

Transliterated Siddur for Shabbat and Festival evenings

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Lev Shalem have been included courtesy of the Rabbinical Assembly.

As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
4 Tevet, 5777

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I”

“a” is a short ‘a’, as in “ha”

“ei” is a long ‘a’, as in “reign”

“ch” is a hard ‘h’, as in “Bach”

“u” is a long ‘o’, as in “rumor”

“o” is a short ‘o’, as in “go”

“e” is a short ‘e’, as in “felt”

“i” is a long ‘e’, as in "machine”

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Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line.

When they are written in small type:

ברוך אתה יהוה, Baruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

ברוך אתה יהוה, Baruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

Y'did Nefesh (Soul's Beloved)

and a translation is found at the end of each prayer:

Blessed are You, Adonai our God,

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers) which are generally read to oneself have been translated rather than reproduced in the Hebrew:

Blessed are You, Adonai our God,

Places where the Hazzan or prayer-leader may resume chanting after silent prayer are marked with a box:

ארבעים שנה אקוט בדור □ □ Ar'ba-im shanah akut b'dor

Explanations of prayers and service instructions are found in shaded boxes:

Some congregations add *Y'did Nefesh*

Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On *Chanukah* we add:

Page numbers most likely match those in your shul's siddur. Since this siddur is intended to be an alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

252
252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.

Y'did Nefesh (Soul's Beloved)

יְדִיד נֶפֶשׁ, אָב הַרְחָמָן,
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יְרוּץ אִפְּדָךְ כְּמוֹ אֵיִל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.
יַעְרַב לוֹ יְדִידוּתְךָ
מִנּוּפֶת צוּף וְכָל־טֶעֶם.

Y'did nefesh, av harachaman,
m'shoch avdach el r'tzonach.
Yarutz af'dach k'mo ayal,
yish'tachaveh el mul hadarach.
Ye-erav lo y'didutach
minofet tzuf v'chol ta-am.

הַדּוּר, נָאֵה, זִיו הָעוֹלָם,
נִפְשֵׁי חוֹלֹת אֲהַבָּתְךָ.
אָנָּה, אֵיל נָא, רְפָא נָא לָהּ
בְּהִרְאוֹת לָהּ נֹעַם זִיוָךְ.
אִז תִּתְּחַזֵּק וְתִתְּרַפָּא,
וְהִי־תָה לָךְ שִׁפְחַת עוֹלָם.

Hadur, na-eh, ziv ha-olam,
naf'shi cholat ahavatach.
Ana, Eil na, r'fa na lah
b'har'ot lah no-am zivach.
Az tit'chazeik v'tit'rapei,
v'hay'tah lach shif'chat olam.

וְתִיק, יְהֵמוּ רַחֲמֶיךָ,
וְחוּס נָא עַל בֶּן אוֹהֶבְךָ.
כִּי זֶה כָמָה נִכְסוּף נִכְסָף
לְרִאוֹת בְּתַפְאַרֶת עֲזָךְ.
אָנָּה, אֵילִי, מַחְמַד לִבִּי,
חוּשָׁה נָא, וְאַל תִּתְּעַלֵּם.

Vatik, ye-hemu rachamecha,
v'chus na al bein ohavach.
Ki zeh kamah nich'sof nich'saf
lir'ot b'tif'eret uzach.
Ana, Eili, mach'mad libi,
chushah na, v'al tit'alam.

הַגִּלֵּה נָא וּפְרוֹשׁ, חֲבִיב,	Higaleih na uf'ris, chaviv,
עָלֵי אֶת־סִכַּת שְׁלוֹמָךְ.	alai et-sukat sh'lomach.
תֹּאִיר אֶרֶץ מְכַבֹּדָךְ,	Ta-ir eretz mak'vodach,
נִגִּילָה וְנִשְׁמָחָה בָּךְ.	nagilah v'nis'm'cha vach.
מֵהֵר, אֲהוּב, כִּי בָא מוֹעֵד,	Maheir, ahuv, ki va mo-eid
וְחֲנִנִי כִימֵי עוֹלָם.	v'choneini kimei olam.

Soul's Beloved, Merciful One, draw Your servant to Your will. Then Your servant will run like a deer, bowing before Your splendor. Your affections will be sweeter than the honeycomb and all other tastes.

Splendid, Beautiful, Radiance of the world, my soul is lovesick for You. I beseech You, Almighty, please, heal the world by showing her the pleasantness of Your radiance. Then she will be strengthened and healed and she will have everlasting joy.

Ancient One - let Your mercy be aroused, and please have pity upon Your beloved child; for ages have I yearned to behold soon the glory of Your strength. These my heart has desired, please have pity and do not conceal Yourself!

Reveal Yourself, please, and spread over me, my Beloved, the shelter of Your Peace. Let the earth be illuminated from Your glory, and we will exult and rejoice in You. Hasten, show us Your love, for the time has come; be gracious unto us as in days of old.

Psalm 95

לְכוּ נִרְנְנָה לַיהוָה	L'chu n'ran'na Ladonai
נִרְיֶעָה לְצוּר יִשְׁעֵינוּ.	nari-ah l'tzur yisheinu.
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה	N'kad'mah fanav b'todah
בְּזִמְרוֹת נִרְיֶעַ לוֹ.	biz'mirot nari-a lo.
כִּי אֵל גָּדוֹל יְהוָה	Ki Eil gadol Adonai
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.	u-Melech gadol al kol Elohim.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ	Asher b'yado mech'k'rei aretz
וְתוֹעֲפוֹת הָרִים לוֹ.	v'to-afot harim lo.
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ	Asher lo hayam v'Hu asahu
וַיִּבְשֶׁת יָדָיו יִצְרוּ.	v'yabeshet yadav yatzaru.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה	Bo-u nish'tachaveh v'nich'ra-ah
נִבְרָכָה לְפָנֵי יְהוָה עֲשֵׂנוּ.	niv'r'chah lif'nei Adonai oseinu.
כִּי הוּא אֱלֹהֵינוּ	Ki Hu Eloheinu
וְאֵנַחֲנוּ עִם מַרְעִיתוֹ וְצֹאֵן יָדוֹ	va-anachnu am mar'ito v'tzon yado
הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ.	hayom im b'kolo tish'ma-u.
אֶל תִּקְשׁוּ לְבַבְכֶּם כַּמְרִיבָה	Al tak'shu l'vav'chem kim'rivah
כִּיּוֹם מַסָּה בַּמִּדְבָּר.	k'yom masah bamid'bar.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַגּוּנִי	Asher nisuni avoteichem b'chanuni
גַּם רָאוּ פַעֲלִי.	gam ra-u fo-ali.
■ אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר	■ Ar'ba-im shanah akut b'dor
וְאָמַר עִם תְּעִי לֵבָב הֵם	va-omar am to-ei leivav heim v'heim
וְהֵם לֹא יָדְעוּ דְרָכַי.	lo yad'u d'rachai.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי	Asher nish'ba'ti v'api
אִם יִבְאוּן אֶל מְנוּחָתִי.	im y'vo-un el m'nuchati.

Come, let us sing to God; let us shout to the Rock of our deliverance. Let us greet God's presence with thanksgiving. For God is great, and Sovereign above all gods. In God's hands are the depths of the earth and the mountain heights, the sea and the dry land. Come let us worship and bow down; let us kneel before God, our Maker. For we are the people of God's pasture, and the sheep of God's hand, if we will heed God's voice. Do not harden your hearts as your ancestors did in the desert; they tested me, although they had seen my work. Forty years I quarreled with that generation, and said: "They are a people of erring hearts", and they did not know my ways. Therefore I swore in my wrath that they should not enter into My place of rest.

Psalm 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ	Shiru Ladonai shir chadash
שִׁירוּ לַיהוָה כָּל הָאָרֶץ.	shiru Ladonai kol ha-aretz.
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ	Shiru Ladonai bar'chu sh'mo
בַּשָּׁרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.	bas'ru miyom l'yom y'shu-ato.
סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ	Sap'ru vagoyim k'vodo
בְּכָל הָעַמִּים נִפְלְאוֹתָיו.	b'chol ha-amim nif'l'otav.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד	Ki gadol Adonai um'hulal m'od
נֹרָא הוּא עַל כָּל אֱלֹהִים.	nora Hu al kol Elohim.
כִּי כָל אֱלֹהֵי הָעַמִּים אֵלִילִים	Ki kol Elohei ha-amim elilim
וַיהוָה שָׁמַיִם עָשָׂה.	Vadonai shamayim asah.
הוֹד וְהָדָר לְפָנָיו עַז	Hod v'hadar l'fanav oz
וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.	v'tif'eret b'mik'dasho.
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים	Havu Ladonai mish'p'chot amim
הָבוּ לַיהוָה כְּבוֹד וָעֹז.	havu Ladonai kavod va-oz.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ	Havu Ladonai k'vod sh'mo
שֶׁאוּ מִנְּחָה וּבָאוּ לְחֻצְרוֹתָיו.	s-u min'chah uva-u l'chatz'rotav.
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ	Hish'tachavu Ladonai b'had'rat kodesh
חִילוּ מִפְּנֵי כָל הָאָרֶץ.	chilu mipanav kol ha-aretz.
אָמְרוּ בַּגּוֹיִם יְהוָה מָלַךְ אֶף תִּכּוֹן	Im'ru vagoyim Adonai malach af tikon
תִּבֵּל בַּל תִּמּוֹט יָדִין עַמִּים	teiveil bal timot yadin amim
בְּמִישָׁרִים.	b'meisharim.

יְשַׁמְחוּ הַשָּׁמַיִם	Yis'm'chu hashamayim
וְתִגַּל הָאָרֶץ	v'tageil ha-aretz
יְרַעַם הַיָּם וּמִלְאוּ.	yir'am hayam um'lo-o.
יַעֲלוּ שָׂדֵי וְכָל אֲשֶׁר בּוֹ	Ya-aloz sadai v'chol asher bo
אֶז יִרְנְנוּ כָּל עֵצֵי יַעַר.	az y'ran'nu kol atzei ya-ar.
לִפְנֵי יְהוָה כִּי בָּא	Lifnei Adonai ki va
כִּי בָּא לְשַׁפֵּט הָאָרֶץ	ki va lish'pot ha-aretz
יִשְׁפֹּט תֵּיבֵל בְּצֶדֶק	yish'pot teiveil b'tzedek
וְעַמִּים בְּאֱמוּנָתוֹ.	v'amim be-emunato.

Sing to God a new song; sing to God all who dwell on earth. Sing to God, bless God's Name, proclaim each day God's awesome might. Recount God's glory and wonders among the nations. For Adonai is great, deserving of praise, Adonai alone is to be revered as God. All the gods of the nations are nothingness, but Adonai created the heavens. Beauty and splendor are before God; strength and glory are in God's sanctuary. Give glory unto Adonai, you families of nations. Give unto Adonai the glory due God's Name. Bring an offering and come into God's courts; bow and tremble before God's holiness. Declare among the nations, "Adonai reigns!" Adonai judges people with uprightness. Let the heavens rejoice, the earth be glad; let the sea and all that is in it exult. Let the field and the forest sing for joy. Adonai comes to judge the earth with righteousness, and nations with faithfulness.

Psalm 97

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ	Adonai malach tageil ha-aretz
יְשַׁמְחוּ אֱיִים רַבִּים.	yis'm'chu iyim rabim.
עֲנַן וְעֶרְפֶּל סְבִיבּוֹ	Anan va-arafel s'vivav
צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ.	tzedek umish'pat m'chon kis-o.
אֵשׁ לִפְנֵי תֵלֶךְ	Eish l'fanav teileich
וּתְלַהֵט סְבִיב צָרָיו.	ut'laheit saviv tzarav.
הָאִירוּ בְּרָקָיו תֵּיבֵל	Hei-iru v'rakav teiveil
רָאֲתָהּ וּתְחַל הָאָרֶץ.	ra-atah vatacheil ha-aretz.

הָרִים כְּדֹנָג נִמְסוּ מִלְּפָנֵי יְהוָה
מִלְּפָנֵי אֲדוֹן כָּל הָאָרֶץ.
הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ
וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ.
יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל הַמִּתְהַלְּלִים
בְּאֵלִילִים הַשֹּׁתְחָוּ לוֹ כָּל אֱלֹהִים.
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן וַתִּגְלֶנָּה
בְּנוֹת יְהוּדָה לְמַעַן
מִשְׁפָּטֶיךָ יְהוָה.
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל הָאָרֶץ
מֵאֵד נִעְלִיתָ עַל כָּל אֱלֹהִים.
■ אֱהָבֵי יְהוָה שִׁנְאוּ רַע
שִׁמְרֵם נִפְשׁוֹת חֲסִידָיו
מִיַּד רְשָׁעִים יִצִּילֵם.
אוֹר זָרַע לְצַדִּיק
וּלְיֹשְׁרֵי לֵב שִׁמְחָה.
שִׁמְחוּ צַדִּיקִים בַּיהוָה
וְהוֹדוּ לְזִכָּר קֹדֶשׁוֹ.

Harim kadonag namasu milif'nei Adonai
milifnei adon kol ha-aretz.
Higid hashamayim tzid'ko
v'ra-u chol ha-amim k'vodo.
Yeivoshu kol ov'dei fesel hamit'hal'lim
ba-elilim hish'tachavu lo kol Elohim.
Sham'ah vatis'mach Tziyon vatageil'nah
b'not Y'hudah l'ma-an
mish'patecha Adonai.
Ki atah Adonai Elyon al kol ha-aretz
m'od na-aleita al kol Elohim.
■ Ohavei Adonai sin'u ra
shomeir naf'shot chasidav
miyad r'sha-im yatzileim.
Or zaru-a latzadik
ul'yish'rei leiv sim'chah.
Sim'chu tzadikim Badonai
V'hodu l'zeicher kod'sho.

When God is King, the earth will exult, and the many islands will rejoice. Clouds and thick darkness are around Him, righteousness and justice are the foundations of His throne. Fire goes before him, surrounding and burning His enemies. His lightning illumines the world; the earth sees and trembles. The mountains melt like wax before Adonai, before the Master of all the world. The heavens will proclaim His righteousness, and all the peoples will see His glory. Humiliated will be all those who serve idols, and are proud of false gods; before Him all gods will bow. Zion will hear and rejoice; the daughters of Judah will exult because of Your judgments, O God. For You, Adonai, are supreme over all the earth, and exalted above all gods. Those who love Adonai hate evil; He preserves the souls of the pious and saves them from the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice, you righteous, in Adonai, and give thanks to His holy Name.

Psalm 98

מִזְמוֹר שִׁירוֹ לַיהוָה שִׁיר חָדָשׁ	Mizmor shiru Ladonai shir chadash
כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לוֹ	ki nif'la-ot asah hoshi-ah lo
יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.	y'mino uz'ro-a kod'sho.
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ	Hodi-a Adonai y'shu-ato
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.	l'einei hagoyim gilah tzid'kato.
זָכַר חֲסִדּוֹ וְאֱמוּנָתוֹ	Zachar chas'do ve-emunato
לְבֵית יִשְׂרָאֵל רְאוּ כָל אֶפְסֵי אֶרֶץ	l'veit Yisra-eil ra-u chol af'sei aretz
אֵת יְשׁוּעַת אֱלֹהֵינוּ.	eit y'shu-at Eloheinu.
הָרִיעוּ לַיהוָה כָּל הָאָרֶץ	Hari-u Ladonai kol ha-aretz
פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ.	pitz'chu v'ran'nu v'zameiru.
זָמְרוּ לַיהוָה בְּכִנּוֹר	Zam'ru Ladonai b'chinator
בְּכִנּוֹר וְקוֹל זִמְרָה.	b'chinator v'kol zim'rah.
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר	Bachatzotz'rot v'kol shofar
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.	hari-u lif'nei haMelech Adonai.
יָרֵעַם הַיָּם וּמִלֵּאֵי	Yir'am hayam um'lo-o
תֵּבֵל וַיִּשְׂבִּי בָהּ.	teiveil v'yosh'vei vah.
נְהַרּוֹת יִמְחָאוּ כָף	N'harot yim'cha-u chaf
יַחַד הָרִים יִרְנְנוּ.	yachad harim y'raneinu.
□ לִפְנֵי יְהוָה כִּי בָא	□ Lif'nei Adonai ki vah
לְשַׁפֵּט הָאָרֶץ	lish'pot ha-aretz
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק	yish'pot teiveil b'tzedek
וְעַמִּים בְּמִישָׁרִים.	v'amim b'meisharim.

