achat sha’alti me’et Adonai, otah avakesh:

To sit in God’s own house living each day,

To view God’s grace, and in God’s Temple stay.

For God will keep me safe in evil days,

Perch me in secret tent on mountain raised.
And now I’m high above
my enemies round;
I’ll offer in God’s tent
my joyful sound.
With song to God my music
will resound.
God, hear my cry,
and answer in your grace.
My heart implored you, God,
“O seek my face”
As I seek yours.
Don’t turn away from me,
Don’t send away your servant angrily.
You helped me;
don’t spurn or abandon me.
O God, you save me,
time and time again.
My parents left me,
God will take me in.
Show me your way, God,
set me on level ground
To stand against those
who can boss me around!
Don’t turn me over to my enemies,
False witnesses,
who breathe brutality.

Ve’atah yarum roshi
al oy’vai sevivotai
ve’ezbechah ve’oholo
zivchei teru’ah;
ashirah va’azamrah l’Adonai.

Shema Adonai, koli ekrah;
vchoneni va’aneni.
Lecha amar libi,
“Bakshu fanai.”
Et panecha Adonai avakesh.
Al tas’ter panecha mimeni,
al tat be’af avdecha.
Ezrati hayita:
al titsheni, ve’al ta’azveni.
Elohei yish’i—
Ki avi ve’imi azavuni,
vAdonai ya’asfeni.
Horeni Adonai darkecha,
unecheni be’orach mishor
lema’an
shorerai.
Al titneni benefesh tzarai,
ki kamu vi
edei sheker vife’ach chamas.
What had I been, had I not known
I'd spy
God's goodness here on earth
before I die?

Wait for God, wait and trust.

though God come late,

Be strong, take heart.

And wait for God, just wait.

Lulei he’emanti
lir’ot betuv Adonai
be’eretz chayim.

◊ Kaveh el Adonai:
chazak veya’ametz libecha:
vekaveh el Adonai.
<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>נֻכַּת הַבַּיִת מִזְמֹר שִׁיר׃ לְדָוִד</td>
<td>A psalm, a song to dedicate the Temple, by David:</td>
</tr>
<tr>
<td>יְהֹוָה אֱרוֹמִיםָּךְ קִי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי</td>
<td>I praise Adonai; you raised me tall; My enemies could not cheer my fall.</td>
</tr>
<tr>
<td>יְהֹוָה אֱלוֹהֵי שִׁוַּעְתִּי אֱלֹהֵי נָפְשִׁיךְ וַתִּרְפָּאֵנִי</td>
<td>Adonai Elohai shivat elecha Vatirpa’eni.</td>
</tr>
<tr>
<td>יְהֹוָה הַנַּפְשִׁיהֶּךָ מִן־שְׁחִיָּה עַל־בּוֹר</td>
<td>Adonai he’lita min She’ol nafshi Chiyitani miyordi vor.</td>
</tr>
<tr>
<td>זַמְּרוּ לַיָּדוֹ הָ֫שִּׁידָ֥יו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ</td>
<td>Zamru lAdonai chasidav Vehodu lezecher kodsho.</td>
</tr>
<tr>
<td>כִּי רֶגַּע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה</td>
<td>Ki rega be’apo, chayim birtzono, Ba’erev yalin bechi velaboker rinah.</td>
</tr>
<tr>
<td>וַאֲנִי אָמַרְתִּי בְּשַׁלְוִי בַּל־אֶמּוֹט לְעוֹלָם</td>
<td>Va’ani amarti veshalvi Bal emot le’olam.</td>
</tr>
<tr>
<td>יְהֹוָה בְּרֵצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז הִסְתַּרְתָּ פָנֶי</td>
<td>Adonai birtzoncha he’emad’ta lehar’ri oz, Histarta fanecha, Hayiti nivhal.</td>
</tr>
<tr>
<td>אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנָּן</td>
<td>Elecha Adonai ekra Ve’el Adonai et’chanan.</td>
</tr>
</tbody>
</table>
Could my silence serve a purpose,
Deep in my sepulcher;
As dry dust could I thank you,
Your constant faith aver?
Adonai, hear me graciously,
Adonai, be a help to me!
To joyful dance you changed
my grief and care,
Took my sack-cloth
and gave me joy to wear.
That my best part may sing your
praise,
and not fall dumb;
Adonai my God, I’ll bring you thanks
for endless time to come.

Mah betzah bedami
berid’ti el shachat,
Hayodcha afar
hayagid amitecha.
Shema Adonai vechoneini,
Adonai heyeh ozer li.
Hafachta mispedi lemachol li,
Pitachta saki,
vat’azreini simchah.
◊ Lema’an yezamer’cha chavod
velo yidom,
Adonai Elohai
le’olam odeka.
The Song of Glory

The ark is opened, we rise and recite this poem responsively.

The poet begins by speaking of his great longing for God.

I will make pleasant psalms and compose songs because my soul longs for you.

My soul longs for shelter in your hand, to grasp every mystery of your secret.

When I speak of your glory, my heart longs for your love.

So I shall utter your praises and praise your name in songs of love.

I will tell your glory though I do not see you; I’ll compare you, describe you though I do not know you.

---

1 This poem is usually attributed to Judah heChasid, one of the leading Jewish mystics of central Europe in the middle ages. Since he was too humble to sign his works, the attribution is not certain. He died in 1217. The poem is notable for its anthropomorphic imagery and its yearning for closeness to God. The poem is an alphabetical acrostic, with some extra lines before and after the alphabet.
Though God is beyond description, the poet continues, our sacred writings use images to allude to God’s nature, offering many different comparisons to suggest aspects of God’s mysterious unity.

In the writings of your prophets, in your servants’ mysteries you hinted at the glory of your splendid power.

Your greatness and might they told through the power of your deeds.

They gave hints of you, but did not explain your true nature; they explained you through your deeds.

They hinted at you in many images, but you are One in all those comparisons.

They saw in you both maturity and youthful vigor, the hair of your head both gray and black!

Maturity in the day of judgment, youth in the day of battle, like a man of war with powerful hands.
Writing in this tradition, the poet now offers new images
to suggest God’s nature as the poet understands it.

God fastened a helmet of victory
on his head;
his right arm won victory for him,
his sacred arm.

With dew-drops of light
God’s head is filled;
the locks of God’s hair
are filled with the rains of the night.

God will be glorified through me
because God likes me,
and God will be for me
like a crown of pride.

Like fine, yellow gold,
so appears God’s head,
and stamped on the forehead
is the glory of God’s divine name.

For grace and for glory,
with pride of splendor
God’s people Israel
have adorned God with a crown.

---

1 “Helmet of victory” could be headgear of salvation, a more spiritual than military image.
The braids of God’s head are like a young person’s; God’s locks are black and curly.

The place of justice, the Temple, is the dwelling of God’s splendor—may it rise to be God’s chief delight.

May God’s treasured people be a crown in God’s hand and a royal diadem, they who are the pride of God’s splendor.

They are a burden whom God carried and adorned with a crown; because they were dear in God’s sight, God honored them.

God’s splendor is on me, and my splendor is on God; and God is close to me when I call on God.

---

¹ Some have נבות (pride) instead of דwell (dwelling).
God is bright and ruddy
in red-stained clothes,
from treading the wine-press
when coming from Edom.¹

The tefillin knot
God showed Moses, the meek one,
when a likeness of God
was before Moses’ eyes.²

God takes pleasure in God’s people Israel;
and will bring honor to the lowly;
God is enthroned on praises,
to be glorified in them.

Your word begins with truth,
calling since the beginning
to generation after generation;
seek the people who seek you.

Please accept my many songs to you,
and bring my happy cry close to you.

¹ See Isaiah 63:1-2, where God is pictured as a blood-stained warrior returning from taking revenge on the people of Edom (Edom, the place-name Edom, is from the same grammatical root as אדום, red).

² Tradition holds that Exodus 33:23, “you will see what’s behind me,” means that God showed Moses the tefillin-knot on the back of God’s head.
Let my praise be a crown for your head and my prayer be accepted like incense.

May my blessing rise up like incense to the head of the One who gives food, Creator, Source of Life, who is just and mighty.

And when I bless you, nod your head to me, and take my blessing to you like the very best incense spices.

May you find my prayer sweet for my soul longs for you.

.............................................................. The ark is closed ..............................................................

---

1 I.e., let my devotion be accepted like the sacrifices in the Temple.
1 Chron. 29:11 “Yours, Adonai, are the greatness,
the strength, the splendor,
the victory and the majesty
—everything in heaven and earth.
It’s for you, Adonai, to govern
and to be raised above all as the head.”

Ps. 106:1 Who can tell Adonai’s mighty deeds,
Or set to words all of God’s praise?

..................................................................... Be seated }.
Mourners’ Kaddish

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and mourners say the next two lines

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.

Now you say, “Amen.”

Kaddish Yatom

Yitgadal veyitkadash
shemeh rabah—Amen
—be’almah di verah chir’uteh
veyamlich malchuteh,
betchayechon uv’yomechon
uvechayei dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

Yehei shemei rabah mevarach
le’alam ul’almei almayah.
Yitbarach veyishtabach
veyitpa’ar veyitromam
veyitnaseh veyit’hadar
veyit’aleh veyit’halal
shemeh dekudshah,
Berich hu Berich hu.

Le’elah min kol
Le’elah le’elah mikol
bir’chatah veshiratah
tushbechatah venechematah,
da’amiran be’almah.
Ve’imru, “Amen.” Amen
May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
### Torah Service

<table>
<thead>
<tr>
<th>Taking out the Scroll</th>
<th>Ḥoṭza’at Sefer HaTorah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rise</strong></td>
<td><strong>Rise</strong></td>
</tr>
<tr>
<td><strong>Ps. 86:8</strong> Adonai, there is no god like you, And none can do what you do.</td>
<td><strong>Ein kamocha va’elohim Adonai ve’ein kema’ašecha.</strong></td>
</tr>
<tr>
<td><strong>145:13</strong> Your rule guides every distant space, Your government guides every age.</td>
<td><strong>Malchu’cha malchut kol olamim, umemshaltecha bechol dor vador.</strong></td>
</tr>
<tr>
<td><strong>10:16</strong> Adonai reigns;</td>
<td><strong>Adonai melech,</strong> <strong>Adonai malach,</strong> <strong>Adonai yimloch le’olam va’ed.</strong></td>
</tr>
<tr>
<td><strong>93:1</strong> Adonai has reigned;</td>
<td><strong>Adonai yevarech et amo vashalom.</strong></td>
</tr>
<tr>
<td><strong>Ex. 15:18</strong> Adonai’s reign will never cease.</td>
<td><strong>Av harachamim</strong></td>
</tr>
<tr>
<td><strong>Ps. 29:11</strong> Adonai gives God’s people strength; Adonai will bless God’s folk with peace.</td>
<td><strong>Heitivah virtzon’cha et Tziyon.</strong></td>
</tr>
<tr>
<td><strong>Ps. 51:20</strong> With your favor Zion mend, Jerusalem’s ruined walls restore: For on you only we depend, Sovereign God, exalted high, ruler of worlds.</td>
<td><strong>Tivneh chomot Yerushalayim. Ki vecha levad batachnu, Melech El, ram venisah:</strong> <strong>Adon olamim.</strong></td>
</tr>
</tbody>
</table>

**The ark is opened**

**Num. 10:35** And when the Ark moved out, Moses would say: "Adonai, rise and scatter your enemies, and those who hate you will run from you."