A psalm. Sing to Adonai a new song, for God has performed wonders; God's right hand and holy arm made deliverance. God has made known God's deliverance, revealing justice before the eyes of the nations. God remember God's kindness and faithfulness to the House of Israel; all the ends of the earth have seen the salvation of our God. Shout to God, all the earth! Sing, and play music! Praise God with the harp, with the harp and the sound of song. With trumpets and the sound of the shofar, raise your voices before the Sovereign, Adonai. The sea and its fullness will roar with joy, the world and all who dwell there. Rivers will clap hands, together, mountains will sing. God is coming to rule the earth, to judge the world with righteousness and peoples with uprightness.

Psalm 99

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים	Adonai malach yir'g'zu amim
יֵשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ.	yosheiv k'ruvim tanut ha-aretz.
יהוה בְּצִיּוֹן גָּדוֹל וְרָם הוּא	Adonai b'Tziyon gadol v'ram Hu
עַל כָּל הָעַמִּים.	al kol ha-amim.
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא	Yodu Shim'cha gadol v'nora
קָדוֹשׁ הוּא.	kadosh Hu.
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב	V'oz Melech mish'pat aheiv
אַתָּה כּוֹנֵנֶת מִשְׁרִים	Atah konan'ta mei'sharim
מִשְׁפָּט וְצִדְקָה	mishpat utz'dakah
בִּיעֲקֹב אַתָּה עָשִׂיתָ.	b'ya-akov Atah asita.
רוֹמְמוֹ יְהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו	v'hish'tachavu lahadom rag'lav
קָדוֹשׁ הוּא.	kadosh Hu.
מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו	Moshe v'Aharon b'chohanav
וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ	u-Sh'mu-eil b'kor'ei Sh'mo
קִרְאוּ אֵל יְהוה וְהוּא יַעֲנֵם.	korim el Adonai v'Hu ya-aneim.
בְּעֲמוּד עֲנַן יְדַבֵּר אֲלֵיהֶם	B'amud anan y'dabeir aleihem
שִׁמְרוּ עֲדוֹתָיו וְחֹק נָתַן לָמוֹ.	sham'ru eidotav v'chok natan lamo.
יְהוה אֱלֹהֵינוּ אַתָּה עֲנִיתָם	Adonai Eloheinu Atah anitam
אֵל נֹשֵׂא הַיִּתָּ לָהֶם	Eil nosei hayita lahem
וְנִקֵּם עַל עֲלִילוֹתָם.	v'nokeim al alilotam.
■ רוֹמְמוֹ יְהוה אֱלֹהֵינוּ	■ Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁ	v'hish'tachavu l'har kod'sho
כִּי קָדוֹשׁ יְהוה אֱלֹהֵינוּ.	ki kadosh Adonai Eloheinu.

When God is King, the peoples will tremble; His throne of Cherubim will shake the earth. Adonai is great in Zion, and is great above all the peoples. They will know Your Name, that it is great, awesome, and holy. The might of the King is in His love of justice; You have established uprightness, justice, and charity in Jacob. Exalt Adonai our God, and prostrate yourselves at His feet, for He is holy. Moses and Aaron among His priests, and Samuel, called upon His name; they called to Adonai and He answered them. In a pillar of cloud he spoke to them; they guarded and witnessed to the statute He gave them. Adonai our God, You answered them, Almighty, You were forgiving to them, but You took vengeance for their wrongdoing. Exalt Adonai our God, and prostrate yourselves at His holy mountain, for Adonai our God is holy.

We rise for this psalm.

Psalm 29

מִזְמוֹר לְדָוִד.

Mizmor l'David.

הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וָעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ.

Havu Ladonai b'nei eilim
havu Ladonai kavod va-oz.
Havu Ladonai k'vod Sh'mo
hishtachavu Ladonai
b'had'rat kodesh.

קוֹל יְהוָה עַל הַמַּיִם
אֵל הַכְּבוֹד הִרְעִים
יְהוָה עַל מַיִם רַבִּים.

Kol Adonai al hamayim
Eil hakavod hir'im
Adonai al mayim rabim.

קוֹל יְהוָה בַּכָּחַ
קוֹל יְהוָה בְּהִדָּר.
קוֹל יְהוָה שִׁבַּר אֲרָזִים
וַיִּשְׁבַּר יְהוָה
אֶת אֲרָזֵי הַלְּבָנוֹן.

Kol Adonai bako-ach
kol Adonai behadar.
Kol Adonai shoveir arazim
vay'shabeir Adonai
et ar'zei ha-L'vanon.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וְשִׁרְיוֹן
כְּמוֹ בֶן רְאִימִים.

Vayar'kideim k'mo eigel
L'vanon v'Sir'yon
k'mo ven r'eimim.

קוֹל יְהוָה
חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יְהוָה יַחִיל מִדְּבָר,
יַחִיל יְהוָה מִדְּבָר קֹדֶשׁ.

Kol Adonai
chotzeiv lahavot eish,
kol Adonai yachil mid'bar,
yachil Adonai mid'bar kadeish.

קוֹל יְהוָה יְחוּלֵל אֵילֹת.
וַיַּחֲשֹׁף יַעְרוֹת
וּבְהִיכָלוֹ כָּלוּ
אִמֵּר כְּבוֹד.

Kol Adonai y'choleil ayalot
vayechesof y'arot
uv'heichalo kulo
omeir kavod.

■ יְהוָה לִמְבוּל יָשָׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

■ Adonai lamabul yashav
vayeishev Adonai Melech l'olam
Adonai oz l'amo yitein
Adonai y'vareich
et amo vashalom.

A Psalm of David. Ascribe honor and might to Adonai, you children of the mighty; ascribe God the glory due God's Name. Prostrate yourselves before Adonai, in the splendor of holiness. Adonai's voice is upon the waters, the God of glory thunders mightily. God's voice is powerful and beautiful, shattering the cedars of Lebanon. God makes Mount Lebanon leap like a calf, Siryon like a ram. Adonai's voice splits rocks with lightning, making the desert of Kadesh tremble. God's voice causes hinds to calve, and strips the forests bare; in God's Sanctuary, all proclaim His glory. God was enthroned during the flood, and will sit as King forever. God will give strength to His people; God will bless them with peace.

Ana B'choach (Please, in Strength)

אָנאַ בְּכַח גְּדֹלַת יְמִינְךָ תַּתִּיר צְרוּרָה. קִבֵּל רִנַּת עַמְּךָ שֶׁגִּבֵּנוּ טַהַרְנוּ נוֹרָא. נָא גִבּוֹר דּוֹרְשֵׁי יְחֻדְךָ כְּבַבַת שְׁמַרְם. בְּרַכֵּם טַהַרְם רַחֲמֵם צִדְקַתְךָ תָּמִיד גָּמְלֵם. חֲסִין קָדוֹשׁ בְּרוּב טוֹבְךָ נִהַל עֲדַתְךָ. יַחֲדִיד גֵּאָה לְעַמְּךָ פְּנֵה זוֹכְרֵי קֶדְשְׁתְּךָ. שׁוֹעֲתֵינוּ קִבֵּל וּשְׁמַע צַעֲקֹתֵנוּ יוֹדֵעַ תַּעֲלֹמוֹת. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.	Ana b'cho-ach g'dulat y'min'cha tatir tz'rurah. Kabeil rinat am'cha sag'veinu tahareinu nora. Na gibor dor'shei y'chud'cha k'vavat sham'reim. Bar'cheim tahareim rachameim tzid'kat'cha tamid gam'leim. Chasin kadosh b'rov tuv'cha naheil adatecha. Yachid gei-eh l'am'cha p'nei zoch'rei k'dushatecha. Shav'ateinu kabeil ush'ma tza-akateinu yodei-a ta-alumot. Baruch Sheim k'vod mal'chuto l'olam va-ed.
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Please, by the strength of Your great right hand, release the bound. Accept the songs of your people, strengthen us, purify us, Awesome One! Please, Mighty One, those who see Your Oneness - preserve them like the pupil of an eye. Bless them, purify them, have mercy on them, and bestow Your righteousness upon them always. Mighty and Holy one, in Your great goodness lead Your community. Unique and Exalted One, turn towards Your people who remember Your holiness. Accept our prayers, and hear our cries, You Who know hidden thoughts. Blessed is God's Name, Whose glorious kingdom is forever and ever.

We rise before the final verse, בּוֹאִי כְּשֵׁלוֹם, to symbolically greet the Shabbat bride. We then turn towards the door and bow during the words בּוֹאִי כְּלָה, בּוֹאִי כְּלָה (Come, bride)

L'cha Dodi (Come, My Beloved Friend)

לָכָה דּוֹדִי לְקַרְאֵת כְּלָה.
פְּנֵי שַׁבָּת נִקְבְּלָה.

L'cha dodi lik'rat kalah
p'nei Shabbat n'kab'lah.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הַשְׁמִיעֵנוּ אֵל הַמִּיְחָד.
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְרֶת וּלְתִהְלָה.
לָכָה דּוֹדִי...

Shamor v'zachor b'dibur echad
hish'mi-anu Eil ham'yuchad.
Adonai echad ush'mo echad
l'Sheim ul'tiferet v'lit'hilah.
L'cha dodi...

לְקַרְאֵת שַׁבָּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקְדָּם נְסוּכָה
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה.
לָכָה דּוֹדִי...

Lik'rat Shabbat l'chu v'neil'chah
ki hi m'kor hab'rachah.
Meirosh mikedem n'suchah
Sof ma-aseh b'machashavah t'chilah.
L'cha dodi...

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צֹאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחֲמוֹל עָלֶיךָ חֶמְלָה.
לָכָה דּוֹדִי...

Mik'dash Melech ir m'luchah,
kumi tz'i mitoch hahafeichah.
Rav lach shevet b'eimek habacha,
v'Hu yachamol alayich chemlah.
L'cha dodi...

הַתְּנַעֲרִי מֵעַפָּר קוּמִי,
לְבָשִׁי בְּגֵדֵי תִפְאַרְתְּךָ עָמִי,
עַל יָד בֶּן יִשָּׂה בֵּית הַלָּחֶמִי.
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.
לָכָה דּוֹדִי...

Hit'na-ari mei-afar kumi,
liv'shi big'dei tif'ar'teich ami,
al yad ben Yishai beit halach'mi.
Korvah el naf'shi g'alah.
L'cha dodi...

הַתְּעוֹרְרִי הַתְּעוֹרְרִי	Hit'or'ri hit'or'ri
כִּי בָּא אוֹרֶךְ קוּמִי אוֹרִי.	ki va oreich kumi ori.
עוֹרִי עוֹרִי שִׁיר דְּבִירִי,	Uri uri shir dabeiri,
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.	k'vod Adonai alayich nig'lah.
לֵךְ דּוּדִי לְקִרְאָת כָּלָה.	L'cha dodi lik'rat kalah
פָּנֵי שַׁבַּת נִקְבְּלָה.	p'nei Shabbat n'kab'lah.
לֹא תִבּוֹשִׁי וְלֹא תִכָּלְמִי,	Lo teivoshi v'lo tikal'mi,
מָה תִשְׁתַּחֲחִי וּמָה תִּהְיֶה.	mah tish'tochachi umah tehemi.
בֶּךָ יַחֲסוּ עַנְיֵי עַמִּי,	Bach yechesu aniyei ami,
וְנִבְנְתָה עִיר עַל תִּלָּה.	v'niv'n'tah ir al tilah.
לֵךְ דּוּדִי...	L'cha dodi...
וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךְ	V'hayu lim'shisah shosayich
וְרַחֲקוּ כָל מְבַלְעִיךְ.	v'rachaku kol m'val'ayich.
יִשֵּׁשׁ עָלֶיךָ אֱלֹהֶיךָ	Yasis alayich Elohayich
כְּמִשּׁוֹשׁ חַתָּן עַל כָּלָה.	kim'sos chatan al kalah.
לֵךְ דּוּדִי...	L'cha dodi...
יָמִין וּשְׂמֹאל תִּפְרוֹצִי	Yamin us'mol tif'rotzi
וְאֶת־יְהוָה תַּעֲרִיצִי.	v'et Adonai ta-aritzi.
עַל יַד אִישׁ בֶּן פָּרְצִי,	Al yad ish ben partzi,
וְנִשְׁמַחָה וְנִגִּילָה.	v'nis'm'chah v'nagilah.
לֵךְ דּוּדִי...	L'cha dodi...
בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה,	Bo-i v'shalom ateret balah,
גַּם בְּשִׁמְחָה וּבִצְהָלָה,	gam b'sim'cha uv'tzohalah,
תּוֹךְ אֲמוּנֵי עַם סֻגְלָה,	toch emunei am s'gulah,
בּוֹאִי כָלָה, בּוֹאִי כָלָה.	bo-i chalah, bo-i chalah.
לֵךְ דּוּדִי...	L'cha dodi...

Come, my Beloved Friend, to greet the bride, let us welcome the Shabbat.

“Preserve” and “Remember” - as a single utterance the Almighty caused us to hear them. Adonai is One, God’s Name is One, His Name is glorified and praised. Come...

Let us go to greet the Shabbat, for it is the source of blessing. It was appointed from the very beginning; last in creation, but first in thought. Come...

Sanctuary of the Sovereign, royal city, rise up and come forth from your destruction. Too long have you dwelt in the valley of weeping; God will show you pity and compassion. Come...

Shake off your dust and arise; dress up in your garments of glory, my people. Through the son of Yishai the Bethlehemite, draw my soul near and redeem it. Come...

Awake! Awake! For your light has come, rise up and shine. Wake up! Wake up! Sing; the glory of Adonai is revealed upon you. Come...

Do not be not ashamed or humiliated; why are you bowed down, and why do you moan? In you will be protected the poor of my people; the city will be rebuilt on its site. Come...

They will be ravaged, those who plundered you, and all who devour you will be cast far off. Your God will rejoice over you like a groom rejoices over a bride. Come...

You will spread out to the right and left, and you will praise Adonai. Through the seed of Peretz we will rejoice and be glad. Come...

Come in peace, crown of her husband, also bring rejoicing and good cheer. In the midst of the faithful of the people whom You treasure - come, bride, come, bride! Come...

At this point, those observing <i>shiva</i> (the seven days of mourning following the passing of a loved one) enter the synagogue. The congregation greets them with the following words:

Hamakom Y’nacheim (May God Comfort)

הַמָּקוֹם יְנַחֵם אֶתְכֶם

Hamakom y’nacheim et’chem

בְּתוֹךְ שְׂאֵר אַבְלֵי

b’toch sh’ar aveilei

צִיּוֹן וִירוּשָׁלַיִם

Tziyon Virushalayim.

May God comfort you together with the mourners of Zion and Jerusalem.

Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.	Mizmor shir l'yom ha-Shabbat
טוֹב לְהִדּוֹת לַיהוָה	tov l'hodot Ladonai
וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.	ul'zameir l'Shim'cha elyon.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	L'hagid baboker chasdecha
וְאֱמוּנַתְךָ בַּלַּיְלוֹת.	ve-emunat'cha baleilot.
עָלֵי עֶשׂוֹר וְעָלֵי נָבֶל	Alei asor va-alei navel
עָלֵי הַגִּיּוֹן בְּכִנּוֹר.	alei higayon b'chinor.
כִּי שִׂמַּחְתָּנִי יְהוָה	Ki simach'tani Adonai
בְּפַעֲלֶךָ	b'fo-olecha
בְּמַעֲשֵׂי יָדֶיךָ אֲרָנִין.	b'ma-asei yadecha aranein.
מָה גָדְלוֹ מַעֲשֶׂיךָ יְהוָה	Ma gad'lu ma-asecha Adonai
מְאֹד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.	m'od am'ku mach'sh'votecha.
אִישׁ בָּעֵר לֹא יֵדַע וְכִסִּיל	Ish ba-ar lo yeida uch'sil
לֹא יָבִין אֶת זֹאת.	lo yavin et zot.
בִּפְרוֹחַ רִשְׁעִים כְּמוֹ עֹשֶׁב	Bif'ro-ach r'sha-im k'mo eisev
וַיִּצְיָצוּ כָל פְּעָלֵי אוֹן	vayatzitzu kol po-alei aven
לְהַשְׁמַד עַדִּי עֵד.	l'hisham'dam adei ad.
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.	V'atah marom l'olam Adonai.
כִּי הִנֵּה אֵיבֶיךָ יְהוָה	Ki hinei oy'vecha Adonai
כִּי הִנֵּה אֵיבֶיךָ יֹאכְדוּ	ki hinei oy'vecha yoveinu
יִתְפָּרְדּוּ כָל פְּעָלֵי אוֹן.	yit'par'du kol po-alei aven.
וְתָרַם כְּרָאִים קִרְנֵי בִלְתִּי	Vatarem kir'eim kar'ni baloti
בְּשֶׁמֶן רֵעֲנָן.	b'shemen ra-anan.
וְתַבֵּט עֵינֵי בְשׁוּרַי בַּקָּמִים עָלַי	Vatabeit eini b'shurai bakamim alai
מִרְעִים תִּשְׁמַעְנָה אֲזֵנִי.	m'rei-im tish'ma'nah oz'nai.

□ צַדִּיק כְּתָמָר יִפְרַח	□ Tzadik katamar yif' rach
כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה.	k'erez bal'vanon yis'geh
שְׁתוּלִים בְּבֵית יְהוָה	sh'tulim b'veit Adonai
בְּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.	b'chatz'rot Eloheinu yaf'richu.
עוֹד יִנוּבֹן בְּשִׁיבָה	Od y'nuvun b'seivah
דְּשֵׁינִים וְרַעֲנָנִים יִהְיוּ.	d'sheinim v'ra-ananim yih'yu,
לְהַגִּיד כִּי יָשָׁר יְהוָה	l'hagid ki yashar Adonai
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.	tzuri v'lo av'lata bo.

A psalm, a song for the Sabbath day. It is good to thank Adonai, and sing praise to Your Name, Most High. To tell of Your kindness in the morning, and Your faithfulness at night. Upon stringed instrument and lute, in meditation upon the harp. For You have given me joy, Adonai, with Your deeds; I sing joyously of the work of Your hands. How great are Your works, Adonai, how profound are Your thoughts. An empty-headed person does not know, nor can a fool comprehend this: when the wicked blossom like grass, and all the evildoers flourish, it is so that they may be destroyed forever. But You will remain on high forever, Adonai, for behold, Your enemies shall perish, dispersed shall be all evildoers. You have increased my might like that of the wild ram, I am saturated with fresh oil. My eye has seen the defeat of those who spy on me; my ears have heard the doom of the wicked who rise up against me. The righteous will blossom like a date palm, like a cedar in Lebanon, they will grow tall. Planted in the house of Adonai, in the courtyards of our God they will blossom. They will still be fruitful in old age, full of sap and freshness. Declaring that Adonai is upright, my Stronghold in Whom there is no unrighteousness.

Psalm 93

יְהוָה מֶלֶךְ גִּּּאֻת לְבֹשׁ,	Adonai malach gei-ut laveish,
לְבֹשׁ יְהוָה עֵז הַתְּאֵזֶר,	laveish Adonai oz hit'azar,
אֵף תִּכּוֹן תִּבֵּל בַּל תִּמּוֹט.	af tikon teiveil bal timot.
נִכּוֹן כְּסֶאֱךָ מֵאֵז, מֵעוֹלָם אַתָּה.	Nachon kis'acha mei-az, mei-olam Atah.
נִשְׂאוּ נְהָרוֹת יְהוָה,	Nas'u n'harot Adonai,
נִשְׂאוּ נְהָרוֹת קוֹלָם,	nas'u n'harot kolam,
יִשְׂאוּ נְהָרוֹת דְּכֵימָם.	yis'u n'harot doch'yam.
■ מִקְלוֹת מַיִם רַבִּים אֲדִירִים	■ Mikolot mayim rabim adirim
מִשְׁבְּרֵי יָם, אֲדִיר בַּמָּרוֹם יְהוָה.	mish'b'rei yam, adir bamarom Adonai.
עִדְתֶּיךָ נֶאֱמְנוּ מְאֹד	Eidotecha ne-em'nu m'od
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ יְהוָה	l'veit'cha na-avah kodesh Adonai
לְאֹרֶךְ יָמִים.	l'orech yamim.

Adonai reigns, and has robed Himself in majesty, girded Himself in strength. He established the world so that it cannot be moved. Your throne is from old, You are from eternity. Adonai, the rivers have raised their voice, raised their waves. More than the voices of many waters, more powerful than the breakers of the sea, mighty on high are You, Adonai. Your testimonies are exceedingly faithful, holiness is becoming to Your House, Adonai, for the length of days.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיַמְלִיךְ מַלְכוּתִיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּין. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כּוֹל <div>On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעֵילָא מִכּוֹל</div> בְּרַכְתָּא וְשִׁירָתָא תּוּשְׁבַּתָּא וְנֶחֱמָתָא, דְּאֻמִּירָן בְּעֻלְמָא, וְאָמְרוּ אַמֵּין.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein. Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol <div>On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol</div> bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.
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יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein**. May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein**. May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein**. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein**.*

*In many congregations, this is a time for study and reflection. Some use the second chapter of tractate *Shabbat*, which teaches some of the laws of Shabbat. Your congregations's selections may be found in its main siddur on the page #s listed below.*

*When a Festival or *Chol Ha-moed* (the intermediate days of a Festival) falls on Shabbat, this section is usually omitted and the service continues with *Bar'chu*.*

**Sources for Study and Reflection can be found
in your shul's main siddur**

Kaddish D'Rabbanan (Scholar's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ,	B'alma di v'ra kir'utei,
וְיִמְלִיךְ מַלְכוּתִיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַסֵּי	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div style="display: flex; justify-content: space-between; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p style="text-align: center; margin: 0;">On <i>Shabbat Shuvah</i> we substitute:</p> <p style="text-align: center; margin: 0;">לְעֵילָא וּלְעֵילָא מִכּוֹל</p> </div> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p style="text-align: center; margin: 0;">On <i>Shabbat Shuvah</i> we substitute:</p> <p style="text-align: center; margin: 0;">l'eila ul'eila mikol</p> </div> </div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחֲמָתָא,	tushb'chata v'nechemata,
דְּאָמִירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,	Al Yisra-eil v'al rabanan,
וְעַל תַּלְמִידֵיהוֹן	v'al talmideihon
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,	v'al kol talmidei talmideihon,
וְעַל כָּל מָאן דְּעִסְקִין בְּאוֹרֵיתָא,	v'al kol man d'as'kin b'oray'ta,
דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר.	di v'at'ra hadein v'di v'chol atar v'atar.
יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,	Y'hei l'hon ul'chon sh'lama raba,
חֲנָא וְחֲסֵדָא וְרַחֲמִין,	china v'chisda v'rachamin,
וְחַיִּין אֲרִיכִין,	v'chayin arichin,
וּמְזוֹנֵי רִוִּיחִי, וּפְרָקְנָא,	um'zonei rivichei ufur'kana,
מִן קָדָם אֲבוּהוֹן דִּי בְּשַׁמְיָא, וְאַמְרוּ	min kodam avuhon di vish'maya, v'im'ru
אָמֵן.	Amein.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא	Y'hei sh'lama raba min sh'maya
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	v'chayim aleinu v'al kol Yisra-eil
וְאַמְרוּ	v'im'ru
אָמֵן.	Amein.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,	Oseh shalom bim'romav,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ	Hu b'rachamav ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ	v'al kol Yisra-eil v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** Upon Israel, on the sages, on their students, on the students of their students, and on all who study Torah in this land and every land, may there be to them and you great peace, favor, kindness, compassion, long life, sustenance and redemption from our Father who is in and on earth, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Ma'ariv for Shabbat and Festivals

We rise to call one another to worship with the *Bar'chu*, one of our most ancient prayers, first recited in the Temple in Jerusalem. This prayer is responsive: the *Hazzan* recites the first phrase, the congregation responds with the second phrase, and the *Hazzan* repeats the second phrase.

We bow during this prayer. This is done in the following manner: on "Baruch" we bow and on "Adonai" we stand. We always stand upright when saying "Adonai", as it is written: "The Lord...raises up all those who are bowed down." (Ps. 145:14)

Bar'chu (Blessed)

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

בָּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

Bless Adonai Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Ma'ariv Aravim (Bringer of Evening)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרָבִים,	asher bid'varo ma-ariv aravim,
בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים,	b'choch'mah potei-ach sh'arim,
וּבִתְבוּנָה מְשַׁנֶּה עֲתִים,	uvit'vunah m'shaneh itim,
וּמַחְלִיף אֶת הַיָּמִים,	umachalif et haz'manim,
וּמְסַדֵּר אֶת הַכּוֹכָבִים,	um'sadeir et hakochavim,
בְּמִשְׁמְרוֹתֵיהֶם בָּרְקִיעַ כָּרְצוֹנוֹ.	b'mish'm'roteihem baraki-a kir'tzono.
בּוֹרֵא יוֹם וָלַיְלָה,	Borei yom valay'lah,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,	goleil or mip'nei choshech,
וְחֹשֶׁךְ מִפְּנֵי אוֹר.	v'choshech mip'nei or.
■ וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,	■ Uma-avir yom umeivi lay'lah,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,	umav'dil bein yom uvein lay'lah,
יְהוָה צְבָאוֹת שְׁמוֹ.	Adonai tz'va-ot Sh'mo.

אֵל חַי וְקַיָּם,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה,
הַמַּעֲרִיב עֲרָבִים.

Eil chai v'kayam,
tamid yim'loch aleinu l'olam va-ed.
Baruch Atah Adonai,
hama-ariv aravim.

Blessed are You, Adonai our God, Ruler of the Universe; with Your word you bring on the evening. With wisdom You open the gates of heaven, and with understanding You change the times and alternate the seasons. You arrange the stars in the sky, according to Your will. You create day and night, rolling light away from darkness and darkness away from light. You cause day to pass and bring night, separating between day and night; Adonai of Hosts is Your name. The living and enduring God will reign over us forever and ever. Blessed are You, Adonai, Who brings on the evening.

Ahavat Olam (Eternal Love)

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אַהֲבָתָה,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים,
אוֹתָנוּ לְמַדָּת
עַל כֵּן יְהוָה אֱלֹהֵינוּ,
בְּשׂוֹחֵינוּ וּבְקוֹמֵנוּ
נִשְׁיַח בְּחֻקֶּיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,
וּבָהֶם נִהְיֶה יוֹמָם וּלְיָלָה,
וְאַהֲבָתְךָ אֶל תִּסִּיר מִמֶּנּוּ
לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְהוָה,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat olam beit Yisra-eil
am'cha ahavta,
Torah umitz'vot, chukim umish'patim,
otanu limad'ta
al kein Adonai Eloheinu,
b'shoch'veinu uv'kumeinu
nasi-ach b'chukecha,
v'nis'mach b'div'rei Toratecha
uv'mitz'votecha l'olam va-ed.
Ki heim chayeinu v'oreich yameinu,
uvahem negeh yomam valay'lah,
□ v'ahavat'cha al tasir mimenu
l'olamim.
Baruch Atah Adonai,
oheiv amo Yisra-eil.

With an eternal love You have loved the House of Israel, Your people. Torah and commandments, statutes and laws, You taught to us. Therefore, Adonai our God, when we lie down and when we rise up we will speak of Your statutes and rejoice in the words of Your Torah and in Your commandments forever. They are our life and the length of our days, and we will meditate on them day and night. And Your love shall never be removed from us. Blessed are You, Adonai, Who loves His people Israel.

K'riat Sh'ma (Recitation of the Sh'ma)

The text of the *Sh'ma* comes from the Torah, Deuteronomy 6:4-9. We say "Baruch Sheim k'vod mal'chuto l'olam va-ed" silently or in an undertone, because it is not part of the Torah text. So why do we say it at all? The rabbis teach us that when Jacob, also named Israel, lay dying, he gathered his children around him; he was afraid that after his death they would turn to idol-worship. They said to him, "שמע ישראל, יהוה אחד", "Hear, O Israel, Adonai is our God, Adonai is One." Jacob joyfully responded by blessing God's Name, saying "ברוך שם כבוד מלכותו לעולם ועד", "Praised be God's Name; God's glorious Rule is forever and ever."

When we recite the *Sh'ma*, we cover our eyes so that we can focus on the unity of God.

Sh'ma (Hear) – Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.

Sh'ma Yisra-eil,

Adonai Eloheinu

Adonai echad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Baruch Sheim k'vod mal'chuto

l'olam va-ed.

Hear, O Israel: Adonai is our God, Adonai is One!

Praised be God's Name; God's glorious Rule is forever and ever!

V'ahavta (And You Shall Love) – Deuteronomy 6:5-9

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לְבָבְךָ.
וְשִׁנַּנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

V'ahavta eit Adonai Elohecha

b'chol l'vav'cha uv'chol nafsh'cha

uv'chol m'odecha.

V'hayu had'varim ha-eileh

asher anochi m'tzav'cha

hayom al l'vavecha.

V'shinantam l'vanecha v'dibarta bam

b'shivt'cha b'veitecha

uv'lecht'cha vaderech

uv'shoch'b'cha uv'kumecha.

וְקִשְׂרָתָם לְאוֹת עַל־יָדְךָ	Uk'shartam l'ot al yadecha
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.	v'hayu l'totafot bein einecha.
וְכַתְּבָתָם	Uch'tavtam
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	al m'zuzot beitecha uvish'arecha.

And you shall love Adonai your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a symbol between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

V'hayah (And It Will Be) – Deuteronomy 11:13-21

וְהָיָה	V'hayah
אִם־שָׁמַעַתְּ שְׁמִעוּ	im shamo-a tishm'u
אֶל־מִצְוֹתַי	el mitz'votai
אֲשֶׁר אֲנֹכִי	asher anochi
מְצַוֶּה אֶתְכֶם הַיּוֹם	m'tzaveh et'chem hayom
לְאַהֲבָה	l'ahavah
אֶת־יְהוָה אֱלֹהֵיכֶם	et Adonai Eloheichem
וּלְעֹבֹדוֹ	ul'ovdo
בְּכֹל־לְבַבְכֶם	b'chol l'vav'chem
וּבְכֹל־נַפְשְׁכֶם.	uv'chol naf'sh'chem.
וְנָתַתִּי מְטָר־אֲרָצְכֶם	V'natati m'tar artz'chem
בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ	b'ito yoreh umalkosh
וְאֶסְפָּתָ דְּגַנְךָ	v'asaf'ta d'ganecha
וְתִירֹשְׁךָ וַיִּצְהָרְךָ.	v'tirosh'cha v'yitz'harecha.
וְנָתַתִּי	V'natati
עֵשֶׂב בְּשָׂדְךָ לְבִהֵמָתְךָ	eisev b'sad'cha liv'hemtecha
וְאָכַלְתָּ וְשָׂבַעְתָּ.	v'achalta v'savata.