**Isaiah 2:3** "For Torah will spread from Zion, God’s word from Jerusalem.”

Blessed is the one who gave the Torah to Israel’s people, in holiness.

---

1 “Compassion’s store” is literally, “Father (or parent) of mercy (or mercies).”
Berich Shemei

Silently, the congregation reads this meditation from the Zohar commentary on Vayakhel.

Blessed be the reputation of the world’s ruler, blessed be your crown and your place.

May your goodwill be with your people Israel forever;

the salvation of your right hand reveal to your people in your holy Temple,

to give us benefit from the goodness of your light and to accept our prayers with mercy.

May your will be to grant us a life of goodness and that I may be appointed among the righteous to grant me mercy and protect me and all that belongs to me and to your people Israel.

It’s God who feeds everything and sustains everything.

It’s God who rules over all.

Yehei re’utach
im amach Yisra’el le’alam,

Ufurkan yeminach
achazei le’amach
beveit mikdeshach.

Ule’amtoyei lanah
mituv nehorach,

Ulekabel tzelotanah
berachimin.

Yehei ra’avah kodamach
ditorich lan
chayim betivutah

Velehevei anah pekidah
bego tzadikayah

Lemir’cham alai
ulemintar yati
veyat kol di li
vedi le’amach Yisra’el.

Ant hu zan lecholah
umefarnes lecholah.

Ant hu shalit al kolah.
It’s God who rules
over sovereigns,
and sovereignty is yours.

I am a servant
of the holy one, who is blessed,
before whom I bow down
and before whose dear Torah I bow
at all times.

I do not place my trust in people,
nor on angels
do I rely,
but on the God of heaven,
who is the real God,
whose Torah is true
whose prophets are accurate,
and who is generous with acts
of goodness and truth.

God is the one I trust,
and to whose holy and precious name
I voice praises.

God, won’t you
open my heart to your Torah,
and fulfill my innermost longings,
and those of all Israel,
for good, for life and for peace. Amen.
Removing the Scroll

The Torah scroll is taken from the ark and handed to the prayer leader.

Prayer leader, then congregation

Deut. 6:4 Listen, descendants of Israel:
Shema, Yisra’el:
Adonai is our God;
Adonai Eloheinu;
Adonai is one.
Adonai echad.
Prayer leader, then congregation

One is our God,
Echad Eloheinu,
great is our ruler:
gadol Adoneinu:
holy is God’s name.
kadosh shemo.
The prayer leader turns to face the ark, bows and raises the Torah

Ps. 34:4 Glorify Adonai with me,
and let us exalt God’s name together.
Gadlu lAdonai iti,
unerom’mah shemo yachdav.
The Torah is marched through the congregation

I Chron. 29:11 “Yours, Adonai, are the greatness,
the strength, the splendor,
the victory and the majesty
—everything in heaven and earth.
It’s for you, Adonai, to govern
and to be raised above all as the head.”
Lecha Adonai hagdulah
vehagvurah vehatiferet
vehaneitzach vehahod,
ki chol bashamayim uva’aretz.
Lecha Adonai hamamlachah
vehamitnaseh lechol lerosh.”
“Rom’mu Adonai Eloheinu,
vehishtachavu lahadosh
kadosh hu.”
“Rom’mu Adonai Eloheinu,
vehishtachavu lehar kodsho,
ki kadosh Adonai Eloheinu.”

The Torah is always marched to the north when taken out, and to the south when returned. It is appropriate to move to the front of the congregation to touch the Torah mantle with tzitziyot or a siddur, which we then kiss to show our affection for the pre-eminent symbol of our faith. We are seated when the Torah is placed on the table. The general rule is that we stand while the Torah is raised and bow as it passes before us. (based on LIW)
May the source of mercy take pity on our people (God’s burden),
recall the contract with our mighty ancestors, save our souls
from the bad times,
and fulfill our longings with a good measure of salvation and mercy.

Av harachamim, hu yerachem am amusim,
veyizkor berit eitanim, min hasha’ot hara’ot,
veyachon otanu yeshu’a verachamim.

May God help, protect and save all who seek shelter in God,
and let’s all say, “Amen!”

Veya’azor, veyagen veyoshia lechol hachosim bo.
Venomar, “Amen.” Amen

Everyone, give greatness to our God and glory to the Torah.
Kohen, come close.
Stand up, [name], a kohen.
Blessed is God, who gave the Torah to Israel’s people, in holiness.

Hakol havu godel lEloheinu utenu chavod laTorah.
Kohen kerav:
Ya’amod [name] hakohen.
Baruch shenatan Torah le’am Yisra’el bikdushato.

Deut. 4:4 “And you who hold fast to Adonai, your ruler,
all of you are alive today.”

“Ve’atem had’vekim bAdonai Eloheichem,
chayim kulchem hayom.”

If a Kohen does not receive the first aliyah, we call a Levi or Yisra’el instead (“Bimkom Kohen”).
We call seven adults for an “aliyah,” the honor of observing the reading: a Kohen, a Levi, and the rest Yisra’elim. We may add extras (“hosafot”) and conclude with “acharon,” a “final” honoree; a Kohen, Levi or Yisra’el may be given the acharon honor. We call people by their Hebrew names—so-and-so son/daughter of so-and-so.

**Torah Blessings**

*ברכות התורה*

*With the Torah scroll closed, each honoree holds the scroll handles (atzei chayim) and recites the call to prayer*

Bless Adonai, the blessed one.  
בָּרוּךְ אַתָּה יְהוָה  
Bar’chu et Adonai hamvorach.  

The congregation responds, and the honoree repeats

Blessed is Adonai, the blessed one,  
בָּרוּךְ יְהוָה  
Baruch et Adonai hamvorach  
for ever and ever.  
לְוֹלֵכָה עִצְּרָה  
le’olam va’ed.  

The honoree continues

**We bless you, Adonai;**  
בָּרוּךְ אַתָּה יְהוָה  
Baruch ata Adonai  
**You rule for endless days.**  
אַלְוַהְנוּ מִלָּהּ חַיּוֹת  
Eloheinu melech ha’olam,  
**You chose us from all other folk,**  
אֲשֶׁר בָּחֵר בּוֹנוּ  
asher bachar banu  
**And showed us Torah ways.** 
מִקְוָל תֵּעֲמִים  
mikol ha’amim  
**Blessed are you, Adonai,**  
בָּרוּךְ אַתָּה יְהוָה  
Baruch ata Adonai,  
**who gives the Torah.**  
נָתַן הַתּוָּרָה  
noten haTorah. Amen  

*After the Torah portion is read, the honoree kisses the Torah, holds the atzei chayim with the Torah closed and concludes with this blessing*

**We bless you, Adonai;**  
בָּרוּךְ אַתָּה יְהוָה  
Baruch ata Adonai  
**Your rule does time transcend;**  
אַלְוַהְנוּ מִלָּהּ חַיּוֹת  
Eloheinu, melech ha’olam,  
**Your Torah true you gave us,**  
אֲשֶׁר נְתַן לָנוּ תּוָּרָה אִמָּט  
asher natan lanu Torat emet  
**Planted life that has no end.**  
וֹחֵי עַלְוָלָם בְּעֵץ בֵּיתוֹ  
vechayei olam nata betocheinu.  
**Blessed are you, Adonai,**  
בָּרוּךְ אַתָּה יְהוָה  
Baruch ata Adonai,  
**who gives the Torah.**  
נָתַן הַתּוָּרָה  
noten haTorah. Amen

---

1 “We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah.”

2 “Who gave us the Torah of truth and planted eternal life in our midst.”
Blessings for Torah Honorees

Blessings may be added for those called to the Torah—for one who has recovered from a serious illness or returned from a risky journey; for naming a baby; for the general well-being of one called to the Torah, for one who is sick, and so on. Many of these blessings begin with this format:

May God who blessed our fathers
Abraham, Isaac, and Jacob,
Bless [Hebrew name] [Hebrew name]
hohe y’avor, elah hu yevarech et [Hebrew name]
..........................................................

who came up for an aliyah today
to honor God’s presence,
the Torah
and this Shabbat.
May the Holy One (whom we bless)
protect him her
and save him her
from all trouble and sorrow,
affliction and sickness,
and send blessing and success
to all his her work,
with all his her fellow Jews,
and let us say, “Amen.”

..........................................................

For b’nai mitzvah, we sing
Lechayim tovim uleshalom!

For other celebrations, we sing
Siman tov umazal tov
umazal tov vesiman tov
yehei lanu ulechol Yisra’el!
Prayer for Healing

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

.......................................................... We pause for the names of people in need of healing ..........................................................

May the holy, blessed one be altogether merciful to them, granting them strength and health, and quickly bestow upon them a complete recovery, a blessing from above, healing the spirit and healing the body, with all the sick in our community.¹

Shabbat is not a day for petitions, yet we pray that healing be at hand now, to arrive soon and quickly.

And let us say, “Amen.”

¹ “Among the rest of the sick people of the community of Israel.”
Thanks after Peril

One who has survived danger or sickness may add this blessing

We bless you, Adonai, Baruch ata Adonai
Blessed be God, blessed be God's name! Baruch hu uvaruch shemo
our God, ruler of the universe, Eloheinu Melech ha'olam,
who grants goodness to the undeserving hagomel lechayavim tovot,
and granted me every goodness. shegemalani kol tov. Amen

The congregation responds to the blessing:

May God, who granted you every goodness, Mi shegmalcha kol tov,
continue to grant you every goodness. selah. hu yigmolcha kol tov. selah.

May God, who granted you every goodness, Mi shegmalech kol tov,
continue to grant you every goodness. selah. hu yigmalech kol tov. selah.

Parents’ Bar/Bat Mitzvah Blessing

For girls
We bless the One who has discharged our Baruch shep’taranu
responsibility for our beloved daughter. me’onshah shel zo.

For boys
We bless the One who has discharged our Baruch shep’taranu
responsibility for our beloved son. me’onsoh shel zeh.

Praised be the One who has privileged us to witness the Bat/Bar Mitzvah ceremony
of our daughter/son and her/his admission to the state of Jewish responsibility.

We bless you, Sovereign God Baruch ata Adonai
Blessed be God, blessed be God's name! Baruch hu uvaruch shemo
Who rules eternal time and space; Eloheinu Melech ha’olam,
You raised us and sustained us, shehecheyanu vekimantu
and you brought us to this place.† vehigi’anu lazman hazeh. Amen

† Literally, the Hebrew says “time” and not “space.” But are not space and time a continuum?
The gabbai, Torah reader or prayer leader recites kaddish, and the congregation responds:

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will, which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and prayer leader say the next two lines:

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”
Raising the Scroll

When the Torah reading is finished, two people are called to the bimah. One will raise the scroll for all to see, the other will wrap the scroll in its coverings. They are blessed with this formula.

May God who blessed our fathers Abraham, Isaac, and Jacob,
Bless [Hebrew name] and [Hebrew name]
who will come up
to raise the Torah.
and [Hebrew name]
who will come up
to wrap the Torah.

As a result,
may the Holy One (whom we bless)
protect and save them from all trouble and sorrow,
affliction and sickness,
and send blessing and success to all their work,
with all their fellow Jews,
and let us say, “Amen.”

....................................... When the scroll is raised, the congregation sings .....................................

**Deut. 4:44** This is the Torah Moses set before the children of Israel.

**Num 9:23** Adonai spoke it: Moses wrote it down.

Once the Torah scroll is dressed and at rest, the congregation is seated, and we continue with the haftarah.
“Baruch hu uvaruch shemo” is not said during the blessings before and after the haftarah in order to be “yotzei” on the haftarah reading.

Blessing Before the Haftarah

We bless you, Adonai, our God, ruler of the universe, who chose good prophets, and accepted their words, which were spoken in truth. We bless you, Adonai, who chooses Torah, your servant Moses, and your people Israel, and prophets of truth and justice.

Blessings After the Haftarah

We bless you, Adonai, our God who rules forever, rock of all worlds, righteous in every age, the faithful God, who says and who does, who speaks and fulfills, whose every word is true and just.

---

1 Yotzei: having it count as if you did the mitzvah yourself. An interruption in a blessing other than to say “Amen” makes it not count for you.
Faithful are you,
Adonai our God,
and faithful are your words;
and no single word of yours
will come back unfulfilled
for you are the ruling God,
faithful and merciful:
blessed are you, Adonai,
the God who is faithful in every word.

Take pity on Zion
for that is the foundation of our life;
and for the humiliated spirit
bring salvation quickly, in our days.
We bless you, ruler
who makes Zion happy
with her children.

---

1 “The humiliated spirit” is Zion and by extension the Jewish people, humiliated time and again by the blows of history; yet this also gives voice to the personal anguish of those of us who face trouble and sorrow in our daily lives.
Make us happy, Adonai our God, through Elijah the prophet, your servant, and with the rule of David’s line, your anointed — let it come soon and delight our hearts. May no stranger sit on his throne, and let no others inherit his glory. For in your holy name you promised him that his light would not be snuffed out forever and ever.

Blessed are you, Adonai, who protects David.

For the Torah, and the service, and the prophets and for this Shabbat day, that you gave us, Adonai our God, for holiness and rest, for glory and splendor — for all of these, Adonai our God, we thank you and bless you (may your name be blessed in every mouth always and for ever).

Blessed are you, ruler who hallows Shabbat.
Prayer for Community Leaders

May Deliverance …

May deliverance come from heaven—
grace, kindness, and mercy,
long life,
ample food
help from above
bodily health
and lofty vision,
"living and upright children,
descendants who won’t die out
or come to nothing
in the words of Torah—

for the teachers and leaders
of our sacred community,
in the land of Israel,
or any land of our exile,
for the leaders in Torah study,
the Exilarchs (leaders of exiled communities)
leaders of the academies
and judges at the gates,

for all their students,
all their students’ students,
and all those
who study Torah,

and for all this holy congregation,
adults and children.

Yekum Purkan

Yekum purkan min shemayah
chinah vechisdah verachamei
vechayei arichei
umezonei revichei
vesiyata dishmaya
uvaryut gufah
unehorah ma’alyah,
zar’ah chaya vekayamah,
zar’ah di la yifsuk
vedi la yivtul
mipitgamei Oraytah
lemaranan verabanan
chavuratah kadishatah,
di ve’arah deYisra’el,
vedi bechol arah galvatan,
lereishei chalei,
ulereishei galvatah,
ulereishei metivatah,
uledayanei di vavah,
lechol talmideiha,
ulechol talmidei talmideiha,
ulechol man
de’askin beOraytah.
ulechol kehala kadisha hadein
ravrevaya im ze’eraya.
May the ruler of the universe bless them, make their lives full and their days sufficient, grant length to their years and save them and rescue them from any distress and from any bad diseases.

May the guide in heaven be their help at every time and season, and let us say, “Amen.”

Prayer for the Congregation

May God who blessed our ancestors Abraham, Isaac, and Jacob, bless all of this holy congregation with all other holy congregations, them, their sons and daughters and all that is theirs, and those who dedicate synagogues for prayer and those who enter them to pray, those who donate lamps for light, wine for kiddush and havdalah, bread for visitors and charity for the poor, and let us say, “Amen.” Amen
and all those who work
for the needs of the community
and to build the land of Israel
faithfully.
May the Holy One
give them their reward,
remove from them all disease,
cure their entire bodies,
forgive all their sins
and send blessing and success
to all they do,
with all Israel, their family;
and let us say, “Amen.”
### The New Month

*On Shabbat before Rosh Chodesh, we ask God to bless us in the coming month.*

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;May this be your will, Adonai, our God, and God of our ancestors: to renew for us this month for good and for blessing.&quot;</td>
<td>יְהִי רֶצֶון מְלַפְּפֵיכָה יְהָה אֶלֹהֵינוּ אֶלֹהֵי אֲבוֹתֵינוּ שֵׁם-חֲדֻשָּׁה שֵׁם הַשָּׁלוֹשִׁים שֵׁם הַשָּׁלֹשֵׁה נִשְׁמָּת הַלְּבָכָה</td>
</tr>
<tr>
<td>&quot;Grant us long life, a life of peace, a life of goodness, a life of blessing, a life with an income, a life of health and vigor, a life filled with the fear of heaven, and the fear of sin, a life without shame or reproach, a life of wealth and honor, a life with love of Torah and the fear of heaven, a life in which our heart’s desires are fulfilled for good.&quot;</td>
<td>וְתַחְתּוּ לְנָתְנֵה יָחִים אָרְכֵּים לְחָיִים שֶׁל שָׁלוֹם לְחָיִים שֶׁל טוֹבָה לְחָיִים שֶׁל בְּרָכָה לְחָיִים שֶׁל פָּרָנסָה לְחָיִים שֶׁל חִילֵּצְתָא חוֹצָת הָאֵלֶּה, לְחָיִים שֶׁאֲנִיָּם בְּשָׂוָה וּכְטָלֵה, לְחָיִים של ושָׁלֹם, לְחָיִים של טוב, לְחָיִים של ברכה, לְחָיִים של פרנס, לְחָיִים של חילוץ עזמות, לְחָיִים של שְׁאֵמָה וּכְטָלֵה, לְחָיִים של עֵדֶות וּכְרֹאָה לְחָיִים של אהבה חרות, לְחָיִים של שָׂוָה, וְלְחָיִים של חילוץ עזמות, לְחָיִים של שְׁאֵמָה וּכְטָלֵה, לְחָיִים של עֵדֶות וּכְרֹאָה לְחָיִים של אהבה חרות, לְחָיִים של שָׂוָה, וְלְחָיִים של חילוץ עזמות, לְחָיִים של שְׁאֵמָה וּכְטָלֵה, לְחָיִים של עֵדֶות וּכְרֹאָה לְחָיִים של אהבה חרות, לְחָיִים של שָׂוָה, וְלְחָיִים של חילוץ עזמות, לְחָיִים של שְׁאֵמָה וּכְטָלֵה, לְחָיִים של עֵדֶות וּכְרֹאָה</td>
</tr>
</tbody>
</table>

Amen (selah).
The prayer leader takes the Torah scroll and continues

May God who worked wonders for our ancestors and saved them from slavery to freedom save us soon and gather our scattered people from the far reaches of the earth— all Jews, in friendship—and let us say, “Amen.”

The prayer leader announces the month and the day(s) of Rosh Chodesh; the congregation repeats

Rosh Chodesh (name)1 will be on—2 may it come to us and all the Jewish people for good!

The congregation continues; the prayer leader repeats

May God renew (the Holy One whom we bless) this month for us and all Israel, for life and peace, Amen for joy and happiness, Amen for salvation and comfort, Amen and let us say, “Amen!” Amen

1 The names of the Hebrew months, as used in this prayer are Marcheshvan, Kislev, Tevet, Shevat, Adar (Rishon and Sheni in a leap year), Nisan, Iyar, Sivan, Tamuz, Menachem Av and Elul.
2 The Hebrew days of the week are Yom Rishon (Sunday, the first day), Yom Sheni, Yom Shelishi, Yom Revi‘i, Yom Chamishi, Yom Shishi, and Yom Shabbat Kodesh. If Rosh Chodesh falls on Saturday and Sunday, we announce “beyom Shabbat Kodesh uvemacharato bayom harishon”—“on the Holy Sabbath day and on the day which follows it, Sunday.” If it falls on two other days, we announce “bayom _____ uvayom _____.”
Ashrei

Ps 84:5 “Happy are they who live with you; Forever they will praise you.”
Ps 144:15 “Happy is such a people; Happy are they whose God is Adonai.”

Psalm 145
David’s Praise:

Aclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

Blessing to you each day I’ll bring,
I’ll praise your name forever.

Great is Adonai, greatly praised,
Great beyond all probing.

Deeds of yours praise every age;
Your mighty acts they ever speak —

Hailing the glory of your power,
In words your wonders stating,

Voicing your awesome power,
Your greatness, too, relating;

Zealously recalling your great good,
In your righteousness delighting.

Charitable and caring is Adonai,
Patient and most gracious.

To all creatures Adonai is good,
And mercy informs all God’s work.

Your creatures all will know you, Adonai,
And your followers will bless you.

Kingdom’s glory they will tell,
And your power they will speak.

Ashrei

Ashrei yoshvei veitecha;
Od yehalelucha selah.”

“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohav.”

Tehilah leDavid:

Aromimcha Elohai hamelech,
Va’avar’cha shamcha le’olam va’ed.

Bechol yom avar’cheha,
Va’ahalela shamcha le’olam va’ed.

Gadol Adonai um’hulal me’od,
Veligdulato ein cheker.

Dor ledor yeshabach ma’asecha,
Ugevurotechya yagidu.

Hadar kevod hodecha
Vedivrei nifle’otechya asicha.

Ve’ezuz nor’otechya yomeru,
Ugdulat’cha asaprena.

Zechar rav tuvcha yabi’u
Vetzidkat’cha yeranenu.

Chanun verachum Adonai,
Erech apayim ug’dol chased.