הִשְׁמְרוּ לָכֶם	Hisham'ru lachem
פֶּן־יִפְתָּה לְבַבְכֶם	pen yif'teh l'vav'chem
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	v'sar'tem va-avad'tem Elohim acheirim
וְהִשְׁתַּחֲוִיתֶם לָהֶם.	v'hishtachavitem lahem.
וַחֲרָה אַף־יְהוָה בָּכֶם	V'charah af Adonai bachem
וַעֲזַר אֶת־הַשָּׁמַיִם	v'atzar et hashamayim
וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה	v'lo yih'yeh matar v'ha-adamah
לֹא תִתֵּן אֶת־יְבוּלָהּ	lo titein et y'vulah,
וַאֲבַדְתֶּם מְהֵרָה	va-avad'tem m'heirah
מֵעַל הָאָרֶץ הַטֹּבָה	mei-al ha-aretz hatovah
אֲשֶׁר יְהוָה נָתַן לָכֶם.	asher Adonai notein lachem.
וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהִים	V'sam'tem et d'varai eileh
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם	al l'vav'chem v'al naf'sh'chem,
וְקִשְׁרְתֶּם אִתָּם לְאוֹת עַל־יְדֵיכֶם	uk'shartem otam l'ot al yed'chem
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.	v'hayu l'totafot bein eineichem.
וְלִמַּדְתֶּם אִתָּם	V'limad'tem otam
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם	et b'neichem l'dabeir bam
בְּשִׁבְתְּךָ בְּבֵיתְךָ	b'shiv't'cha b'veitecha
וּבִלְכֻתְךָ בַּדֶּרֶךְ	uv'lech't'cha vaderech
וּבְשֹׁכְכְךָ וּבְקוֹמְךָ.	uvshoch'b'cha uv'kumecha.
וּכְתַבְתֶּם	Uch'tavtam
עַל־מְזֻזוֹת בְּיִתְךָ	al m'zuzot beitecha
וּבְשַׁעֲרֶיךָ.	uvish'arecha.
לְמַעַן יִרְבוּ יְמֵיכֶם	L'ma-an yir'bu y'meichem
וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה	vimei v'neichem al ha-adamah
אֲשֶׁר נִשְׁבַּע יְהוָה	asher nish'ba Adonai
לְאַבְתִּיכֶם לָתֵת לָהֶם	la-avoteichem lateit lahem
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ.	kimei hashamayim al ha-aretz.

And it will be, if you vigilantly obey My mitzvot which I command you this day, to love Adonai your God, and serve Him with all your heart and with all your soul, that I will give rain for your land in its time, the early rain and the late rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Take care, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. Then Adonai's fury will blaze among you, and God will close up the heavens; there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which Adonai gives you. Place these words of Mine upon your hearts and upon your souls; bind them for a sign upon your hands, and put them as a symbol between your eyes. You shall teach them diligently to your children, speaking them when you sit in your house, and when you travel on the road, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, in order that your days and the days of your children shall be long upon the land which Adonai swore to your ancestors to give them for as long as the heavens are above the earth.

Vayomer Adonai (And God Said) – Numbers 15:37-41

וַיֹּאמֶר יְהוָה	Vayomer Adonai
אֶל־מֹשֶׁה לֵאמֹר.	el Moshe leimor.
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	Dabeir el b'nei Yisra-eil
וְאָמַרְתָּ אֲלֵיהֶם	v'amarta aleihem
וְעָשׂוּ לָהֶם צִיצִית	v'asu lahem tzitzit
עַל־כַּנְפֵי	al kan'fei
בְּגֵדֵיהֶם לְדֹרֹתָם	vig'deihem l'dorotam,
וְנָתַנּוּ	v'nat'nu
עַל־צִיצִית הַכָּנָף	al tzitzit hakanaf
פְּתִיל תְּכֵלֶת.	p'til t'cheilet.
וְהָיָה לָכֶם לְצִיצִית	V'hayah lachem l'tzitzit
וּרְאִיתֶם אֹתוֹ	ur'i-tem oto
וְזָכַרְתֶּם	uz'chartem
אֶת־כָּל־מִצְוֹת יְהוָה	et kol mitzvot Adonai
וְעָשִׂיתֶם אֹתָם	va-asitem otam,

וְלֹא תִתּוּרֻ	v'lo taturu
אַחֲרַי לְבַבְכֶּם	acharei l'vav'chem
וְאַחֲרַי עֵינֵיכֶם	v'acharei eineichem
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם.	asher atem zonim achareihem.
לְמַעַן תִּזְכְּרוּ	L'ma-an tiz'k'ru
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	va-asitem et kol mitz'votai
וְהִייתֶם קְדוֹשִׁים	vih'yitem k'doshim
לֵאלֹהֵיכֶם.	Leiloheichem.
אֲנִי יְהוָה אֱלֹהֵיכֶם	Ani Adonai Eloheichem
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeiti etchem
מֵאֶרֶץ מִצְרַיִם	mei-eretz Mitzrayim
לֵהֱיוֹת לָכֶם לֵאלֹהִים	lih'yot lachem Leilohim.
אֲנִי יְהוָה אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.

■ יהוה אלהיכם אמת.

■ Adonai Eloheichem emet.

And Adonai spoke to Moses saying: Speak to the Children of Israel, telling them to make fringes on the corners of their garments in every generation; and to place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look at it and you will remember all of the mitzvot of Adonai and perform them; and you will not go after your hearts and after your eyes which lead you astray.
Then you will remember and perform all of My mitzvot; and be holy unto your God. I am Adonai your God, Who brought you out of the land of Egypt to be your God: I am Adonai, your God.
Adonai your God is truth.

Emet Ve-emunah (True and Enduring)

אֱמֶת וְאֱמוּנָה כָּל זֹאת,	Emet ve-emunah kol zot,
וְקָיָם עָלֵינוּ,	v'kayam aleinu,
כִּי הוּא יְהוָה אֱלֹהֵינוּ	ki Hu Adonai Eloheinu,
וְאֵין זולָתוֹ,	v'ein zulato,
וְאַנַּחְנוּ יִשְׂרָאֵל עַמּוֹ.	va-anachnu Yisra-eil amo.
הַפּוֹדֵינוּ מִיַּד מְלָכִים,	Hapodeinu mi-yad m'lachim,
מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכָּף	Malkeinu hago-aleinu mikaf
כָּל הָעָרִיצִים.	kol he-aritzim.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,	Ha-Eil hinif'ra lanu mitzareinu,
וְהַמְשַׁלֵּם גְּמוּלָה	v-ham'shaleim g'mul
לְכָל אִיבֵי נַפְשֵׁנוּ.	l'chol oy'vei naf'sheinu.
הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר,	Ha-oseh g'dolot ad ein cheiker,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.	v'nif'la-ot ad ein mis'par.
הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים,	Hasam naf'sheinu bachayim,
וְלֹא נָתַן לַמּוֹט רַגְלָנוּ,	v'lo natan lamot rag'leinu,
הַמְדַּרְכֵּנוּ עַל בָּמוֹת אוֹיְבֵינוּ,	hamad'richeinu al bamot oy'veinu,
וַיָּרֶם קַרְנֵנוּ, עַל כָּל שׁוֹנְאָנוּ.	vayarem kar'neinu, al kol son'einu.
הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְּרָעָה,	Ha-oseh lanu nisim un'kamah b'far'oh,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.	otot umof'tim b'ad'mat b'nei cham.
הַמַּכֶּה בְּעֶבְרָתוֹ	Hamakeh b'ev'rato
כָּל בְּכוֹרֵי מִצְרָיִם,	kol b'chorei Mitz'rayim,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם,	vayotzei et amo Yisra-eil m'tocham,
לְחֵירוֹת עוֹלָם.	l'cheirut olam.
הַמַּעֲבִיר בָּנָיו בֵּין גְּזְרֵי יָם סוּף,	Hama-avir banav bein giz'rei yam suf,
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם,	et rod'feihem v'et son'eihem,
בְּתֵהוֹמוֹת טַבַּע,	bit'homot tiba,
וְרָאוּ בָנָיו גְּבוּרָתוֹ.	v'ra-u vanav g'vurato.
שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.	Shib'chu v'hodu lish'mo.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

□ Umal'chuto b'ratzon kib'lu aleihem.
 Moshe uv'nei Yisra-eil l'cha anu shirah
 b'sim'chah raba, v'am'ru chulam:

True and enduring it is that Adonai alone is our God, and that we are God's people Israel. God liberated us from the hand of kings, and redeemed us from the grasp of tyrants. God is the Almighty Who punishes our oppressors. God does great things which are beyond comprehension, and wonders beyond number. God sustains our soul in life, and does not allow our feet to slip. God guides to triumph over our foes, and exalts our strength over those who hate us. God performed miracles for us before Pharaoh, signs and wonders in the land of Egypt. God slew, in wrath, the firstborn of Egypt, and brought out His people Israel from their midst to everlasting freedom. God led His children through the Sea of Reeds, and their pursuers sank in the depths. When God's children saw His mighty power, they praised and gave thanks to His name, and willingly accepted God's sovereignty. Moses and the Children of Israel sang to You with great joy, and they all said:

Mi Chamocha (Who is Like You?)

מִי כַמֹּכָה בְּאֵלִים יְהוָה,
 מִי כַמֹּכָה נְאֻדָּר בִּקְדֻשָּׁה,
 נוֹרָא תְהִילָת, עֲשֵׂה פֶלֶא.

Mi chamocha ba-eilim Adonai,
 mi kamocha ne'dar bakodesh,
 nora t'hilot osei fele.

Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders?

Malchut'cha (Your Sovereignty)

וּמַלְכוּתְךָ רָאוּ בְנֶיךָ,
 בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,
 זֶה אֱלֹהֵינוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 וְנֵאמַר:
 כִּי פָדָה יְהוָה אֶת יַעֲקֹב,
 וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
 בְּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

□ Malchut'cha ra-u vanecha,
 bokei-a yam lif'nei Moshe,
 "Zeh Eili" anu v'am'ru:
 "Adonai yimloch l'olam va-ed."
 □ V'ne-emar:
 Ki fadah Adonai et Ya-akov,
 ug'alo miyad chazak mimenu.
 Baruch Atah Adonai, ga-al Yisra-eil.

Your Sovereignty was seen by Your children when You split the sea before Moses. "This is my God!", they exclaimed, and said: "Adonai will reign forever and ever." And it is said: "For Adonai has ransomed Jacob and redeemed him from a hand mightier than his." Blessed are You, Adonai, Who has redeemed Israel.

Hashkiveinu (Make Us Lie Down)

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
וְתִקַּנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעַדָּנוּ, וְהָסֵר מֵעָלֵינוּ
אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב וְיָגוֹן,
וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ
וּבִצֵּל כְּנַפֶּיךָ תַּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
■ וְשָׁמֹר צִיאָתָנוּ וּבֹאֲנוּ,
לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בָּרוּךְ אַתָּה יְהוָה,
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

Hashkiveinu Adonai Eloheinu l'shalom,
v'ha-amideinu Malkeinu l'chayim
uf'ros aleinu sukat sh'lomecha.
V'tak'neinu b'etza tovah mil'fanecha,
v'hoshi-einu l'ma-an sh'mecha.
V'hagein ba-adeinu, v'haseir mei-aleinu
oyeiv, dever, v'cherev, v'ra-av v'yagon,
v'haseir satan mil'faneinu umeiachareinu
uv'tzeil k'nafecha tas'tireinu.
Ki Eil shom'reinu umatzileinu Atah,
ki Eil Melech chanun v'rachum Atah.
■ Ush'mor tzeiteinu uvoeinu,
l'chayim ul'shalom,
mei-atah v'ad olam.
Uf'ros aleinu sukat sh'lomecha.
Baruch Atah Adonai,
haporeis sukat shalom aleinu
v'al kol amo Yisra-eil
v'al Y'rushalayim.

Adonai our God, make us lie down in peace; our Ruler, raise us again to life. Spread over us the tabernacle of Your peace, lead us with Your good counsel, and deliver us for Your Name's sake. Protect us, and remove from us enemies, pestilence, sword, famine, and sorrow. Remove the adversary from before us and from behind us, and shelter us in the shadow of Your wings. For You are the Almighty, our Guardian and Saviour, our Sovereign, Gracious and Merciful. Guard our going and our coming for life and peace from now until forever. Blessed are You, Adonai, Who spreads His sukkah of peace over us, over all Israel, and over Jerusalem.

**V'shamru (They Will Guard)
(Shabbat only)**

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	V'shamru v'nei Yisra-eil
אֶת־הַשַּׁבָּת	et ha-Shabbat,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la-asot et ha-Shabbat
לְדֹרוֹתָם בְּרִית עוֹלָם.	l'dorotam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein b'nei Yisra-eil
אוֹת הִיא לְעוֹלָם	ot hi l'olam
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה	ki sheishet yamim asah Adonai
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,	et hashamayim v'et ha-aretz,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֹשׁ.	uvayom hash'vi-i shavat vayinafash.

"The Children of Israel shall guard the Shabbat, maintaining the Shabbat for their generations as an everlasting covenant. It is an everlasting sign between Me and the Children of Israel, for in six days Adonai made the heavens and the earth, and on the seventh day God ceased from work and rested."

**Vay'dabeir Moshe (And Moses Recounted)
(Festival only)**

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה,	Vay'dabeir Moshe et mo-adei Adonai,
אֶל בְּנֵי יִשְׂרָאֵל.	el b'nei Yisra-eil.

And Moses recounted the appointed seasons of Adonai to the Children of Israel.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיַמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עַלְמַיָּא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא	v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעֵלָא מִן כָּל	b'rich Hu l'eila min kol
<div>On Shabbat Shuvah we substitute:</div> <div>לְעֵלָא וּלְעֵלָא מִכָּל</div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאֻמִּירָן בְּעֶלְמָא, וְאָמְרוּ	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

Ma'ariv Amidah for Shabbat (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this *Amidah* section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדֹנָי שְׁפָתַי תִּפְתָּח	Adonai s'fatai tif'tach
וּפִי יַגִּיד תְּהִלָּתְךָ.	ufi yagid t'hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן,
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
 וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Ha-Eil hagadol hagibor v'hanora,
 Eil elyon,
 gomeil chasadim tovim v'konei hakol,
 v'zocheir chas'dei avot [v'imahot],
 umeivi go-eil liv'nei v'neihem
 l'ma-an Sh'mo b'ahavah.

On *Shabbat Shuvah* we add:

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חָפֵץ בַּחַיִּים,
 וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

On *Shabbat Shuvah* we add:

Zoch'reinu l'chayim,
 Melech chafeitz bachayim,
 v'chot'veinu b'seifer hachayim,
 l'ma-an'cha Elohim chayim.

מֶלֶךְ עוֹזֵר [וּפּוֹקֵד]
 וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה יְהוָה,
 מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

Melech ozeir [ufokeid]
 umoshi-a umagein.
Baruch Atah Adonai,
 magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On *Shabbat Shuvah* we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

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

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטָּל.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כַמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ יַמִּית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On *Shabbat Shuvah* we add:

מִי כַמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On *Shabbat Shuvah* we add:

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

וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From *Sh'mini Atzeret - Pesach*: You cause the wind to blow and the rain to fall.

From *Pesach - Sh'mini Atzeret* some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On *Shabbat Shuvah* we add: *Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?*

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

K'dushat ha-Sheim (Holiness of God's Name)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכֹל יוֹם
יְהַלְלֶנּוּךָ, סְלֵה.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: the King, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה קִדַּשְׁתָּ אֶת יוֹם
הַשְּׁבִיעִי לְשִׁמְךָ.
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבִרְכָתוֹ מִכָּל הַיָּמִים,
וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים
וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צָבָאם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Atah kidash'ta et yom
hash'vi-i lish'mecha.
Tach'lit ma-asei shamayim va-aretz.
Uveirach'to mikol hayamim,
v'kidash'to mikol haz'manim
v'chein katuv b'Toratecha:
Vay'chulu hashamayim v'ha-aretz
v'chol tz'va-am
vay'chal Elohim bayom hash'vi-i
m'lach'to asher asah,
vayish'bot bayom hash'vi-i,
mikol m'lach'to asher asah.
Vay'vareich Elohim et yom hash'vi-i
vay'kadeish oto,
ki vo shavat mikol m'lach'to,
asher bara Elohim la-asot.