Tov Adonai lakol,
Verachamav al kol ma’asav.

Yoducha Adonai kol ma’asecha,
Vachasidecha yevar’chucha.

Kevod malchut’cha yomeru,
Ug’vurat’cha yedaberu.
Let children sense your power well
And glory, your kingdom’s splendor;
Monarchy is yours in every world,
And government in every age and time;
Supporting all who fall
And bracing those who are bent over.
In hope all eyes are on you,
And you give them
their food in its time,
Presenting your open hand
And filling every creature’s wish.
True is Adonai in every way
And loving in all deeds.
Close is Adonai to those who call,
To all who call on God sincerely.
Respect God, and your wish comes true;
God hears your cry and saves you,
Sheltering those who love Adonai
And destroying all the wicked.
Tribute to Adonai my mouth shall express,
And all flesh
God’s holy name forever bless.
Ps 115:18 And as for us, we’ll bless God
From now and forever: Halleluyah!

Lehodi’a livnei ha’adam
gevurotav
Uchevod hadar malchuto.
Malchut’cha malchut kol olamim,
Umemshaltecha bechol dor vador.
Somech Adonai lechol hanoflim,
Vezokef lechol hakfufim.
Einei chol elecha yesabru,
Ve’ata noten lahem et ochlam be’ito.
Pote’ach et yadecha,
Umasbi’ah lechol chai ratzon.
Tzadik Adonai bechol derachav,
Vechasid bechol ma’asav.
Karov Adonai lechol kor’av,
Lechol asher yikra’u ve’emet.
Retzon yere’av ya’aseh,
Ve’et shav’atam yishma veyoshi’em.
Shomer Adonai et kol ohavav,
Ve’et kol har’sha’im yashmid.
◊ Tehillat Adonai yedaber pi,
Vivarech kol basar
shem kodsho le’olam va’ed.
Va’anachnu nevarech Yah
Me’ata ve’ad olam Halleluyah!
Prayer for Our Country

May God, who grants saving power
to earthly rulers, 
and whose sovereignty
is eternal sovereignty, 
bless and protect our country,
bestow wisdom on its leaders, 
and grant understanding to its inhabitants,
to establish peace and freedom in our country, 
and let us say, “Amen.”

Prayer for U.S. Armed Forces

Divine source of life, we ask you to bless and sustain the brave men and women of our country’s armed forces, the Army, Navy, Air Force, Marine Corps, Coast Guard and National Guard.

Grant them the courage and resources to serve their country with pride and dignity. May their cause be just, bringing peace instead of conflict.

Bring them victory in combat, and defend them in danger. Bestow comfort and strength on their spouses and loved ones, and when their duty is done, bring them home with honor, whole in heart and limb.

And let us say, “Amen!”

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1 A prayer for the country is a long-standing tradition supported by Pirkei Avot 3:2, where Rabbi Chananya says (in the unforgettable British translation): “Pray for the welfare of the government, for but for the fear thereof, men would swallow each other alive.”
Prayer for Israel

Divine source of life,
rock and redeemer of Israel,
bless the State of Israel,
the first flowering of our redemption.
Protect her with your loving wing,
spread over her your sheltering peace,
and grant your light and your truth
to her leaders, ministers and advisors;
guide them
with your good counsel.

Strengthen
those who defend our holy land,
bring them redemption,
crown them with victory,
grant peace in the land
and eternal joy to its inhabitants.
And let us say, “Amen.”

---

1 Avinu shebashamayim,
tzur Yisra’el vego’alo,
barech et Medinat Yisra’el,
reshit tzemichat ge’ulatenu.
Hagen aleha be’evrat chasdecha,
uferos aleha sukat shelomecha,
ushelach or’cha va’amit’cha
lerasheha, sareha veyo’atzeha,
vetaknem
be’etzah tovah milfanecha.

Chazek et yedei
meginei eretz kodshenu,
vehanchilem Eloheinu yeshu’ah,
va’ateret nitzachon te’atrem,
venatata shalom ba’aretz
vesimchat olam leyoshveha.
Venomar, “Amen.” Amen

---

1 The full version of this prayer, as written by Chief Rabbi Cook and approved by the Rabbinate of the State of Israel, is found in the appendix, on page 332.
Prayer for the IDF

May God who blessed our ancestors Abraham, Isaac, and Jacob, bless and protect the fighters of the Israel Defense Force, who stand guard over our land from the border of Lebanon to the Egyptian desert, from the Great Sea to the approach of the Aravah, on land, in the air, and on the sea.

May the Holy One (whom we bless) guard and protect our soldiers from all trouble and sorrow, affliction and infirmity, and send blessing and success to all their endeavors, and may the scriptural text be fulfilled through them:

Deut. 20:4 For Adonai your God is the one who goes with you to fight for you against your enemies, to save you!

And let us say, “Amen.”

Tefilah LeChayalei Tzahal

Mi sheberach avoteinu Avraham, Yitzchak, veYa’akov
hu yevarech vayagen et chayalei Tzeva Haganah LeYisra’el, ha’omdim al mishmar artzenu migvul haLevanon ve’ad midbar Mitzrayim, umin Hayam Hagadol ad levo ha’Aravah, bayabashah, ba’avir uvayam.

Hakadosh baruch hu yishmor veyatzil et chayaleinu mikol tzarah vetzukah umikol negah umachalah, veyishlach berachah vehatzlachah bechol ma’asei yedeihem, vikuyam bahem hakatuv:

Ki Adonai eloheichem haholech imachem lehilachem lachem im oyveichem, lehoshi’ah et’chem.

Venomar, “Amen.” Amen
Returning the Torah

The Torah scroll is handed to the prayer leader.

Ps. 148:13 Let them all praise Adonai’s name,
for God’s name alone is exalted:

Ps. 148:13-14 God’s glory surpasses earth and sky.
And God will bring us greatness,¹
glory for all who feel God’s kindness²—
Israel’s children, the people close to God.

HalleluYah!

Psalm 29

A psalm of David.

To Adonai, the mightiest grant,
to Adonai, both glory and might
to Adonai grant glory by right,
to Adonai bow, a holy sight.

Adonai’s voice soars o’er waters’ roar,
God’s splendor makes seas yell;
Adonai rides high above
The mighty oceans’ swell.

In all that’s strong or fair,
Adonai’s voice is somehow there.

¹ “And he will raise a horn for his people.”
² “Glory for those who feel God’s kindness” can mean “those who love him” or “those who are gracious toward him”; or it can mean “those who experience his love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.
Adonai claps—the cedar snaps  
—Shattering the lofty tree  
In Lebanon where land leaps in air  
With calf’s agility,  
While Syrian hills dance their quadrilles  
Like oxen’s progeny.  

Lightning is God’s voice too:  
Fire-blades slash and hew.  
Adonai’s voice makes deserts quake,  
The Kadesh wasteland shake.  
Adonai’s voice alarms the deer  
And strips the forests naked,  
While in God’s shrine all things proclaim,  “Glory!” for the name’s sake.

Adonai reigned at the Flood;  
Adonai’s reign will never cease;  
Adonai with God’s people stood,  
and blesses them with lasting peace.  

.................................................. The Torah scroll is placed in the ark...................................................

1 “Adonai sat enthroned at the time of the Flood, Adonai will sit as ruler forever. Adonai gives strength to his people; Adonai blesses his people with peace.”
When The Ark Rested

Num 10:36 When the ark rested, Moses would say, “Return, Adonai, to the myriad thousands of Israel.”

Ps 132:8-10 Go up, Adonai, to your resting place, you and the ark of your power.

Let your priests wear righteousness, and your pious ones will sing with joy.

For the sake of your servant David, do not turn away the face of your anointed.

Prov 4:2 For I gave you good guidance; don’t abandon my Torah!

Prov 3:18 Cling to it, and it’s a tree of life; those who grasp it are happy.

Prov 3:17 Torah ways are pleasant ways; Peaceful are its paths always.

Lamentations 5:21 Adonai, take us back; we’ll no more stray.

Take us back to the olden days!”

1 “It’s a tree of life to those who cling to it, and those who hold it up are happy.” A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.

2 “Bring us back to you, Lord, and we shall come back; renew our days as of old”—a plea to return to the merit we enjoyed before we suffered the disaster grieved in Lamentations.

The ark is closed
Musaf Service

Half Kaddish

Let it be great, let it be holy,
God’s great name—(Amen)
in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

Chatzi Kaddish

Shemah b’koh rabbah—Amen—be’almah di verah chir’uteh
veymlich malchuteh,
bechayechon uv’yomechon
uvecchayei dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen

The congregation and prayer leader say the next two lines

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line

above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”
Amidah

Take three steps back and three forward. With feet together, recite the Amidah (Standing Prayer) quietly. The prayer leader repeats this prayer. To avoid disturbing others during the Amidah, do not enter or leave the sanctuary; during Kedushah stay in your place.

Deut. 32:3 “When I pronounce the name Adonai, give glory to our God!”

Psalms 51:17 “Adonai, open my lips, and my mouth will speak your praise.”

1. Ancestors

We bless you, Adonai, Blessed be God, blessed be God’s name!

Baruch hu uvaruch shemo

God of Abraham, God of Isaac, and God of Jacob,

Elohei Avraham, Elohei Yitzchak, vElohei Ya’akov

the God who is great,

ha’El hagadol

powerful and awesome, God on high;

hagibor vehanorah, El elyon,

1 Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader leads the congregation through kedushah. In the Musaf service, the congregation returns to the first blessing (Ancestors / אבות) and recites the entire Amidah.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / תודה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees.

2 Some mention the four Matriarchs, Sarah, Rebecca, Rachel and Leah:

God of Sarah, God of Rebecca

Elohei Sarah, Elohei Rivkah,

God of Rachel and God of Leah

Elohei Rachel vElohei Leah
you repay good acts of kindness, you possess everything, you remember our ancestors’ kind deeds, and bring a savior for their descendants, for the sake of your reputation, lovingly.

*Between Rosh Hashanah and Yom Kippur, add the shaded section.*

When chanting aloud, the prayer leader pauses while the congregation says these lines.

Remember us for life, ruler who delights in life, and write us in the Book of Life for your own sake, God of life!

Sovereign, helper, savior, shield. We bless you, Adonai, Blessed be God, blessed be God’s name! the shield of Abraham.

2. Might

You are mighty forever, Adonai, you bring life to the dead and are strong in salvation—

Some add, “And takes note of Sarah / Ufoked Sarah.”
You feed the living
with your grace,
Revive the dead
with kind embrace,
Support the fallen,
heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.
Who is like you, who can appear
Like you, sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.
Who is like you, source of mercy,
thinking of your creatures
to grant them life, in mercy.
To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Adonai
Blessed be God, blessed be God’s name!
who revives the dead.

Mechalkel chayim
Mechathet metam
Mechayeh metam
Berachamim rabim.
Verofeh cholim
Umatir asurim,
Um’kayem emunato
Lishenei afar.
Mi chamocha ba’al gevurot,
Um domeh lach,
Melekh memit um’chayeh
Umatzmi’ach yeshu’ah.
Mi chamocha, av harachamim,
Zocher yetzurav
Lechayim berachamim.
Vene’eman ata
Lehachayot metim.
Baruch ata Adonai,
Baruch hu uvaruch shemo
Mechayeh hametim. Amen
The third blessing has two versions. During the silent Amidah continue with 3b on page 285 ....
During the repetition of the Amidah continue below with 3a.

3a. Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the Amidah...
or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats.

Recite the Kedushah with feet together, rising on the toes for each of the following words:

"Kadosh kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

Congregation, then prayer leader:

We respect and hallow you as in the secret speech of holy seraphs who make your name holy in holiness; for your prophet Isaiah wrote,

Isaiah 6:3 “And one called to the other, and said:” “Vekara zeh el zeh ve’amor.”

Congregation and prayer leader

Isaiah 6:3 “Holy, holy, holy is Adonai of hosts; God’s glory fills the universe.”

Congregation, then prayer leader

God’s glory fills the world; God’s ministers ask each other, “Where is the source of God’s glory?” They respond “Blessed!”

Ezek 3:12 “Blessed is Adonai’s glory flowing from its source.”


Baruch kevod Adonai mimkomo.”
From this source, may God turn in mercy and be gracious to the people who declare the unity of God’s name evening and morning every single day—twice a day—with love saying “Shema.”

Deut. 6:4
Listen, descendants of Israel: Shema, Yisra’el:
Adonai is our God; Adonai Eloheinu;
Adonai is one. Adonai echad.

Num. 15:41 “To be your God.”
Num. 15:41 “I am Adonai, your God.”

And in your holy words it’s written: Uvedivrei kodshecha katuv,

Ps. 146:10 “Adonai will reign forever,
Your God, Zion, from age to age: Halleluyah.”
The prayer leader concludes

From age to age, your greatness we proclaim.

Hallow your holiness
for endless time.

Your praise shall
never, never leave our lips,
God, great and holy sovereign.

Blessed are you, Adonai,
Blessed be God, blessed be God’s name!

On Rosh Chodesh, continue with Ata Yatzarta on page 322.

When praying silently, continue here

3b. Holiness

You are holy, your name is holy
and every day the holy ones
praise you, selah!

Blessed are you, Adonai,

\textit{Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line}...

The holy God.

the holy ruler.

\textit{Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line}...

Kedushah

Atah kadosh veshimcha kadosh,
ukesdeshim bechol yom
yehalelucha selah.

Baruch atah Adonai,

\textit{ha’El hakadosh. Amen}

hamelech hakadosh. Amen

\textit{ha’El hakadosh.

hamelech hakadosh.}
4. Today’s Holiness

You established Shabbat:
you wanted its sacrifices,
commanded its interpretations,
with its ritual pouring of wine.
Those who enjoy it will always inherit glory,
those who like it merit life,
and those who love its words have chosen greatness.

At Mount Sinai they heard its rules,
and you told us, 1 Adonai our God,
to bring on that day an extra Shabbat sacrifice,
in the proper way.

We hope you will want this— Adonai our God
and God of our ancestors—
to bring us in joy to our land and plant us in its borders,
and we shall bring you 2 our required sacrifices,
And the extra offering of this Shabbat day, we shall perform and bring you lovingly, to observe your wishes, as you wrote for us in your Torah by Moses' hand, spoken by your glory:

Num. 28:9-10 And on the Shabbat day, take two year-old lambs, perfect ones, and eight pounds of fine flour mixed with oil, with its wine-offering; bring the Shabbat offering on its Shabbat, on top of the everyday offering and its wine-offering. They'll rejoice when you are ruler—people who observe Shabbat and call it a delight, who make Shabbat holy—they all will be content and happy in your goodness.

Some prefer to say this instead:

our ancestors brought to you
You wanted the seventh day
and made it holy;
you called it the delight of days,
a memory of the work of creation.

Our sovereign God,
our forebears’ God,
Grant favor, as we rest from care;
Hallow us with your commands,
That in your Torah we may share.
Fill us from your bounty fair,
In your salvation give us cheer;
Cleanse our hearts
to serve you right
And lovingly entrust to us
This holy day with true delight.

Let Israel rest now, who proclaim
The sanctity of your great name.
Blessed are you, Adonai,
Blessed be God, blessed be God’s name!
who makes Shabbat holy.

Vehash’vi’i ratzita bo
vekidashto,
chemdat yamim oto karata,
zecher lema’asei vereshit.

Eloheinu
vElohei avoteinu,
retzei vimmuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu beToratecha.
Sab’einu mituvecha,
vesamcheinu bishu’atecha,
vetaher libeinu
le’ovdecha be’emet.
Vehanchilenu Adonai Eloheinu
be’ahavah uv’ratzon
Shabbat kodshecha.
Veyanuchu vo Yisra’el
mekadshi shemcha.
Baruch atah Adonai,
Baruch hu uvaruch shemo
mekadesh haShabbat. Amen

1 To be grammatically correct this word should be in the feminine singular, נ. However, a Kabbalistic tradition is to represent the three aspects of Shabbat with the feminine singular at Ma’ariv, the masculine singular ב at Shacharit and Musaf, and the plural מ at Mincha.
5. Temple Service

Adonai our God, take delight
in your people Israel
and in their prayer,
and restore the Temple service
to the sanctuary of your house;
Israel's sacrificial fires
and their prayer, accept with love
and delight,
and may the worship of your people Israel
be forever to your liking.

And may our eyes witness
your return to Zion, in mercy.

Blessed are you, Adonai;
Blessed be God, blessed be God's name!
you return your presence to Zion.

6a. Thanksgiving

We thank you,
because you are Adonai our God,
God of our ancestors, forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!

........... On Shabbat Rosh Chodesh, continue here after the Rosh Chodesh blessing on page 326...........
We thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons,
With us
evening, morn, and noon.
Your mercies never end; the one
All
good and merciful
and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

The silent Amidah continues on page 292; on Chanukah, add Al Hanisim in the middle of page 291
Keep giving us life and sustenance, and gather our scattered exiles to the courtyards of your sanctuary, to keep your statutes, do your will, and serve you wholeheartedly—for which we thank you. Blessed is the God of thanks.

Al hanisim ve’al hapurkan ve’al hagvurot ve’al hat’shu’ot ve’al hamilchamot she’asita la’avoteinu bayamim hahem bazman hazeh:

In the time of Mattathias, Yochanan’s son, the Hasmonean high priest, and his sons, when there arose the evil Greek empire against your people Israel to make them forget your Torah and make them stray from the statutes of your will; and you in your many mercies stood up for them in their time of trouble—you pleaded their cause, you judged their claim, you avenged their wrong;

For the wonders, the deliverance, the heroic acts, the rescues, and the wars you waged for our ancestors in those days, at this time:

The prayer leader continues on page 292; on Chanukah, include the shaded section below...........
you handed over the strong masarta giborim
to the weak, beyad chalashim
the many to the few, verabim beyad me’atim
the impure to the pure, uten’im beyad tehorim
the evil to the righteous, ur’sha’im beyad tzadikim
and the wicked vezedim
to those who work hard in your Torah.

And for yourself you made beyad oskei Toratecha.
a great and holy name
in your world, shem gadol vekadosh
and for your people Israel be’olamecha,
you made a great victory and deliverance—
teshu’ah gedolah ufurkan like today.

And after this your children came ve’achar ken ba’u vanecha
to your holy of holies, lidvir betecha,
cleared out your temple, ufinu et hechalecha,
purified your holy place, vetiharu et mikdashecha,
and lit lights vehidliku nerot
in your holy courtyards, bechatzrot kodshecha,
and they set vekav’u
these eight days of Chanukah shemonat yemei Chanukah elu,
to thank and praise lehodot ul’halel
your great name. leshimcha hagadol.

............................................. The thanksgiving blessing continues below.............................................

And for all these things may your Ve’al kulum
name be blessed and exalted, yitbarach veyitromam
O our ruler, shimcha malkenu
constantly, and for ever. tamid le’olam va’ed.
Between Rosh Hashanah and Yom Kippur, add the shaded section.
When repeating the Amidah, the prayer leader pauses while the congregation says these lines.

<table>
<thead>
<tr>
<th>Uchetov lechayim tovim</th>
<th>kol benei veritecha.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Musaf Service Amidah</td>
<td></td>
</tr>
</tbody>
</table>

And write down for a good life all the children of \textit{those with whom you made your agreement!}

<table>
<thead>
<tr>
<th>וочек לחיים טובים</th>
<th>כל בני בריתך</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uchetov lechayim</td>
<td>kol benei</td>
</tr>
</tbody>
</table>

**The Priestly Blessing**

Our God and God of our ancestors, bless us with the triple blessing in the Torah, written by your servant Moses, spoken by Aaron and his children, the priests—your holy people—in these words:

<table>
<thead>
<tr>
<th>ברוך בניים</th>
<th>ברכה משלשת</th>
<th>ברכת קהנים</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eloheinu</td>
<td>vBaruch hu uvaruch shemo</td>
<td>kohanim—am kedoshecha—</td>
</tr>
<tr>
<td>Elohei avoteinu</td>
<td>hatov shemek</td>
<td>ka’amar:</td>
</tr>
<tr>
<td>ברוך חם ברכה</td>
<td>וברכה חמה ברכה</td>
<td>באה ובאה נ categoría</td>
</tr>
</tbody>
</table>
Num 6:24-26  

May Adonai bless you and protect you. 

Yevarechecha Adonai veyishmerecha.

(may this be your will!) 

ken yehi ratzon

May Adonai shine God’s presence on you and show you favor. 

Ya’er Adonai panav elecha vichuneka.

(may this be your will!) 

ken yehi ratzon

May Adonai lift God’s presence toward you and set you at peace. 

Yisa Adonai panav elecha Veyasem lecha shalom.

(may this be your will!) 

Ken yehi ratzon

When praying silently, continue here

7. Peace  

Shalom  

Sim shalom tovah uv’rachah chen vachesed verachamim aleinu ve’al kol Yisra’el amecha.

Bar’chenu avinu kulanu ke’echad be’or panecha,  

ki ve’or panecha natata lanu, Adonai Eloheinu,  

Torat chayim ve’ahavat chesed utzedaka uverachah  

verachamim vechayim veshalom.

Vetov be’einecha levarech et amcha Yisra’el,  

bechol et uvechol sha’ah bishlomecha.

Shalom  

Sim shalom tovah uv’rachah chen vachesed verachamim aleinu ve’al kol Yisra’el amecha.

Bar’chenu avinu kulanu ke’echad be’or panecha,  

ki ve’or panecha natata lanu, Adonai Eloheinu,  

Torat chayim ve’ahavat chesed utzedaka uverachah  

verachamim vechayim veshalom.