You sanctified the seventh day with Your Name. It was the objective of creating heaven and earth, and You blessed it above all days and sanctified it above all times. And it is written in Your Torah: "And the heavens and the earth were finished, and all their hosts. And God finished, by the seventh day, all of His work of creation. He ceased on the seventh day from all His work. And God blessed the seventh day and made it holy, for on it He ceased from all His work of creation."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רְצֵה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votcha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שִׁבְעֵנוּ מִטוֹבְךָ,	sab'einu mituvecha
וְשַׂמְחֵנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha.
וְטַהַר לִבֵּנוּ	V'taheir libeinu
לְעִבְדְּךָ בְּאֵמֶת,	l'ovd'cha be-emet,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	v'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבַּת קִדְּשֶׁךָ,	Shabbat kod'shecha,
וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מִקִּדְּשֵׁי שִׁמְךָ.	m'kad'shei Sh'mecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשִׁיב אֶת הָעֲבוֹדָה
לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם
בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheinu
b'am'cha Yisra-eil uvit'filatam,
v'hasheiv et ha-avodah
lid'vir beitecha,
ut'filatam
b'ahavah t'kabeil b'ratzon,
ut'hi l'ratzon tamid
avodat Yisra-eil amecha.

On Rosh Chodesh and Chol Ha-mo'eid we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
וְיַגִּיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע,
וְיַפְקֵד, וְיִזְכֹּר,
זְכוֹרֵנוּ וּפְקֻדּוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מַשִּׁיחַ
בֶּן דָּוִד עֲבֹדְךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Chodesh and Chol Ha-mo'eid we add:

Eloheinu Veilohei avoteinu,
ya-aleh v'yavo,
v'yagi-a, v'yeira-eh,
v'yeiratzeh, v'yishama,
v'yipakeid, v'yizacheir,
zich'roneinu ufik'doneinu,
v'zich'ron avoteinu,
v'zich'ron mashi-ach
ben David av'decha,
v'zich'ron Y'rushalayim
ir kod'shecha,
v'zich'ron kol am'cha
beit Yisra-eil l'fanecha,
lif'leithah, l'tovah,
l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom, b'yom

On Rosh Chodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Chol Ha-moed Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Chol Ha-moed Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

Continue on all holidays:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ,
בוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים,
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹסֶן וְחַנּוּן
וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה,
הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

On Rosh Chodesh:

rosh hachodesh hazeh.

On Chol Ha-moed Pesach:

chag hamatzot hazeh.

On Chol Ha-moed Sukkot:

chag hasukkot hazeh.

Continue on all holidays:

Zoch'reinu, Adonai Eloheinu,
bo l'tovah,
ufok'deinu vo liv'rachah,
v'hoshi-einu vo l'chayim,
uvid'var y'shu-ah v'rachamim,
chus v'choneinu
v'racheim aleinu v'hoshi-einu
ki eilecha eineinu,
ki Eil Melech
chanun v'rachum Atah.

V'techezenah eineinu
b'shuv'cha l'Tziyon b'rachamim.
Baruch Atah Adonai,
hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo'eid we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow during the *Hoda-ah* prayer, in the following manner: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָּךְ.	mei-olam kivinu lach.

On *Chanukah* we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזִמְן הַזֶּה.

בִּימֵי מַתִּיתְיָהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבְתָּ אֶת רִיבָם, דָּנַתָּ אֶת דֵּינָם,
נִקְמַתָּ אֶת נִקְמָתָם,
מִסָּרַת גְּבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וְטִמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ,
וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On *Chanukah* we add:

Al hanissim v'al hapurkan,
v'al hag'vurot, v'al haht'shu-ot,
v'al hamilchamot,
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.
Bimei Matit'yahu ben Yochanan
kohein gadol, Chash'mona-i uvanav,
k'she-am'dah malchut Yavan
har'sha-ah al am'cha Yisra-eil
l'hash'kicham Toratecha,
ul'ha-aviram meichukei r'tzonecha,
v'atah b'rachamecha harabim
amad'ta lahem b'eit tzaratam,
rav'ta et rivam, dan'ta et dinam,
nakam'ta et nik'matam,
masar'ta giborim b'yad chalashim,
v'rabim b'yad m'atim,
ut'mei-im b'yad t'horim,
ur'sha-im b'yad tzadikim,
v'zeidim b'yad os'kei Toratecha.
Ul'cha asita Sheim gadol
v'kadosh b'olamecha,
ul'am'cha Yisra-eil asita
t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטִהַרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
 וְקִבְּעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵילּוּ,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kein ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם
 שִׁמְךָ מַלְכֵינוּ
 תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
 yitbarach v'yitromam
 Shim'cha Malkeinu
 tamid l'olam va-ed.

On *Shabbat Shuvah* we add:

וְכַתּוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ.

On *Shabbat Shuvah* we add:

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

וְכֹל הַחַיִּים
 יוֹדוּךָ סֵלָה,
 וִיִּהְיֶה לָּךְ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתֵנוּ
 וְעֲזָרָתֵנוּ סֵלָה.
 בָּרוּךְ אַתָּה יְהוָה,
 הַטּוֹב שִׁמְךָ
 וְלֶךְ נֶאֱחָה לְהוֹדוֹת.

V'chol hachayim
 yoducha selah,
 vihal'lu et Shim'cha be-emet,
 ha-Eil y'shu-ateinu
 v'ezrateinu selah.
Baruch Atah Adonai,
 hatov Shim'cha
 ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Shalom Rav (Great Peace)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל,
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

On *Shabbat Shuvah* we add:

בְּסֵפֶר חַיִּים, בְּרָחָה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְהוָה,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

On *Shabbat Shuvah* we conclude:

בָּרוּךְ אַתָּה יְהוָה,
עֹשֶׂה הַשָּׁלוֹם.

Shalom rav al Yisra-eil am'cha
v'al kol yoshvei teiveil
tasim l'olam,
ki Atah Hu Melech adon
l'chol hashalom.
V'tov b'einecha
l'vareich et am'cha Yisra-eil,
b'chol eit uv'chol sha-ah bish'lomecha.

On *Shabbat Shuvah* we add:

B'seifer chayim, b'rachah v'shalom
ufar'nasah tovah,
nizacheir v'nikateiv l'fanecha,
anach'nu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On *Shabbat Shuvah* we conclude:

Baruch Atah Adonai,
osei hashalom.

Great peace, upon Israel, Your people, grant forever. For You are King, and the Master of all peace. May it be good in Your eyes to bless Your people Israel at all times with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּי'וֹן לְבִי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אֲמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

**Vay'chulu (And Were Finished)
(Shabbat only)**

וַיְכָלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.	Vay'chulu hashamayim v'ha-aretz v'chol tz'va-am vay'chal Elohim bayom hash'vi-i m'lach'to asher asah, vayish'bot bayom hash'vi-i, mikol m'lach'to asher asah. Vay'vareich Elohim et yom hash'vi-i vay'kadeish oto, ki vo shavat mikol m'lach'to, asher bara Elohim la-asot.
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And the heavens and the earth were finished, and all their hosts. And God finished, by the seventh day, all of His work of creation. He ceased on the seventh day from all His work. And God blessed the seventh day and made it holy, for on it He ceased from all His work of creation.

**B'rachah Mei-ein Sheva (One Blessing in Place of Seven)
(Shabbat only)**

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai,</u>
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	Ha-Eil hagadol hagibor v'hanora
אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ.	Eil elyon konei shamayim va-aretz.

מִגֵּן אֲבוֹת בְּדָבָרוֹ,
מַחְיֵה מֵתִים בְּמֵאֲמָרוֹ,
הָאֵל

On *Shabbat Shuvah* we substitute:

הַמֶּלֶךְ

הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ,
הַמֵּנִיחַ לְעַמּוֹ
בְּיוֹם שַׁבַּת קֹדֶשׁוֹ,
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נֶעְבֹּד בִּירְאָה וּפֶחַד,
וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד,
מֵעֵין הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם,
מְקַדֵּשׁ הַשַּׁבָּת,
וּמְבָרֵךְ שְׂבִיעִי,
וּמֵנִיחַ בְּקֻדְשָׁהּ
לְעַם מְדֻשְׁנֵי עֹנֶג,
זָכוֹר לְמַעֲשֵׂה בְּרָאשִׁית.

Magein avot bid'varo,
m'chayei meitim b'ma-amaro
ha-Eil

On *Shabbat Shuvah* we substitute:

haMelech

hakadosh she-ein kamohu,
hameini-ach l'amo
b'yom Shabbat kod'sho,
ki vam ratzah l'hani-ach lahem.
L'fanav na-avod b'yir'ah vafachad,
v'nodeh lish'mo b'chol yom tamid,
mei-ein hab'rachot.
Eil hahoda-ot adon hashalom,
m'kadeish haShabbat,
um'vareich sh'vi-i,
umeini-ach bik'dushah
l'am m'dush'nei oneg,
zeicher l'ma-asei v'reishit.

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, great, powerful, awesome, God most high, Possessor of heaven and earth.

Shield of our fathers with His word, Resurrector of the dead with His statement, the Almighty, the Holy One,

On *Shabbat Shuvah* we substitute: the King, the Holy One,

there is none like Him. He gives rest to His people on His holy Shabbat day, for He was pleased to put them at ease. Before Him we will serve with fear and dread, and will give thanks to His Name constantly, every day, from the essence of the blessings. Almighty of thanksgiving, Master of peace, Sanctifier of Shabbat, Who blesses the seventh day and grants rest in holiness to a people sated with delight as they commemorate the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רִצֵּה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votecha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שִׂבְעֵנוּ מִטוֹבְךָ	sab'einu mituvecha
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,	v'sam'cheinu bishu-atecha,
וְטַהֵר לִבֵּנוּ	v'taheir libeinu
לְעִבְדְּךָ בְּאֵמֶת.	l'ovd'cha be-emet.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	V'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבַּת קִדְּשְׁךָ,	Shabbat kod'shecha,
וְיִנּוּחֻנוּ בְּה' יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מִקִּדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּין.	Yit' gadal v'yit'kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעָלָא מִן כָּל	Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On <i>Shabbat Shuvah</i> we substitute: לְעָלָא וּלְעָלְמֵי מְכָל	On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אַמֵּין.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

תִּתְקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדָם אֲבוֹהוֹן דִּי בְשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Kiddush for Shabbat

בָּרוּךְ אַתָּה יי	Baruch atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
בוֹרֵא פְּרִי הַגֶּפֶן.	borei p'ri hagafen.
בָּרוּךְ אַתָּה יי	Baruch atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kid'shanu b'mitzvotav
וְרָצָה בָּנוּ,	v'ratza vanu,
וְשַׁבַּת קֹדֶשׁ	v'Shabbat kod'sho
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ	b'ahavah uv'ratzon hinchilanu
זְכוֹרֵנוּ לְמַעֲשֵׂה בְּרָאשִׁית.	zikaron l'ma-asei v'reishit.
כִּי הוּא יוֹם תְּחִלָּה	Ki hu yom t'chilah
לְמִקְרָאֵי קֹדֶשׁ,	l'mik'ra-ei kodesh,
זֵכֶר לִיצִיַּאת מִצְרַיִם,	zeicher litzi-at Mitzra-yim,
כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ	ki vanu vacharta v'otanu kidash'ta
מִכָּל־הָעַמִּים,	mikol ha-amim,
וְשַׁבַּת קֹדֶשׁ	v'Shabbat kod'sh'cha
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.	b'ahavah uv'ratzon hinchaltanu.
בָּרוּךְ אַתָּה יי,	Baruch atah Adonai,
מְקַדֵּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Blessed are You, Adonai our God, King of the Universe, Creator of the fruit of the vine. Blessed are You, Adonai our God, King of the Universe, Who made us holy with His commandments and was pleased with us. And His holy Sabbath, with love and pleasure, He gave us for a heritage, a commemoration of the work of creation. For this day is the first of the days of holy convocations commemorating the exodus from Egypt. For us have You chosen and us You have sanctified from among all the peoples. And Your holy Sabbath with love and pleasure You gave us for a heritage. Blessed are You, Adonai, Sanctifier of the Sabbath.

Please rise for the *Aleinu* prayer. During this prayer, we bow during, לִפְנֵי מֶלֶךְ, כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, (“kor’im umishtachavim umodim, lif’nei Melech”) in the following manner: during “Kor’im” bend your knees, during “umish’tachavim umodim” bow from the waist, and stand upright again during “lifnei Melech”.

From the second day of *Pesach* until *erev Shavuot*, we rise and count the *Omer*. Turn to p. 63. Following the *Omer*, we continue with *Aleinu*.

Aleinu (We will Praise)

עֲלֵינוּ לְשַׁבַּח	Aleinu l'shabei-ach
לְאֲדוֹן הַכֹּל,	la-Adon hakol,
לִתְּת גְּדֻלָּה	lateit g'dulah
לְיוֹצֵר בְּרֵאשִׁית,	l'yotzeir b'reishit,
שֶׁלֹא עָשָׂנוּ	shelo asanu
כְּגִוְיֵי הָאֲרָצוֹת	k'goyei ha-aratzot
וְלֹא שָׁמְנוּ	v'lo samanu
כְּמִשְׁפָּחוֹת הָאָדָמָה,	k'mishp'chot ha-adamah,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,	shelo sam chelkeinu kahem,
וְגִרְלָנוּ כְּכֹל הַמוֹנָם.	v'goraleinu k'chol hamonam.
וְאַנַּחְנוּ כּוֹרְעִים	Va-anach'nu <u>kor'im</u>
וּמִשְׁתַּחֲוִים וּמוֹדִים	<u>umishtachavim umodim</u>
לְפָנֵי מֶלֶךְ,	<u>lif'nei Melech,</u>
מַלְכֵי הַמְּלָכִים,	mal'chei ham'lachim,
הַקָּדוֹשׁ בְּרוּךְ הוּא.	ha-Kadosh baruch Hu.
שֶׁהוּא נוֹטֶה שָׁמַיִם	Shehu noteh shamayim
וְיֹסֵד אֶרֶץ,	v'yoseid aretz,
וּמוֹשָׁב יָקָרוֹ	umoshav y'karo
בְּשָׁמַיִם מִמָּעַל,	bashamayim mima-al,
וּשְׁכִינַת עֻזּוֹ	ush'chinat uzo
בְּגִבְהֵי מְרוֹמִים,	b'gov'hei m'romim,

הוא אֱלֹהֵינוּ, אֵין עוֹד.
 אֱמֶת מַלְכֵנוּ, אֶפֶס זוּלָתוֹ,
 כִּכְתוּב בְּתוֹרָתוֹ:
 וַיַּדְעַת הַיּוֹם
 וְהִשְׁבֹּת אֶל לְבַבְךָ,
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מִמָּעַל,
 וְעַל הָאָרֶץ
 מִתַּחַת, אֵין עוֹד.

Hu Eloheinu, ein od.
 Emet Malkeinu, efes zulato,
 kakatuv b'Torato:
 v'yadata hayom
 vahasheivota el l'vavecha,
 ki Adonai, Hu ha-Elohim,
 bashamayim mima-al,
 v'al ha-aretz
 mitachat, ein od.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.
 יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל
 כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ,
 תִּשְׁבַּע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכָּרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
 וִיקָבְּלוּ כָלָם
 אֶת עוֹל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד,

Al kein n'kaveh l'cha Adonai Eloheinu,
 lir'ot m'heira b'tif'eret uzecha,
 l'ha-avir gilulim min ha-aretz
 v'ha-elilim karot yikareitun,
 l'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yik'r'u viSh'mecha,
 l'haf'not eilecha kol rish'ei aretz.
 Yakiru v'yeid'u kol yoshvei teivel
 ki l'cha tichra kol berech,
 tishava kol lashon.
 L'fanecha Adonai Eloheinu
 yik'r'u v'yipolu.
 V'lich'vod Shim'cha y'kar yiteinu,
 vikab'lu chulam
 et ol malchutecha
 v'tim'loch aleihem m'heirah
 l'olam va-ed,

כִּי הַמְלָכוֹת שֶׁלָּךְ הִיא	ki hamal'chut shel'cha hi
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,	ul'ol'mei ad timloch b'chavod,
כִּכְתוּב בְּתוֹרָתְךָ:	Kakatuv b'Toratecha:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.

□ וְנֶאֱמַר: יְהִיָּה יְהוָה	□ V'ne-emar: v'hayah Adonai,
לְמֶלֶךְ עַל כָּל הָאָרֶץ,	l'Melech al kol ha-aretz,
בַּיּוֹם הַהוּא	bayom hahu
יְהִיָּה יְהוָה אֶחָד	yih'yeh Adonai echad
וְשִׁמוֹ אֶחָד.	u-Sh'mo echad.

We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else."

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "Adonai will reign forever and ever."

As it is said: "And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One."

We are seated.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּין. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כּוֹל <div>On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעֵילָא מִכּוֹל</div> בְּרַכְתָּא וְשִׁירָתָא תּוּשְׁבַּתָּא וְנִחְמָתָא, דְּאִמִּירָן בְּעֻלְמָא, וְאָמְרוּ אַמֵּין.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein. Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol <div>On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol</div> bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.
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יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Yigdal (Great)

יְגִדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ. אֶחָד וְאֵין יָחִיד כִּיחֻדּוֹ נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוּתוֹ. אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף, לֹא נֶעְרוֹךְ אֵלָיו קֶדְשָׁתוֹ. קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ. הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצָר יֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ. שֶׁפַע נִבְוֶאתוֹ נִתְּנוֹ אֶל אַנְשֵׁי סְגוּלָּתוֹ וְתַפְאֲרָתוֹ. לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נִבְיָא וּמַבִּיט אֶת תְּמוּנָתוֹ. תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל יַד נִבְיָאוֹ נֶאֱמַן בֵּיתוֹ. לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָּתוֹ. צוּפֶה וְיוֹדֵעַ סִתְּרֵינוּ מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ. גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ. יְשַׁלַּח לְקֶץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מְחַכֵּי קֶץ יְשׁוּעָתוֹ. מֵתִים יַחְיֶה אֵל בְּרוּב חֶסְדּוֹ בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.	Yigdal Elohim chai v'yish'tabach nim'tza v'ein eit el m'tzi-uto. Echad v'ein yachid k'yichudo nelam v'gam ein sof l'ach'duto. Ein lo d'mut haguf v'eino guf, lo na-aroch eilav k'dushato. Kadmon l'chol davar asher niv'ra rishon v'ein reishit l'reishito. Hino adon olam v'chol notzar yoreh g'dulato umal'chuto. Shefa n'vu-ato n'tano el anshei s'gulato v'tif'arto. Lo kam b'Yisra-eil k'moshe od navi umabit et t'munato. Torat emet natan l'amo Eil al yad n'vi-o ne-eman beito. Lo yachalif ha-Eil v'lo yamir dato l'olamim l'zulato. Tzofeh v'yodei-a s'tareinu mabit l'sof davar b'kad'mato. Gomeil l'ish chesed k'mif'alo notein l'rasha ra k'rish'ato. Yishlach l'keitz yamin m'shicheinu lif'dot m'chakei keitz y'shu-ato. Meitim y'chayeh Eil b'rov chasdo baruch adei ad Sheim t'hilato.
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*Great is the living God, and praised; God exists, and His actuality transcends time.
God is one, and there is no unity like His; God is invisible, and His oneness is infinite.
God is unlike the material and the non-material; there is nothing like His holiness.
God was before every being that was created; God was first, and there was no genesis to
God's beginning.
God is Master of the Universe to everything; all proclaim God's greatness and majesty.
God bestowed prophecy on those whom He treasured, and in whom He gloried.
There never arose in Israel another like Moses, a prophet who beheld God's likeness.
The Almighty gave the Torah of truth to His people through His prophet, the trusted one of
His house.
The Almighty will not change nor alter His law; never will He offer any alternative.
God watches and knows our secrets, God beholds the end of things at their beginning.
God rewards us with kindness according to our deeds; God gives evil to the wicked
according to their wickedness.
God will send the Messiah at the end of days, to ransom all who await His deliverance.
The Almighty will revive the dead with His abundant kindness; Blessed forever is His
praised Name.*

Omer (Sheaf)

הִנְנִי מוֹכֵן וּמְזֵמֵן לְקַיֵּים
מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר
כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת
מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה
שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה.
עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת
תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם
מִנְחָה חֲדָשָׁה לַיהוָה.
וַיְהִי נֶעֱם יְהוָה אֱלֹהֵינוּ
עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעֹמֶר.

Hin'ni muchan um'zuman l'kayeim
mitzvat aseï shel s'firat ha-omer
k'mo shekatuv b'Torah:
Us'fartem lachem mimocharat haShabbat
miyom havi-achem et omer hat'nufah
sheva shabbatot t'mimot tih'yenah.
Ad mimocharat haShabbat hash'vi-it
tis'p'ru chamishim yom v'hik'rav'tem
min'chah chadashah Ladonai.
Vay'hi no-am Adonai Eloheinu
aleinu uma-asei yadeinu kon'nah aleinu
uma-asei yadeinu kon'neihu.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kid'shanu b'mitz'votav v'tzivanu
al s'firat ha-omer.

Here I am, prepared and ready to fulfill the mitzvah of counting the omer, as it is written in the Torah: "Count for yourselves, from the day after the day of rest, from the day you bring the omer for the wave-offering, seven weeks there shall be in their entirety. Until the day after the seventh week you shall count fifty days, and bring a meal-offering to Adonai."

Blessed are You, Adonai our God, Ruler of the universe, Who made us holy with commandments and commanded us to count the omer.

- | | |
|---|---|
| 1 הַיּוֹם יוֹם אֶחָד לְעֹמֶר. | 1 Hayom yom echad la-omer. |
| 2 הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר. | 2 Hayom sh'nei yamim la-omer. |
| 3 הַיּוֹם שְׁלוֹשָׁה יָמִים לְעֹמֶר. | 3 Hayom sh'loshah yamim la-omer. |
| 4 הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר. | 4 Hayom arba-ah yamim la-omer. |
| 5 הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר. | 5 Hayom chamishah yamim la-omer. |
| 6 הַיּוֹם שִׁשָּׁה יָמִים לְעֹמֶר. | 6 Hayom shishah yamim la-omer. |
| 7 הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם
שָׁבֹועַ אֶחָד לְעֹמֶר. | 7 Hayom shiv'ah yamim sheheim
shavu-a echad la-omer. |
| 8 הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם
שָׁבֹועַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶר. | 8 Hayom sh'monah yamim sheheim
shavu-a echad v'yom echad la-omer. |
| 9 הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם
שָׁבֹועַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶר. | 9 Hayom tish'ah yamim sheheim
shavu-a echad ush'nei yamim la-omer. |
| 10 הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם
שָׁבֹועַ אֶחָד וּשְׁלוֹשָׁה יָמִים
לְעֹמֶר. | 10 Hayom asarah yamim sheheim
shavu-a echad ush'loshah yamim
la-omer. |
| 11 הַיּוֹם אֶחָד עָשָׂר יוֹם שֶׁהֵם
שָׁבֹועַ אֶחָד וְאַרְבָּעָה יָמִים
לְעֹמֶר. | 11 Hayom achad asar yom sheheim
shavu-a echad v'arba-ah yamim
la-omer. |
| 12 הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם
שָׁבֹועַ אֶחָד וְחֲמִשָּׁה יָמִים
לְעֹמֶר. | 12 Hayom sh'neim asar yom sheheim
shavu-a echad vachamishah-ah yamim
la-omer. |
| 13 הַיּוֹם שְׁלוֹשָׁה עָשָׂר יוֹם שֶׁהֵם
שָׁבֹועַ אֶחָד וְשִׁשָּׁה יָמִים לְעֹמֶר. | 13 Hayom sh'loshah asar yom sheheim
shavu-a echad v'shishah yamim la-omer. |
| 14 הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם
שְׁנֵי שָׁבוּעוֹת לְעֹמֶר. | 14 Hayom arba-ah asar yom sheheim
sh'nei shavu-ot la-omer. |

15 הַיּוֹם חֲמִישָׁה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַיּוֹם אֶחָד
לְעֹמֶר.
16 הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם
שְׁנֵי שָׁבוּעוֹת וְשְׁנֵי יָמִים לְעֹמֶר.
17 הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם
שְׁנֵי שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים
לְעֹמֶר.
18 הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם
שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר.
19 הַיּוֹם תְּשַׁעָּה עָשָׂר יוֹם שֶׁהֵם
שְׁנֵי שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים
לְעֹמֶר.
20 הַיּוֹם עָשָׂרִים יוֹם שֶׁהֵם שְׁנֵי
שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לְעֹמֶר.
21 הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם שֶׁהֵם
שִׁלְשָׁה שָׁבוּעוֹת לְעֹמֶר.
22 הַיּוֹם שְׁנָיִם וְעָשָׂרִים יוֹם
שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד
לְעֹמֶר.
23 הַיּוֹם שִׁלְשָׁה וְעָשָׂרִים יוֹם
שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת וְשְׁנֵי
יָמִים לְעֹמֶר.
24 הַיּוֹם אַרְבָּעָה וְעָשָׂרִים יוֹם
שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת וְשִׁלְשָׁה
יָמִים לְעֹמֶר.

15 Hayom chamishah-asar yom
sheheim sh'nei shavu-ot v'yom echad
la-omer.
16 Hayom shisha-asar yom sheheim
sh'nei shavu-ot ush'nei yamim la-omer.
17 Hayom shiv'ah-asar yom sheheim
sh'nei shavu-ot ush'loshah yamim
la-omer.
18 Hayom sh'monah asar yom sheheim
sh'nei shavu-ot v'arba-ah yamim
la-omer.
19 Hayom tish-ah asar yom sheheim
sh'nei shavu-ot vachamishah yamim
la-omer.
20 Hayom esrim yom sheheim sh'nei
shavu-ot v'shishah yamim la-omer.
21 Hayom echad v'esrim yom sheheim
sh'loshah shavu-ot la-omer.
22 Hayom sh'nayim v'esrim yom
sheheim sh'loshah shavu-ot v'yom echad
la-omer.
23 Hayom sh'loshah v'esrim yom
sheheim sh'loshah shavu-ot ush'nei
yamim la-omer.
24 Hayom arba-ah v'esrim yom
sheheim sh'loshah shavu-ot ush'loshah
yamim la-omer.

25 הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם
 שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה
 יָמִים לְעֹמֶר.
 26 הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם
 שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים
 לְעֹמֶר.
 27 הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם
 שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה
 יָמִים לְעֹמֶר.
 28 הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר.
 29 הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד
 לְעֹמֶר.
 30 הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם
 אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים
 לְעֹמֶר.
 31 הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה
 יָמִים לְעֹמֶר.
 32 הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה
 יָמִים לְעֹמֶר.
 33 הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה
 יָמִים לְעֹמֶר.
 34 הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם
 שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה
 יָמִים לְעֹמֶר.

25 Hayom chamishah v'esrim yom
 sheheim sh'loshah shavu-ot v'arba-ah
 yamim la-omer.
 26 Hayom shisha v'esrim yom sheheim
 sh'loshah shavu-ot vachamishah yamim
 la-omer.
 27 Hayom shiv-ah v'esrim yom
 sheheim sh'loshah shavu-ot v'shishah
 yamim la-omer.
 28 Hayom sh'monah v'esrim yom
 sheheim arba-ah shavu-ot la-omer.
 29 Hayom tish-ah v'esrim yom
 sheheim arba-ah shavu-ot v'yom echad
 la-omer.
 30 Hayom sh'loshim yom sheheim
 arba-ah shavu-ot ush'nei yamim
 la-omer.
 31 Hayom echad ush'loshim yom
 sheheim arba-ah shavu-ot ush'loshah
 yamim la-omer.
 32 Hayom sh'nayim ush'loshim yom
 sheheim arba-ah shavu-ot v'arba-ah
 yamim la-omer.
 33 Hayom sh'loshah ush'loshim yom
 sheheim arba-ah shavu-ot vachamishah
 yamim la-omer.
 34 Hayom arba-ah ush'loshim yom
 sheheim arba-ah shavu-ot v'shishah
 yamim la-omer.

- 35 הַיּוֹם חֲמִשָּׁה וְשִׁלְשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֶר.
36 הַיּוֹם שִׁשָּׁה וְשִׁלְשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לְעֹמֶר.
37 הַיּוֹם שִׁבְעָה וְשִׁלְשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנֵי
יָמִים לְעֹמֶר.
38 הַיּוֹם שְׁמוֹנָה וְשִׁלְשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁלְשָׁה
יָמִים לְעֹמֶר.
39 הַיּוֹם תְּשַׁעָּה וְשִׁלְשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה
יָמִים לְעֹמֶר.
40 הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים
לְעֹמֶר.
41 הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם
חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים
לְעֹמֶר.
42 הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לְעֹמֶר.
43 הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד
לְעֹמֶר.
44 הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשְׁנֵי יָמִים
לְעֹמֶר.
- 35 Hayom chamishah ush'loshim yom
sheheim chamishah shavu-ot la-omer.
36 Hayom shishah ush'loshim yom
sheheim chamishah shavu-ot v'yom
echad la-omer.
37 Hayom shiv-ah ush'loshim yom
sheheim chamishah shavu-ot ush'nei
yamim la-omer.
38 Hayom sh'monah ush'loshim yom
sheheim chamishah shavu-ot ush'loshah
yamim la-omer.
39 Hayom tish'ah ush'loshim yom
sheheim chamishah shavu-ot v'arba-ah
yamim la-omer.
40 Hayom arba-im yom sheheim
chamishah shavu-ot v'chamishah yamim
la-omer.
41 Hayom echad v'arba-im yom shehim
chamishah shavu-ot v'shishah yamim
la-omer.
42 Hayom sh'nayim v'arba-im yom
sheheim shishah shavu-ot la-omer.
43 Hayom shishah v'arba-im yom
sheheim shishah shavu-ot v'yom echad
la-omer.
44 Hayom arba-ah v'arba-im yom
sheheim shishah shavu-ot ush'nei yamim
la-omer.

45 הַיּוֹם חֲמִשָּׁה יְאֻרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה
יָמִים לְעֹמֶר.
46 הַיּוֹם שִׁשָּׁה יְאֻרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה
יָמִים לְעֹמֶר.
47 הַיּוֹם שִׁבְעָה יְאֻרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה
יָמִים לְעֹמֶר.
48 הַיּוֹם שְׁמוֹנָה יְאֻרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה
יָמִים לְעֹמֶר.
49 הַיּוֹם תִּשְׁעָה יְאֻרְבָּעִים יוֹם
שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר.

45 Hayom chamishah v'arba-im yom
sheheim shishah shavu-ot ush'loshah
yamim la-omer.
46 Hayom shisha v'arba-im yom
sheheim shishah shavu-ot v'arba-ah
yamim la-omer.
47 Hayom shiv'ah v'arba-im yom
sheheim shishah shavu-ot vachamishah
yamim la-omer.
48 Hayom sh'monah v'arba-im yom
sheheim shishah shavu-ot v'shishah
yamim la-omer.
49 Hayom tish-ah v'arba-im yom
sheheim shiv'ah shavu-ot la-omer.

Add the appropriate day:

Today is 1 day of the Omer.

Today is 2 days of the Omer.

Today is 3 days of the Omer.

Today is 4 days of the Omer.

Today is 5 days of the Omer.

Today is 6 days of the Omer.

Today is 7 days which is 1 week of the Omer.

Today is 8 days which is 1 week and 1 day of the Omer.

Today is 9 days which is 1 week and 2 days of the Omer.

Today is 10 days which is 1 week and 3 days of the Omer.

Today is 11 days which is 1 week and 4 days of the Omer.

Today is 12 days which is 1 week and 5 days of the Omer.

Today is 13 days which is 1 week and 6 days of the Omer.

Today is 14 days which is 2 weeks of the Omer.

Today is 15 days which is 2 weeks and 1 day of the Omer.

Today is 16 days which is 2 weeks and 2 days of the Omer.

Today is 17 days which is 2 weeks and 3 days of the Omer.

Today is 18 days which is 2 weeks and 4 days of the Omer.

Today is 19 days which is 2 weeks and 5 days of the Omer.