Vetov be’einecha levarech et amcha Yisra’el,  

bechol et uvechol sha’ah bishlomecha.

........................ After each of the three verses of the Priestly Blessing, the congregation responds..............
Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines....

We bless you, Adonai,
Blessed be God, blessed be God’s name!
who blesses God’s people Israel
with peace.

Between Rosh Hashanah and Yom Kippur, add this shaded section.
When repeating the Amidah, the prayer leader pauses while we say the next seven lines.

In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written down
before you—we and all your people,
the descendants of Israel—
for good life and peace.

We bless you, Adonai,
Blessed be God, blessed be God’s name!
who makes peace.

..................................... After the final blessing, we add this silent meditation......................................

Ps 19:15 “May what I say and what I think
be to your liking,
Adonai, my rock and my savior.”
The Amidah ends here, but the congregation remains standing, to express thanks and the longings of the heart, guided by the next paragraphs.

After the repetition, the prayer leader says the Full Kaddish, page 298

Personal Prayer

My God,
keep bad words from my tongue,
and lies from my lips.
Let me not try to answer those who curse me, and let my spirit be as still as dust to everyone.

Open my heart with your teaching that my spirit may follow your rules.
As for all who plan harm for me, quickly upset their designs and spoil their plans.

Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps 60:7 “To save your devoted followers, take action, rescue and answer me!”
Ps 19:15 “May what I say and what I think be to your liking,
Adonai, my rock and my savior.”
Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”

May this be what you want,
Adonai our God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear

Malachi 3:4 “As in days of old
and years long past.”

Malachi 3:4 “For Adonai it will be a pleasure,
the offering of Judah and Jerusalem,
as in days of old
and years long past.”

........................................................... Take three steps forward ............................................................

After a heiche kedushah, the prayer leader says the Full Kaddish on the next page.
The prayer leader recites kaddish and the congregation responds

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

The congregation and prayer leader say the next two lines

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed
be God’s holy name,
blessed may it be—
above all
far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”
Let them be accepted—
the prayers and pleas
of all the house of Israel—
before our parent in heaven.
Now you say, “Amen.”

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”

Titkabal
tzelot’hon uva’ut’hon
dechol bet Yisra’el
dekam avuhon di vishmayah,
ve’imru, “Amen.” Amen
Yehei shelamah rabah
min shemayah,
vetchayim,
aleinu ve’al kol Yisra’el,
ve’imru, “Amen.” Amen
Oseh shalom bimromav
Oseh hashalom bimromav
hu ya’aseh shalom
aleinu ve’al kol Yisra’el,
ve’imru, “Amen.” Amen
Musaf: Concluding Prayers

Ein Keloheinu

No God is like ours,
No leader is like ours,
No sovereign is like ours,
No savior is like ours.

Who is like our God?
Who is like our leader?
Who is like our sovereign?
Who is like our savior?

Let's thank our God;
Let's thank our leader;
Let's thank our sovereign;
Let's thank our savior.

Blessed is our God,
Blessed is our leader,
Blessed is our sovereign,
Blessed is our savior.

You are our God,
You are our leader,
You are our sovereign,
You are our savior.

You are the one before whom our ancestors burned the fragrant incense.

Ein kEloheinu
Ein kAdoneinu
Ein kemalkeinu
Ein kemoshi'einu.

Mi chEloheinu
Mi chAdoneinu
Mi chemalkeinu
Mi chemoshi’einu.

Nodeh lEloheinu
Nodeh lAdoneinu
Nodeh lemalkeinu
Nodeh lemoshi’einu.

Baruch Eloheinu
Baruch Adoneinu
Baruch malkeinu
Baruch moshi’einu.

Atah hu Eloheinu
Atah hu Adoneinu
Atah hu malkeinu
Atah hu moshi’einu.

Avoteinu lefanecha et ketoret hasamim.
Rabbi Elazar said that Rabbi Chaninah said, “Torah students increase peace in the world, as the scripture verse says: Isaiah 54:13 ‘If all your children are students of Adonai, great will be the peace of your children!’ Don’t read ‘your children,’ but ‘your builders!’”1

Ps. 119:165 Abundant peace is for those who love your Torah and for them there is no obstacle. Ps. 122:7-9 May there be peace inside your walls, tranquility in your palaces. For the sake of my family and friends I will speak of peace among you. For the sake of the house of Adonai our God, I shall ask for good for you. Ps. 29:11 Adonai with God’s people stood; and blesses them with lasting peace.

1 Four tractates of the Talmud end with this resonant passage. Rabbi Chaninah notes that the verse repeats the word בנים, wonders what this repetition adds to the verse, and discovers another level of meaning—that today’s children (בניים) are the builders (מבנים) of the future. Some interpret Rabbi Chaninah’s teaching a different way: A teacher’s students are children in learning, and instead of builders (מבנים, to build), perhaps Rabbi Chaninah speaks of “those who understand” (לומדים, to understand). In that case, Rabbi Chaninah is praising the potential of Torah students, future moral, intellectual and spiritual leaders, to secure the future of our community, society and planet.
Our Duty

We are bound to give praise to the ruler of everything, to acknowledge the greatness of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, who did not make our portion like theirs nor our destiny like that of those multitudes.

For they prostrate themselves before futility and emptiness and pray to a god that cannot help.

We bend the knee and bow in gratitude before the ruler, ruler of rulers, the holy, blessed one, who stretches out the heavens, supports the earth below; whose own dwelling place is in the sky above and whose power is present in the loftiest heights.

Aleinu

We are bound to give praise to the ruler of everything, to acknowledge the greatness of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, who did not make our portion like theirs nor our destiny like that of those multitudes.

Some add the next three lines

For they prostrate themselves before futility and emptiness and pray to a god that cannot help.

We bend the knee and bow in gratitude before the ruler, ruler of rulers, the holy, blessed one, who stretches out the heavens, supports the earth below; whose own dwelling place is in the sky above and whose power is present in the loftiest heights.
This is our God, there is no more; our ruler is truth, beyond whom is naught. It’s written in God’s Law:

Deut 4:39 “This day you must know and take it to heart that Adonai is God in heaven above and on earth below; nothing else is.”

So we hope in you, Adonai, our God, soon to see your splendid power, to make idols pass from the earth and destroy false gods, to repair the world in the Almighty’s rule.

And all people will call on your name, to turn to you all the wicked on earth. They’ll see and know— all earth dwellers—that to you each knee must bend, each tongue must swear.

Before you, Adonai, our God, they will kneel and fall down, and to the glory of your name they will give honor.

Hu Eloheinu, ein od; emet malkenu, efes zulato. Kakatuv b’Torato:

“Veyada’ta hayom, vahashevota el levavecha ki Adonai, hu ha’Elohim bashamayim mima’al, ve’al ha’aretz mitachat ein od.”

Al ken nekaveh lecha, Adonai Eloheinu, lir’ot meherah betif’eret uzecha; leha’avit girulim min ha’aretz, veha’elilim karot yikaretun, letaken olam bemalchut shadai, vechol benei vasar yikre’u vishmecha, lehafnot elecha kol rish’ei aretz.

Yakiru veyed’u kol yoshvei tevel, ki lecha tichra kol berech, tishava kol lashon.

Lefanecha Adonai Elohenu yichre’u veyipolu, velichvod shimcha yekar yitenu,
And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.
For this is your reign,
and forever and ever
you will rule in glory.
It's written in your Law:

Ex. 15:18 “Adonai will be the ruler forever!”

And it’s said:
Zech 14:9 “And God will be ruler
over all the earth;
on that day will
Adonai be one
and God’s name be one.”

Along with our loved ones for whom we are mourning or whose yahrzeit occurs today,
we also honor the painful memory of the Shoah and victims of terror

We who survive weep
as we recall our brothers and sisters
who were slaughtered and burned to ashes,
or who perished in times of deep distress.

Yashavnu, gam bachinu bezochrenu et acheinu shenitbechu veshenisrefu veshenehergu bimei onyenu.
Mourners’ Kaddish

Let it be great, let it be holy, God’s great name—(Amen)
in the world created by God’s will, which God will rule in sovereignty, in your lifetime and in your days and in the lifetime of all Israel, quickly and soon.
Now you say, “Amen.”

The congregation and mourners say the next two lines

May God’s great name be blessed forever and ever and ever.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God’s holy name, blessed may it be—

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line

above all far above all blessing and song, praise and repentance that are spoken in this world.

Now you say, “Amen.”
May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

Yehei shelamah rabah
min shemayah,
vechayim,
aleinu ve’al kol Yisra’el,
ve’imru, “Amen.” Amen

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”
Adon Olam

Eternal sovereign, who ruled
Before creating anything,
When he formed all to his liking,
Why then his name was known as king.

And when an end to all will come
Alone in awe he'll wear the crown.
And God has been, and God still is,
And God shall be in great renown.

God stands alone; no second can
Compare as fit companion;
Before the first, beyond the last,
God has strength and dominion.

My God, who lives and me redeems–
Rock of my pain in time of grief,
My banner and my refuge: when
I cry for help, God brings relief.

I place my soul into God’s care
Sure that I’ll wake after this night;
My soul shall with my body stay:
God is with me: I’ll not take fright!

---

Adon olam asher malach
Beterem kol yetzir nivrah
Le’et na’asah vechetfzo kol,
Azai melech shemo nikrah.

Ve’acharei kichlot hakol
Levado yimloch norah:
Vehu hayah, vehu hoveh,
Vehu yih’yeh betif’arah.

Vehu echad, ve’ein sheni
Lehamshil lo lehachbirah,
Beli reshit, beli tachlit,
Velo ha’oz vehamisrah.

Vehu eli vechai go’ali
Vetzur chevli be’eit tzarah.
Vehu nisi umanos li,
Menat kosi beyom ekrah.

Beyado afkid ruchi
Be’eit ishan ve’a’irah,
Ve’im ruchi geviyati,
Adonai li, velo irah.

---

1 We respectfully request that the congregation remain in its place, and those wearing a tallit not remove it until the end of Adon Olam, as the service is not over until then. (LIW)
Kiddush After the Service

And the children of Israel will observe Shabbat, making Shabbat for all their generations, an agreement forever. Between me and the children of Israel, it is a sign forever that in six days Adonai made heaven and earth, and on day seven God rested and was refreshed.

Ex. 20:11 So Adonai blessed the seventh day and made it holy. With your permission, scholars, experts and my teachers: We bless you, Adonai, Blessed be God, blessed be God's name!! Our God, who rules both space and time—Creator of the grapevine's fruit, From which we make this wine.

Kidusha Raba

١“Veshamru venei Yisra’el et haShabbat ledorotam, berit olam. Beini uvein benei Yisra’el ot hi le’olam ki sheshet yamim asah Adonai et hashamayim ve’et ha’aretz uvayom hashevi’i shavat vayinafash.”