Today is 20 days which is 2 weeks and 6 days of the Omer.

Today is 21 days which is 3 weeks of the Omer.

Today is 22 days which is 3 weeks and 1 day of the Omer.

Today is 23 days which is 3 weeks and 2 days of the Omer.

Today is 24 days which is 3 weeks and 3 days of the Omer.

Today is 25 days which is 3 weeks and 4 days of the Omer.
Today is 26 days which is 3 weeks and 5 days of the Omer.
Today is 27 days which is 3 weeks and 6 days of the Omer.
Today is 28 days which is 4 weeks of the Omer.
Today is 29 days which is 4 weeks and 1 day of the Omer.
Today is 30 days which is 4 weeks and 2 days of the Omer.
Today is 31 days which is 4 weeks and 3 days of the Omer.
Today is 32 days which is 4 weeks and 4 days of the Omer.
Today is 33 days which is 4 weeks and 5 days of the Omer.
Today is 34 days which is 4 weeks and 6 days of the Omer.
Today is 35 days which is 5 weeks of the Omer.
Today is 36 days which is 5 weeks and 1 day of the Omer.
Today is 37 days which is 5 weeks and 2 days of the Omer.
Today is 38 days which is 5 weeks and 3 days of the Omer.
Today is 39 days which is 5 weeks and 4 days of the Omer.
Today is 40 days which is 5 weeks and 5 days of the Omer.
Today is 41 days which is 5 weeks and 6 days of the Omer.
Today is 42 days which is 6 weeks of the Omer.
Today is 43 days which is 6 weeks and 1 day of the Omer.
Today is 44 days which is 6 weeks and 2 days of the Omer.
Today is 45 days which is 6 weeks and 3 days of the Omer.
Today is 46 days which is 6 weeks and 4 days of the Omer.
Today is 47 days which is 6 weeks and 5 days of the Omer.
Today is 48 days which is 6 weeks and 6 days of the Omer.
Today is 49 days which is 7 weeks of the Omer.

Following the <i>Omer</i> , we turn back to <i>Aleinu</i> on p. 56.

Kiddush for Festivals

ברוך אתה יי	Baruch atah Adonai
אלהינו מלך העולם,	Eloheinu Melech ha-olam,
בורא פרי הגפן.	borei p'ri hagafen.
ברוך אתה יי	Baruch atah Adonai
אלהינו מלך העולם,	Eloheinu Melech ha-olam,
אשר בחר בנו מכל-עם	asher bachar banu mikol am
ורוממנו מכל-לשון,	v'rom'manu mikol lashon,
וקדשנו בּמצוֹתיו.	v'kid'shanu b'mitzvotav.
ותתן לנו יי אלהינו	Vatiten lanu Adonai Eloheinu
באהבה	b'ahavah

On *Shabbat* we add:

שַׁבָּתוֹת לְמִנוּחָהּ (ו)

On *Shabbat* we add:

Shabbatot lim'nucha u

מועדים לשמחה,
חגים וזמנים לששון,
את יום

mo-adim l'sim'cha,
chagim uz'manim l'sason,
et yom

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה וְאֵת יוֹם

On *Shabbat* we add:

ha-Shabbat hazeh v'et yom

On *Pesach* we add:

חג המצות הזה,
זמן חרותנו,

On *Pesach* we add:

chag hamatzot hazeh,
z'man chiruteinu,

On *Shavuot* we add:

חג השבועות הזה,
זמן מתן תורתנו,

On *Shavuot* we add:

chag hashavu-ot hazeh,
z'man matan Torateinu,

On *Sukkot* we add:

חג הסוכות הזה,
זמן שמחתנו,

On *Sukkot* we add:

chag hasukot hazeh,
z'man simchateinu,

On *Simchat Torah* and *Sh'mini Atzeret* we add:

שְׁמִינִי חַג הָעֲצֵרֶת הַזֶּה,
זֶמַן שִׂמְחָתֵנוּ,

On *Shabbat* we add:

בְּאַהֲבָה

מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיאת מִצְרַיִם.
כִּי בָנוּ בְּחֶרֶת,
וְאוֹתָנוּ קִדָּשׁ
מִכָּל־הָעַמִּים

On *Shabbat* we add:

וְשַׁבָּת

וּמוֹעֲדֵי קֹדֶשׁךָ

On *Shabbat* we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחָלְתָּנוּ.
בְּרוּךְ אַתָּה יְיָ
מִקְדֵּשׁ

On *Shabbat* we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְמָנִים.

On *Simchat Torah* and *Sh'mini Atzeret* we add:

sh'mini chag ha-atzeret hazeh,
z'man simchateinu,

On *Shabbat* we add:

b'ahavah

mikra kodesh,
zeicher litzi-at Mitzra-yim.

Ki vanu vacharta,
v'otanu kidash'ta
mikol ha-amim

On *Shabbat* we add:

v'Shabbat

umo-adei kod'shecha

On *Shabbat* we add:

b'ahavah uv'ratzon

b'sim'cha uv'sason
hinchaltanu.

Baruch atah Adonai,
m'kadeish

On *Shabbat* we add:

ha-Shabbat v'

Yisra-eil v'haz'manim.

On Saturday night we add:

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאֹרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה,
וְאֶת יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁ,
הַבְּדִלָּה וְקֹדֶשׁ
אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ.
בָּרוּךְ אַתָּה יי,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On Saturday night we add:

Baruch atah Adonai,
Eloheinu Melech ha-olam
borei m'orei ha-eish.
Baruch atah Adonai,
Eloheinu Melech ha-olam,
hamavdil bein kodesh l'chol,
bein or l'choshech,
bein Yisra-eil la-amim,
bein yom hash'vi-i
l'sheishet y'mei hama-aseh.
Bein k'dushat Shabbat
lik'dushat yom tov hivdalta,
v'et yom hash'vi-i
misheishet y'mei hama-aseh kidashta,
hivdalta v'kidashta
et am'cha Yisra-eil bik'dushatecha.
Baruch atah Adonai
hamavdil bein kodesh l'kodesh.

We omit the *Shehecheyanu* on the last two nights of *Pesach*.

On the second night of *Sukkot*, the order of the next two blessings is reversed, with *Shehecheyanu* coming after *Leishev Basukah*.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהִגַּעְנוּ לְזִמְן הַזֶּה.

Baruch atah Adonai
Eloheinu Melech ha-olam
Shehecheyanu v'kiy'manu
v'higi-anu laz'man hazeh.

On *Sukkot*, if *Kiddush* is chanted in the sukkah, we add:

בָּרוּךְ אַתָּה יְהוָה,	Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitzvotav v'tzivanu
לֵישֵׁב בַּסֻּכָּה.	leisheiv basukah.

*Blessed are You, Adonai our God, King of the Universe, Creator of the fruit of the vine.
Blessed are You, Adonai our God, King of the Universe, Who chose us from among all people, and
exalted us above all languages, and sanctified is with Your commandments. And You gave us, Adonai
our God, in love*

On *Shabbat* we add: Sabbath days for rest, and

appointed times for rejoicing, festivals and seasons for happiness, [this] day

On *Shabbat* we add: the Sabbath day, and

On *Pesach* we add: this Festival of Matzot, the season of our Freedom,

On *Shavuot* we add: this Festival of Shavuot, the season of the giving of the Torah,

On *Sukkot* we add: this Festival of Sukkot, the season of our rejoicing,

On *Simchat Torah* and *Sh'mini Atzeret* we add: this Festival of Sh'mini Atzeret, the season of our
rejoicing,

On *Shabbat* we add: with love

*a day of holy assembly commemorating the exodus from Egypt. For us have You chosen and us have
You sanctified from all peoples*

On *Shabbat* we add: and the Sabbath

and Your appointed times of holiness

On *Shabbat* we add: with love and pleasure

in joy and in happiness You gave us for a heritage. Blessed are You, Adonai, Sanctifier of

On *Shabbat* we add: Shabbat and

Israel and the seasons.

On Saturday night we add:

*Blessed are You, Adonai our God, King of the Universe, Creator of the lights of fire.
Blessed are You, Adonai our God, King of the Universe, Who distinguishes between sacred and
ordinary, between light and darkness, between the seventh day and the six work days. Between the
holiness of Shabbat and the holiness of the Festival You have distinguished, and the seventh day you
sanctified from the six work days. You have distinguished and sanctified Your people Israel with
Your holiness. Blessed are You, Adonai, Who makes distinction between sacred and sacred.*

We omit the *Shehecheyanu* on the last two nights of *Pesach*.

*Blessed are You, Adonai our God, King of the Universe, Who has kept us alive, sustained us, and
brought us to this season.*

On *Sukkot*, if *Kiddush* is chanted in the sukkah, we add:

*Blessed are You, Adonai our God, King of the Universe, Who has made us holy with commandments
and commanded us to dwell in the sukkah.*

Psalm 27 (The Psalm for the Season of Repentance)

This Psalm is recited from Rosh Chodesh Elul through Hoshana Rabbah;
some congregations recite it through Yom Kippur.

לְדָוִד. יְהוָה אֹרִי וְיִשְׁעִי, מִמִּי אִירָא...

L'David. Adonai ori v'yish'i, mimi ira...

By David. Adonai is my light and my salvation, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid? When evildoers come near to me to devour my flesh, my tormentors and foes stumble and foes stumble and fall. If an army should encamp against me, my heart would not be afraid; if war rose up against me, in this I trust. One thing I ask of Adonai, and that I seek, to dwell in the House of Adonai all the days of my life, to see the pleasantness of Adonai, and to contemplate His Sanctuary. For He will hide me in his Tabernacle on a day of distress, concealing me in the shelter of His tent, and raising me upon a rock. And now my head is lifted high above the enemies around me, and I will give offerings in His tent, sacrifices and trumpets of joy. I will sing and praise Adonai. Adonai, hear my voice when I call; be gracious and answer me. My heart has told me to seek Your presence; Your presence, Adonai, will I seek. Conceal not Your face from me, and do not turn Your servant away in anger. You have always been my help, do not cast me off or abandon me, God of my salvation. Though my father and mother abandon me, Adonai will gather me in. Adonai, teach me Your ways, and lead me in an upright path, because of my watchers. Do not deliver me to the will of my tormentors, for false witnesses have risen against me, breathing violence.

□ לֹלֵא הָאֵמָנָתִי,

□ Lulei he-eman'ti,

לִירְאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.

lir'ot b'tuv Adonai b'erezt chayim.

קִוְיָה אֶל יְהוָה, חֲזַק וְיֵאֱמִיץ לִבִּי

Kavei el Adonai, chazak v'ya-ameitz libecha

וְקִוְיָה אֶל יְהוָה.

v'kavei el Adonai.

If I had not believed that I would see the goodness of Adonai in the land of the living! Put your hope in Adonai, be strong and have courage in your heart, and hope in Adonai.

Ma'ariv Amidah for Festivals (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדֹנָי שְׁפָתַי תִּפְתָּח	Adonai s'fatai tif'tach
וּפִי יַגִּיד תְּהִלָּתְךָ.	ufi yagid t'hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר [וּפּוֹקֵד] וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].	Ha-Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim v'konei hakol, v'zocheir chas'dei avot [v'imahot], umeivi go-eil liv'nei v'neihem l'ma-an Sh'mo b'ahavah. Melech ozeir [ufokeid] umoshi-a umagein. <u>Baruch</u> <u>Atah</u> <u>Adonai</u> , magein Avraham [ufokeid Sarah].
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Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.	Atah gibor l'olam Adonai, m'chayei meitim Atah, rav l'hoshi-a.
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From <i>Sh'mini Atzeret - Pesach</i> : מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
From <i>Pesach - Sh'mini Atzeret</i> some add: מוֹרִיד הַטֹּל.

From <i>Sh'mini Atzeret - Pesach</i> : Mashiv haru-ach umorid hagashem.
From <i>Pesach - Sh'mini Atzeret</i> some add: Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כַמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֹאמֵן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, causing deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

K'dushat ha-Sheim (Holiness of God's Name)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקְדוֹשִׁים בְּכֹל יוֹם	uk'doshim b'chol yom
יְהַלְלֶנּוּךָ, סְלֵה.	y'hal'lucha, selah.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,	Atah v'chartanu mikol ha-amim,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	ahav'ta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,	v'romam'tanu mikol hal'shonot,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidash'tanu b'mitz'votcha,
וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ,	v'keirav'tanu Malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	v'Shim'cha hagadol v'hakadosh
עָלֵינוּ קִרְאתָ.	aleinu karata.

You have chosen us from among all nations for Your service. You loved us and took pleasure in us, raising us up above all tongues and making us holy with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

On Saturday night we add:

וַתּוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת מִשְׁפָּטֵי צִדְקָךְ,
וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ.
וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,
מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים.
וַתִּנְחֵלֵנוּ זְמַנֵּי שְׂשׂוֹן
וּמוֹעֲדֵי קֹדֶשׁ וַחֲגֵי נְדָבָה.
וַתּוֹרִישֵׁנוּ קִדְּשַׁת שַׁבָּת
וְכָבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל,
וַתְּבַדֵּל יְהוָה אֱלֹהֵינוּ
בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לָעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה,
בֵּין קִדְּשַׁת שַׁבָּת
לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ,
וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי
הַמַּעֲשֶׂה קִדְּשַׁת הַבְּדִלְתָּ
וְקִדְּשַׁת אֶת עַמְּךָ יִשְׂרָאֵל
בְּקִדְּשָׁתְךָ.

On Saturday night we add:

Vatodi-einu Adonai Eloheinu
et mish'p'tei tzid'kecha,
vat'lam'deinu la-asot chukei r'tzonecha.
Vatiten lanu Adonai Eloheinu,
mish'patim y'sharim v'torot emet,
chukim umitz'vot tovim.
Vatan'chileinu z'manei sason
umo-adei kodesh v'chagei n'davah.
Vatorisheinu k'dushat Shabbat
uch'vod mo-eid vachagigat haregel,
vatav'deil Adonai Eloheinu
bein kodesh l'chol,
bein or l'choshech,
bein Yisra-eil la-amim,
bein yom hash'vi-i
l'sheishet y'mei hama-aseh,
bein k'dushat Shabbat
lik'dushat yom tov hiv'dal'ta,
v'et yom hash'vi-i mi sheishet y'mei
hama-aseh kidash'ta hiv'dal'ta
v'kidash'ta et am'cha Yisra-eil
bik'dushatecha.

On Saturday night we add: *You have taught us, Adonai our God, Your righteous judgments and made known to us to perform the statutes of Your will. You gave us, Adonai our God, upright judgments and truthful teachings, statutes and commandments which are good. You gave us as an inheritance seasons of happiness, festivals of holiness, and festivals for voluntary offerings. You bequeathed to us the holiness of Shabbat, the glory of festivals, and the feasts of the pilgrimage festivals. You distinguished, Adonai our God, between the holy and the ordinary, between light and darkness, between Israel and the peoples, between the seventh day and the six days of work. Between the holiness of Shabbat and the holiness of the festivals You have made a distinction, and the seventh day is sanctified from the six days of work. You have distinguished and sanctified Your people Israel with Your holiness.*

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

On *Shabbat* we add:

שַׁבָּתוֹת לְמִנוּחָהּ וְ

מוֹעֲדִים לְשִׂמְחָהּ,

חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

On *Pesach*:

חַג הַמַּצּוֹת הַזֶּה, זִמְן חֵירוּתֵנוּ,

On *Shavuot*:

חַג הַשְּׂבָעוֹת הַזֶּה,

זִמְן מַתַּן תּוֹרָתֵנוּ,

On *Sukkot*:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתֵנוּ,

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

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה,

זִמְן שִׂמְחָתֵנוּ,

On *Shabbat* we add:

בְּאַהֲבָה

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיאַת מִצְרַיִם.