◊ Al ken berach Adonai et yom haShabbat vayekadshehu. Savri, maranan verabanan verabotai:

Baruch ata Adonai Baruch hu uvaruch shemo¹ Baruch hu uvaruch shemo¹ Eloheinu melech ha’olam, Boreh peri hagafen. Amen

¹ Say “Baruch hu uvaruch shemo” only if you will be reciting Kiddush for yourself later.
Washing Hands

We bless you, Adonai, our God, ruler of endless lands who made us holy with your rules and said, “Go wash your hands!”

Netilat Yadayim

Baruch ata Adonai Eloheinu melech ha’olam, asher kidshanu bemitzvotav vetzivanu al netilat yadayim. Amen

Blessing for Bread

..............................................After salting, hold two complete challot while saying this blessing..............................................

We bless you, Adonai, our God, who rules the world, who brings food out of the ground.

Hamotzi

Baruch ata Adonai Eloheinu, melech ha’olam, Hamotzi lechem min ha’aretz. Amen
Special Occasions

Rosh Chodesh, Chanukah and Purim
Rosh Chodesh and Chanukah

Hallel

We bless you, Adonai—
Eternal is your might;
You made us holy with your rules
This Hallel to recite.

Psalm 113

Halleluyah,
Adonai’s servants, give praise!
Praise Adonai’s name!
May Adonai’s name be blessed now and forever.
From sunrise to sunset,
may Adonai’s name be praised.
High above all peoples is Adonai;
God’s glory soars above the sky.
Who is like Adonai, our God,
who sits on high,
who deigns to peer down
on sky and land.

God lifts the pauper from the dust,
from ashes raises the mourner,
to seat him with the philanthropists,
with the community leaders.

Baruch atah Adonai
Eloheinu melech ha’olam,
asher kidshanu bemitzvotav
vetzivenu likro et haHallel. Amen
God makes the childless woman
a joyful mother of children;
Halleluyah!

Moshivi akeret habayit
em habanim semecha:
Halleluyah!

Psalm 114

When Israel departed from Egypt,
Jacob’s house from a foreign people,
Judah became God’s sanctuary—
Israel became God’s state.
The sea saw this and fled,
the Jordan turned backwards.
The mountains pranced like rams,
the hills gambol like lambs.
What is with you, O sea,
that you run away?
Jordan, that you turn backward?
Mountains, that you prance like rams,
hills, that you gambol like lambs?
In the ruler’s presence, O earth, tremble,
in the presence of Jacob’s God,
who turned the rock into a pool of water,
the flint into a spring of water!

Mah lecha hayam
ki tanoos,
haYarden tisov le’achor?
Heharim tirkedu che’elim
geva’ot kivnei tzon?
Memifnei Adon chuli aretz,
milifnei Elo’ah Ya’akov—
Ha’hofchi hatzur agam mayim,
Chalamish lemay’no mayim.

Psalm 115: 1-11

Include on Chanukah

Lo lanu, Adonai, lo lanu
ki leshimcha ten kavod
al chasd’cha al amitecha
lama yomru hagoyim,
“Ayeh na eloheihem?”
<table>
<thead>
<tr>
<th>When our God is in heaven</th>
<th>vEloheinu vashamayim, kol ashер chafetz asah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>doing whatever God wishes?</td>
<td>Atzabayhem kesev vezahav, Ma'aseh yedei adam.</td>
</tr>
<tr>
<td>Their idols are fashioned by man,</td>
<td>Peh lahem velo yedaberu, einayim lahem velo yir'u.</td>
</tr>
</tbody>
</table>
gold and silver made by flesh and blood. | Oznayim lahem velo yism'hu, af lahem velo yirichun. |
| They have a mouth but cannot speak; | Yedeihem velo yemishnu, ragleihem velo yehalechu, lo yeh'gu bigronam. |
eyes, but they cannot see. | Kemohem yih'y'u oseihem, kol ash'er bote'ach bahem. |
| They have ears, but they can't hear; | ◊ Yisra'el b'tach bAdonai, ezram umaginam hu. |
a nose, but they can't smell— | Beit Aharon bit'chu bAdonai, ezram umaginam hu. |
hands, but they can't feel; | Yir'ei Adonai bit'chu vAdonai, ezram umaginam hu. |
| feet, but they can't walk; | Adonai zecharanu; yevarech — |
| they can't make a sound with their throat. | yevarech et b'teh Yisra'el, yevarech et b'teh Aharon, yevarech yir'ei Adonai, haktanim im hagdolim. |
| Their makers are dumb, like their idols, | Yosef Adonai aleichem, aleichem ve'al beneichem. |
| and so are all who rely on them. | Beruchim atem l'Adonai, oseh shamayim va'aretz. |
| But Israel relies on Adonai. | God is their help and their shield. |
| God is their help and their shield. | Aaron's house trusts in Adonai; God is their help and their shield. |
| Aaron's house trusts in Adonai; God is their help and their shield. | Those who fear Adonai trust in Adonai; God is their help and their shield. |

Psalm 115: 12-18

Adonai remembered us and will bless—
yevarech et b'teh Yisra'el, yevarech et b'teh Aharon, yevarech yir'ei Adonai, haktanim im hagdolim.
yevarech—
yevarech et b'teh Yisra'el, yevarech et b'teh Aharon, yevarech yir'ei Adonai, haktanim im hagdolim.
will bless the house of Israel, will bless the house of Aaron,
Adonai will bless those who fear God, both small and great.
Adonai will give you more, you and your children.
You’ll be blessed by Adonai, the maker of heaven and earth.
Heaven is for Adonai, who gave the earth to people. Dead people don’t hail God, nor do those who have gone down to silence. But we will bless God from now on and forever. Halleluyah!

Psalm 116: 1-11

I loved it, that Adonai would hear my voice, my prayers. For God bent an ear to me, so I’ll call on God all my days. The bonds of death had tied me, the narrow grave had found me; I had come to grief and trouble. So I called in the name of Adonai, “Adonai, please! Save my soul!” God is gentle and righteous, and our God acts kindly. Adonai guards the simple; I was down, but God saved me. O my soul, return and rest, because Adonai has been kind to you and has saved my soul from death, my eyes from weeping, and my legs from failing.
I'll walk before Adonai
in the lands of the living.

I kept my faith even when I said,
“I'm really suffering.”

I said in my haste,
“All people are liars.”

Psalm 116: 12-19
What can I do for Adonai, in return
for all that God has done for me?
I'll raise the cup of salvation,
and I'll call on the name of Adonai.
I'll pay off my pledges to Adonai
in front of all God’s people.
Adonai sets a high price on
the death of those God loves.
Adonai, I am your servant,
your servant, the child of your handmaid—
so you have unshackled me.
I'll bring you thank-offerings
and I'll call on the name of Adonai.
I'll pay off my pledges to Adonai
in front of all God’s people,
in the courts of Adonai’s Temple,
in your center, O Jerusalem.
Halleluyah!
Psalm 117

Hail Adonai, all you nations; praise God, all you peoples.

For God’s kindness has overwhelmed us, and Adonai’s truth, forever.

Halleluyah.

Psalm 118: 1-4

..The prayer leader recites the verses in black, and the congregation responds with the grey verses..

Adonai is good, so we give thanks; God’s kindness is unlimited.

Adonai is good, so we give thanks; God’s kindness is unlimited.

Let this be sung by Israel’s ranks; God’s kindness is unlimited.

Let Aaron’s children join the chorus: God’s kindness is unlimited.

Revere what Adonai does for us, God’s kindness is unlimited.

Adonai is good, so we give thanks; God’s kindness is unlimited.
Psalm 118: 5-24

Bound in chains, I called on God;
God answered me with liberty.

Adonai is on my side, so I won't worry;
what can a person do to me?

Adonai is on my side, with my friends,
so I can face my enemies.

It’s better to trust Adonai
than rely on people.

It’s better to trust Adonai
than rely on princes.

All the nations surrounded me;
in the name of Adonai I cut them down.

They were all around me, hordes of them;
in the name of Adonai I cut them down.

They swarmed like bees;
they are quenched like a fire of thorns;
in the name of Adonai I cut them down.

You pushed and pushed me to make me fall,
but Adonai helped me.

God is my strength and my song,
and this has been my salvation.

There’s a cry of joy and salvation
in the tents of the righteous:
“Adonai’s right hand is valiant
Adonai’s right hand is lifted up,
Adonai’s right hand is valiant.”

I’m not going to die, but live
and tell what God has done.
God punished me severely, but didn’t give me over to death. 
Open the gates of righteousness; I will enter and thank God.
This is the gate to Adonai; the righteous will enter it.

Psalm 118: 21-24

I thank you for answering me and being my salvation.
The block that the masons rejected has become the keystone!
This came from Adonai; to us, it’s a miracle!
Adonai made this day; let’s rejoice and be happy today!

I thank you for answering me and being my salvation.
The block that the masons rejected has become the keystone!
This came from Adonai; to us, it’s a miracle!
Adonai made this day; let’s rejoice and be happy today!

Yasor yisrani Yah velamavet lo netanani.
It’shavu’ li sha’arey tzedek, avo vam odeh Yah. 
Pit’chu li sha’arey tzedek, avo vam odeh Yah.
Zeh hash’a’ar l’Adonai tzadikim yavo’u vo.

Had ha’odah be’eineinu.
Haythi li li’shu’ah.
Vat’hi li li’shu’ah.

Even ma’asu habonim haytah lerosh pinah.
Even ma’asu habonim haytah lerosh pinah.

Me’et Adonai haytah zot; hi niflat be’eineinu.
Me’et Adonai haytah zot; hi niflat be’eineinu.

Zeh hayom asah Adonai; nagilah venis’mekah vo.
Zeh hayom asah Adonai; nagilah venis’mekah vo.
Psalm 118: 25

"The prayer leader recites the verses in black, and the congregation responds with the grey verses..."

Please, Adonai, save us;
Please, Adonai, save us;
Please, Adonai, save us.
Please, Adonai, save us.  
Ana Adonai hoshiah na;
Ana Adonai hoshiah na;
Ana Adonai hoshiah na.
Ana Adonai hoshiah na.

Please, Adonai, grant us success;
Please, Adonai, grant us success;
Please, Adonai, grant us success;
Please, Adonai, grant us success.  
Ana Adonai hatzlichah na;
Ana Adonai hatzlichah na;
Ana Adonai hatzlichah na.
Ana Adonai hatzlichah na.

Psalm 118: 26-29

Welcome, in Adonai’s name;
we bless you from Adonai’s temple.
Baruch haba beshem Adonay;
berachnuchem mibeit Adonay.

Adonai is the ruler who shines light upon us;
bind the festive sacrifice with ropes 
to the horns of the altar.
El Adonay vaya’er lanu;
isru chag ba’avotim
ad karnot hamizbe’ach.

Adonai is the ruler who shines light upon us;
bind the festive sacrifice with ropes 
to the horns of the altar.
El Adonay vaya’er lanu;
isru chag ba’avotim
ad karnot hamizbe’ach.

You are my God and I will thank you, 
my ruler and I will exalt you.
Eli ata ve’odekah,
Elohai arom’mekah.

Thank Adonai, for God is good, 
for God’s kindness lasts forever.
Hodu lAdonai ki tov,
ki le’olam chasdo.
Final Blessing

Let all your works praise you, Adonai, our God, with your devoted ones, the righteous people who do your will; and let all your people, the house of Israel, joyfully thank and bless, praise and glorify, exalt and revere, sanctify and empower your name, O our ruler, for it is good to thank you and fitting to sing to your name, because forever and ever you are God.

We bless you, Adonai, sovereign hailed with praises.

Yehalelucha Adonai Eloheinu kol ma’asecha, vachasidecha, tzadikim, osei retzonecha, vechol amcha bei Yisra’el berinah yodu vivar’chu vishabchu vifa’aru vironemu veya’aritzu veyakdishu veyamlichu et shimcha mallenu, ◊ ki lecha tov lehodot, uleshimcha na’eh lezamer, ki me’olam ad olam atah El. Baruch atah Adonai, melech mehulal batisbachot. Amen

Continue with Kaddish Shalem, page 234
Musaf: Rosh Chodesh

Ata Yatzarta—Middle Blessing

...............On Shabbat Rosh Chodesh (the new month), the Amidah continues here from page 285..........

You formed
your world in the beginning;
you completed your work
on day seven.

You gave us your love
and took delight in us
and raised us above
the other peoples;
you made us holy through your rules
and brought us close, sovereign,
to serve you,
and you bestowed on us
your great and holy reputation.

And you gave us,
Adonai, our God,
with love
Sabbaths for rest
and New Moons for repentance.

And because we sinned at you,
both we and our ancestors,
our city was deserted,
our Temple ruined,
our dearest treasure laid bare
and pride cast aside
from the Temple, the hub of our life.
So we cannot perform our sacrificial duty in the dwelling you chose, the great and holy Temple that bears your reputation because of the enemy power sent against your sanctuary.

We hope you will want this—Adonai our God and God of our ancestors—to bring us in joy to our land and plant us in its borders, and we shall bring you our required sacrifices, the daily ones and the extra ones, properly.

Ve’ein anachnu yecholim la’asot chovoteinu beveit bechiratecha babayit hagadol vehakadosh shenikrah shimchah alav, mipnei hayad shenishtalcha bemikdashecha. Yehi ratzon milfanecha Adonai Eloheinu vElohei avoteinu sheta’aleinu vesimcha le’artzenu vetita’einu bigvuleinu, vesham na’aseh lefanecha et korbenot chovoteinu, temidim kesidram umusafim kehil’chatam.

1 “The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the enemy hand (i.e., power)”
2 Some prefer to say this instead of the previous two lines:

where our ancestors brought you their required sacrifices,
And the extra offerings
of this Shabbat day
and of this New Moon day
we shall perform and bring you\(^1\)
lovingly, to observe your wishes,
as you wrote for us
in your Torah
by your servant Moses' hand,
spoken by your glory:

Num 28:9-10 And on the Shabbat day,
\textit{take} two year-old lambs,
perfect ones,
and eight pounds
of fine flour
mixed with oil,
with its wine-offering;
bring the Shabbat offering on its Shabbat,
on top of the everyday offering
and its wine-offering.
That is the Shabbat sacrifice,
and \textit{this is} today's sacrifice, as instructed:

Num. 28:11 And on your New Moons,
bring an offering to Adonai:
two year-old bulls
and one ram,
seven year-old sheep—
perfect ones—

\(^1\) Some prefer to say this instead:
our ancestors brought to you
and their flour- and wine-offerings as mentioned:

twelve pounds of flour for each bull,
eight for each ram
and four for each lamb,
and wine for the wine-offering,
and a goat for atonement,
and two continual offerings,
according to their rules.

They’ll rejoice when you are ruler—
people who observe Shabbat and call it a delight,
who make Shabbat holy—they all will be content and happy in your goodness.
And day seven—
you wanted it and made it holy;
you called it the delight of days,
a memory of the work of creation.
Our God,
and God of our ancestors,
take delight in our rest,
and renew for us
on this Shabbat
this month
for good and blessing, Amen
for joy and happiness, Amen
for salvation and comfort, Amen
for income and livelihood, Amen
for life and for peace Amen
for forgiveness from sin
and pardon from transgression Amen
and atonement of wrongdoing.
You chose your people Israel from all the other nations
and explained to them your holy Sabbath
and fixed for them the New Moon rules.

Our God, Eloheinu
and God of our ancestors, vElohei avoteinu,
take delight in our rest, retzei vimmuchateinu,
and renew for us vechadesh aleinu
on this Shabbat beyom haShabbat hazeh
this month et hachodesh hazeh
for good and blessing, Amen letovah velivrachah Amen,
for joy and happiness, Amen lesason ulesimchah Amen,
for salvation and comfort, Amen lishu’ah ulenechamah Amen,
for income and livelihood, Amen lefarnasah ulechakkalah Amen,
for life and for peace Amen lechayim uleshalom Amen,
for forgiveness from sin limchilat chet
and pardon from transgression Amen velislichat avon. Amen

Ki ve’amcha Yisra’el bacharta mikon ha’umot,
veShabbat kodshecha veShabbat kodshecha
lahem hodata, vechukei rashei chodashim
lahem kava’ta.

Baruch atah Adonai, Baruch hu uvaruch shemo
Blessed be God, blessed be God’s name! Baruch hu uvaruch shemo
who sanctifies the Sabbath mekadesh haShabbat
and Israel veYisra’el
and the new moons. verashei chodashim. Amen

........................................ Add this line in a leap year, from Marcheshvan through Adar II........................................
........................................ Continue with the fifth blessing (עבדה) on page 289 ........................................
On Purim, add this to the thanksgiving blessing in the Minchah Amidah

For the wonders, the deliverance, the heroic acts, the rescues, and the wars you waged for our ancestors in those days, at this time:

In the days of Mordechai and Esther in Shushan the capital city, when there rose against them wicked Haman; he sought to destroy, slay and ruin all the Jews, from young to old, infants and women, in a single day, on the thirteenth day of the twelfth month, which is the month of Adar, and to loot and humiliate them; and you in your multiple mercies ruined his plan and frustrated his intention and brought his deeds back on his own head; and they hanged him and his sons on the gallows tree.

Continue the thanksgiving blessing with Ve’al Kulam on page 42.
Appendix
Hope
Deep within each Jewish heart
The soul in longing yearns,
And far away, to eastern parts,
The eye to Zion turns.

Our ancient hope is not in vain,
Two-thousand-year-old dream
Of freedom in our land again—
Zion, Jerusalem!

Hatikvah
Kol od balevav penimah
Nefesh Yehudi homiyah.
Ulefa'atei mizrach kadimah
Ayin leTziyon tsofiyah.

Prayer for the United States of America
Our God and God of our ancestors, we invoke your blessing upon our country, on the government of this Republic, the President of these United States, and all who exercise just and rightful authority. Instruct them out of your Torah, that they may administer all affairs of state in justice and equity, that peace and security, happiness and prosperity, right and freedom, may forever abide among us.

Unite the inhabitants of our country, whatever their origin and creed, into a bond of true harmony to banish hatred and bigotry, and to safeguard the ideals and free institutions which are our country's glory.

May this land, under your providence, be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of your prophets: “Nation shall not lift up sword against nation, neither shall they learn war any more.”

And let us say: Amen.

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1 Isaiah 2:3, Micah 4:3
The Star-Spangled Banner

O! say can you see by the dawn’s early light
What so proudly we hailed at the twilight's last gleaming.
Whose broad stripes and bright stars through the perilous fight,
O’er the ramparts we watched were so gallantly streaming.
And the rockets’ red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say does that star-spangled banner yet wave
O’er the land of the free and the home of the brave?

On the shore, dimly seen through the mists of the deep,
Where the foe’s haughty host in dread silence reposes,
What is that which the breeze, o’er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning’s first beam,
In full glory reflected now shines in the stream:
'Tis the star-spangled banner! Oh long may it wave
O’er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle’s confusion,
A home and a country should leave us no more!
Their blood has washed out their foul footsteps’ pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave:
And the star-spangled banner in triumph doth wave
O’er the land of the free and the home of the brave!

O! thus be it ever, when freemen shall stand
Between their loved home and the war’s desolation!
Blest with victory and peace, may the heav’n-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto: 'In God is our trust.'
And the star-spangled banner in triumph shall wave
O’er the land of the free and the home of the brave!
Prayer for Israel

Divine source of life,
firm support and redeemer of Israel,
bless the State of Israel,
first flowering of our redemption.
Protect it with your loving wing,
spread over it your sheltering peace,
and grant your light and your truth
to its leaders, ministers and advisors;
guide them
with your good counsel.

Strengthen
those who defend our holy land,
bring them redemption,
crown them with victory,
grant peace in the land
and eternal joy to its inhabitants.

As for the members of our community,
all the Jewish people,
please care for them
in every land where they are dispersed,
lead them soon in dignity
to Zion your city
and to Jerusalem
where your reputation dwells,
as is written
in the Torah of your servant Moses:

Avinu shebashamayim,
tzur Yisra’el vego’alo,
barech et Medinat Yisra’el,
reshit tzemichat ge’ulatenu.
Hagen aleha be’evrat chasdecha,
uferos aleha sukat shelomecha,
ushelach or’cha va’amit’cha
lerasheha, sareha veyo’atzeha,
vetaknem
be’etzah tovah milfaneca.
Chazek et yedei
meginei eretz kodshenu,
vehanchilem Eloheinu yeshu’ah,
va’ateret nitzachon te’atrem,
venatata shalom ba’aretz
vesimchat olam leyoshveha.

Ve’et acheinu
kol beit Yisra’el,
pekod nah
bechol artzot pezureihim,
vetolichem meherah komemiyut
leTziyon irecha
veliYerushalayim
mishkan shemecha,
kakatu
beTorat Moshe avdecha:
Even if you are scattered as far as the edge of the universe, Adonai our God will gather you and bring you from there; Adonai your God will bring you to the land your ancestors inherited, and you will possess it; you will be more fortunate and numerous than your ancestors. Adonai your God will soften your heart and your children's hearts, to love Adonai your God with all your heart and self, so that you may live. Unite our hearts in love and respect for your reputation, to keep every word of your Torah. Quickly send us David's descendant, your righteous anointed, to redeem us, who wait for the time of your salvation. Appear in your splendid power to all who live in your earth; let every creature know that you created it, let everything ever made understand that you made it;
let them all say—
all with breath in their nostrils—
“God, the God of Israel, is sovereign;
God’s reign rules everything!”
And let us say, “Amen.”