Vatiten lanu Adonai Eloheinu b'ahavah

On *Shabbat* we add:

Shabbatot lim'nuchah u-

mo-adim l'sim'chah,

chagim uz'manim l'sason, et yom

On *Shabbat* we add:

haShabbat hazeh v'et yom

On *Pesach*:

chag hamatzot hazeh, z'man cheiruteinu,

On *Shavuot*:

chag hashavu-ot hazeh,

z'man matan Torateinu,

On *Sukkot*:

chag hasukkot hazeh, z'man simchateinu,

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

hash'mini, chag ha-atzeret hazeh,

z'man sim'chateinu,

On *Shabbat* we add:

b'ahavah

mik'ra kodesh,

zeicher litzi-at Mitzrayim.

You gave us, Adonai our God, in love

On *Shabbat* we add: *Sabbaths for rest,*

festivals for rejoicing, holidays for happiness, and this

On *Shabbat* we add: *Shabbat and this*

On *Pesach*: *Festival of Matzot, season of our liberation,*

On *Shavuot*: *Festival of Shavuot, season of the giving of the Torah,*

On *Sukkot*: *Festival of Sukkot, season of our rejoicing,*

On *Simchat Torah* and *Sh'mini Atzeret*: *Festival of Sh'mini Atzeret, season of our rejoicing,*

On *Shabbat* we add: *in love*

On all days: *a day of holy assembly, remembering the exodus from Egypt.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ,	ya-aleh v'yavo v'yagi-a,
וַיֵּרָא וַיֵּרָצֶה	v'yeira-eh v'yeiratzeh
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר	v'yishama, v'yipakeid v'yizacheir
זְכוֹנֵנוּ וּפְקֻדוֹנֵנוּ,	zich'roneinu ufik'doneinu,
וְזִכְרוֹן אֲבוֹתֵינוּ,	v'zich'ron avoteinu,
וְזִכְרוֹן מָשִׁיחַ	v'zich'ron mashi-ach
בֶּן דָּוִד עַבְדְּךָ,	ben David av'decha,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,	v'zich'ron Y'rushalayim ir kod'shecha,
וְזִכְרוֹן כָּל עַמְּךָ	v'zich'ron kol am'cha
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,	beit Yisra-eil l'fanecha,
לְפִלִּיטָה לְטוֹבָה,	lif'leilah l'tovah,
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,	l'chein ul'chesed ul'rachamim
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם	l'chayim ul'shalom, b'yom

On Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Pesach:

chag hamatzot hazeh.

On Shavuot:

חַג הַשָּׁבְעוֹת הַזֶּה.

On Shavuot:

chag hashavu-ot hazeh.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sukkot:

chag hasukkot hazeh.

On Simchat Torah and Sh'mini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה.

On Simchat Torah and Sh'mini Atzeret:

hash'mini, chag ha-atzeret hazeh.

On all days:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,
חַוֶּס וְחַנּוּנוֹ,
וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

On all days:

Zochreinu, Adonai Eloheinu, bo l'tovah.
Ufok'deinu vo liv'rachah.
V'hoshi-einu vo l'chayim.
Uvid'var y'shu-ah v'rachamim,
chus v'choneinu,
v'racheim aleinu v'hoshi-einu,
ki eilecha eineinu,
ki Eil Melech chanun v'rachum Atah.

Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of

On Pesach: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret.

On all days: Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׁשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On *Shabbat* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוֹבְךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On *Shabbat* we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשָׁשׂוֹן

On *Shabbat* we add:

שַׁבָּת וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה,
מִקִּדְּשֶׁךָ

On *Shabbat* we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמָנִים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On *Shabbat* we add:

Eloheinu Veilohei avoteinu,
r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votcha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On *Shabbat* we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On *Shabbat* we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On *Shabbat* we add:

haShabbat v'

Yisra-eil v'haz'manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

Festivals, and may Israel, the sanctifiers of Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

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Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow during the *Hoda-ah* prayer, in the following manner: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֵּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מִעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יִתְבָּרַךְ וְיִתְרוֹמַם	yitbarach v'yitromam
שְׁמֶךָ מְלִכְנוּ	Shim'cha Malkeinu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִוְדוּךָ סֵלָה,	yoducha selah,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יְשׁוּעָתֵנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתֵנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
הַטּוֹב שְׁמֶךָ	hatov Shim'cha
וְלֶךְ נֶאֱחָה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Shalom Rav (Great Peace)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra-eil am'cha
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל	v'al kol yoshvei teiveil
תְּשִׁים לְעוֹלָם,	tasim l'olam,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן	ki Atah Hu Melech adon
לְכֹל הַשְּׁלוֹם.	l'chol hashalom.
וְטוֹב בְּעֵינֶיךָ	V'tov b'einecha
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל,	l'vareich et am'cha Yisra-eil,
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.	b'chol eit uv'chol sha-ah bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	ham'vareich et amo Yisra-eil bashalom.

Great peace, place upon Israel, Your people, forever. For You, O King, are the Master of peace. May it be good in Your sight to bless Your people Israel, at all times and at every moment with Your peace. Blessed are You, Adonai, Who blesses Your people Israel with peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמֵרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיֵּן לְבִי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Transliterated Siddur

for Shabbat and Festival afternoons

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Lev Shalem have been included courtesy of the Rabbinical Assembly.

As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
4 Tevet, 5777

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I”

“a” is a short ‘a’, as in “ha”

“ei” is a long ‘a’, as in “reign”

“ch” is a hard ‘h’, as in “Bach”

“u” is a long ‘o’, as in “rumor”

“o” is a short ‘o’, as in “go”

“e” is a short ‘e’, as in “felt”

“i” is a long ‘e’, as in "machine”

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Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line.

When they are written in small type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

Birchot Hashachar (Morning Blessings)

and a translation is found at the end of each prayer:

Blessed are You, Adonai our God,

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

Blessed are You, Adonai our God,

Explanations of prayers and service instructions are found in shaded boxes:

During the *Ahavah Rabbah* prayer,

Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On *Chanukah* we add:

Page numbers most likely match those in your shul's siddur. Since this siddur is intended to be a alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

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252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.

Ashrei (Happy) – Psalms 84:5, 144:15, 145

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
 עוֹד יִהְלֶלְךָ סֵלָה.
 אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ,
 אֲשֶׁרִי הָעַם שִׁיְהוּה אֱלֹהָיו.
 תְּהִלָּה לְדָוִד,
 אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ,
 וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד.
 בְּכָל יוֹם אֲבָרְכֶךָ,
 וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד.
 גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
 וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
 וּגְבוּרָתֶיךָ יַגִּידוּ.
 הֵדָר כְּבוֹד הוֹדֶךָ,
 וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וְעֶזְזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ
 וּגְדוּלַּתְךָ אֲסַפְּרָנָה.
 זִכְרֶךָ רַב טוֹבָךָ יִבְיַעוּ,
 וְצִדְקָתְךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְהוָה,
 אֲרַךְ אֲפָיִם וּגְדֹל חֶסֶד.
 טוֹב יְהוָה לְכָל,
 וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְהוָה כָּל מַעֲשֶׂיךָ,
 וַחֲסִידֶיךָ יְבָרְכֻכָּה.

Ashrei yosh'vei veitecha,
 od y'hal'lucha selah.
Ashrei ha-am shekachah lo,
ashrei ha-am she-Adonai Elohav.
 T'hilah l'David,
 Aromim'cha Elohai ha-Melech,
 va-avar'chah Shim'cha l'olam va-ed.
B'chol yom avar'cheka,
va-ahal'lah Shim'cha l'olam va-ed.
 Gadol Adonai um'hulal m'od,
 v'lig'dulato ein cheiker.
Dor l'dor y'shabach ma-asecha,
ug'vurotecha yagidu.
 Hadar k'vod hodecha,
 v'div'rei nif'l'otecha asicha.
Ve-ezuz nor'otecha yomeiru,
ug'dulat'cha asap'renah.
 Zeicher rav tuv'cha yabi-u,
 v'tzid'kat'cha y'raneinu.
Chanun v'rachum Adonai,
erech apayim ug'dol cha-sed.
 Tov Adonai lakol,
 v'rachamav al kol ma-asav.
Yoducha Adonai kol ma-asecha,
vachasidecha y'var'chuchah.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
 וּגְבוּרַתְךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
 וְכְבוֹד הַדָּר מַלְכוּתְךָ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.
 סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִיִּם,
 וְזוֹקֵף לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ,
 וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
 וְחָסִיד בְּכָל מַעֲשָׁיו.
 קָרוֹב יְהוָה לְכָל קֹרְאָיו,
 לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
 רָצוֹן יִרְאֶיו יַעֲשֶׂה,
 וְאֵת שְׂוַעְתָּם יִשְׁמַע וְיִוְשִׁיעֵם.
 שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו,
 וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.
 תְּהִלַּת יְהוָה יִדְבֹּר פִּי,
 וַיְבָרֶךְ כָּל בָּשָׂר
 שֵׁם קִדְּשׁוֹ, לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נִבְרָךְ יְיָ,
 מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

K'vod malchut'cha yomeiru,
 ug'vurat'cha y'dabeiru.
L'hodi-a liv'nei ha-adam g'vurotav,
uch'vod hadar malchuto.
 Malchut'cha malchut kol olamim,
 umemshalt'cha b'chol dor vador.
Someich Adonai l'chol hanof'lim,
v'zokeif l'chol hak'fufim.
 Einei chol eilecha y'sabeiru,
 v'atah notein lahem et och'lam b'ito.
Potei-ach et yadecha,
umas'bi-a l'chol chai ratzon.
 Tzadik Adonai b'chol d'rachav,
 v'chasid b'chol ma-asav.
Karov Adonai l'chol kor'av,
l'chol asher yik'ra-u hu ve-emet.
 R'tzon y'rei-av ya-aseh,
 v'et shav'atam yish'ma v'yoshi-eim.
Shomeir Adonai et kol ohavav,
v'eit kol har'sha-im yash'mid.
 T'hilat Adonai y'dabeir pi,
 vivareich kol basar
 Sheim kod'sho l'olam va-ed.
Va-anach'nu n'vareich Yah,
mei-atah v'ad olam, hal'luyah.

*Fortunate are those who dwell in Your house; may they continue to praise You.
 Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
 A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and
 ever.
 Every day I will bless You; I will extol Your Name forever and ever.
 Adonai is great and highly extolled; His greatness is unfathomable.
 Your works will be praised by one generation to another; they will declare Your mighty acts.
 I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
 Of Your awesome might, they will speak; of Your greatness I will recount.
 They will tell of your bountifulness; they will joyfully exult in Your righteousness.
 Adonai is gracious and compassionate; He is slow to anger and great in kindliness.
 Adonai is good to all; His mercy encompasses all His works.
 All Your works will thank You, Adonai; Your pious ones will bless You.
 They will speak of the honor of Your dominion; they will declare Your might.
 Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
 Your dominion is the dominion for all times; Your dominion is in every generation.
 Adonai supports all the fallen; Adonai straightens all the bent.
 The eyes of all look to You expectantly; You give them their food at its proper time.
 You open Your hand; you satisfy the desire of every living being.
 Adonai is just in all His ways; Adonai is benevolent in all His deeds.
 Adonai is near to all who call upon Him; near to all who call upon Him in truth.
 The will of those who revere Him He fulfills; He hears their cry and delivers them.
 Adonai watches over all those who love Him; he will destroy all the wicked.
 Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
 And we will bless God from now to eternity. Praise God!*

K'dushah D'sidra (Holy Verses)

And the Redeemer will come to Zion, to the ones of Jacob who repent, says Adonai. And for me, this is my covenant with them, said Adonai. My spirit is on you, and my words are in your mouth. They shall not leave your mouth, or the mouths of your children or your children's children, from now to forever, said Adonai. You, Holy One, are enthroned on the praises of Israel. The angels call to each other, saying: "Holy, Holy, Holy is the Lord of Hosts, all the earth is full of His glory." They give each other permission to say: "The highest heaven is holy, the house of His Spirit; holy on earth are His powerful works; holy now and forever is the Lord of Hosts, the whole earth is full of His glory." A wind lifted me, and behind me I heard a great rushing sound: "Blessed is the glory of Adonai from His place." "A wind lifted me, and behind me I heard a great rushing sound of those uttering praises, saying: "Blessed is the glory of Adonai from the house of His Spirit." Adonai will reign forever and ever. Adonai's kingdom is forever and ever. Adonai, God of Abraham, Isaac, and Israel, our ancestors, guard this forever as the intention of Your people's hearts; direct their hearts to You. And He, the Merciful One, forgives iniquity and does not destroy, withdrawing His anger and not arousing all of His rage. For You, my Master, are good and forgive, and You show great kindness to all who call on You. Your righteousness is forever and Your Torah is true. You will grant truth to Jacob, kindness to Abraham, as you swore to our ancestors from days of old. Blessed is my Master by day, He loads us each day, the Almighty Who is our deliverance, selah. The Lord of Hosts is with us, the God of Jacob is our fortress, selah. Happy is the man who trusts in you, Lord of Hosts. Adonai, deliver us; the King will answer us on the day we call. Blessed is He, our God, Who made us for His glory, separating us from those who stray, giving us the Torah of truth, and implanting in us eternal life. May He open our heart to His Torah, placing in our hearts love and fear of Him, to do His will and serve him with a perfect heart, so that our labors will not be in vain and we will not be dismayed. May it be Your will, Adonai our God and God of our ancestors, that we keep Your statutes in this world, and that we are able to inherit the goodness and blessing of the days of the Messiah and life in the world to come. In order that I will sing of Your glory, and not be still, Adonai my God, I will thank You forever. Blessed is the one who trusts Adonai, for whom Adonai is his security. Trust in Adonai until the end of days, because in Adonai is eternal strength.

וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ,
כִּי לֹא עֲזַבְתָּ דּוֹרֶשֶׁיךָ יְהוָה:
יְהוָה חֲפִיץ לְמַעַן צְדָקוֹ,
יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

V'yivt'chu v'cha yod'ei sh'mecha,
ki lo azavta dor'shecha Adonai.
Adonai chafeitz l'ma-an tzid'ko
yag'dil torah v'yadir.

And those who know Your name trust You, for You have never forsaken those who sought you, Adonai. Adonai longed, because of His righteousness, to make the Torah great and glorious.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	B'alma di v'ra kir'utei,
וְיַמְלִיךְ מַלְכוּתֵיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעֵילָא וּלְעֵילָא מִכּוֹל</div>	
בְּרַכְתָּא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאֻמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

K'riat Ha-Torah (Reading of the Torah)

וְאֲנִי תְפִלָּתִי לְךָ יְהוָה עֵת רָצוֹן,	Va-ani t'filati l'cha Adonai eit ratzon,
אֱלֹהִים בְּרֹב חַסְדֶּךָ,	Elohim b'rov chasdecha,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	Aneini be-emet yish'echa.

And as for me, my my prayer to You, Adonai, be at a time of favor. God, in Your great kindness, answer me in truth with Your deliverance.

We rise as the Ark is opened.

Vay'hi Bin'so-a (When the Ark Traveled)

וַיְהִי בְּנִסְעֵ הָאָרֶן	Vay'hi bin'so-a ha-aron
וַיֹּמֶר מֹשֶׁה:	vayomer Moshe:
קוּמָה יְהוָה	kumah Adonai
וַיִּפְצְזוּ אוֹיְבֶיךָ,	v'yafutzu oy'vecha,
וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ.	v'yanusu m'sanecha mipanecha.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,	Ki mitziyon teitzei Torah,
וּדְבַר יְהוָה מִירוּשָׁלַיִם.	ud'var Adonai Mirushalayim.
בָּרוּךְ שֶׁנָּתַן תוֹרָה	Baruch shenatan Torah
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ.	l'amo Yisra-eil bik'dushato.

Whenever the Ark traveled, Moses would say: "Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You." For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Blessed is God Who gave the Torah to God's people Israel in holiness.

The *Hazzan* recites the following, as we face the Ark and bow on "Gad'lu", standing again at "Ladonai".

גְּדֹלוֹ לַיהוָה אֱתִי,	Gad'lu Ladonai iti,
וְנִרְמָמָה שְׁמוֹ יַחְדָּו.	un'rom'mah Sh'mo yach'dav.

Declare the greatness of Adonai with me, and let us exalt God's Name together.

The Torah is taken on a *hakfafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

לְךָ יְהוָה הַגְּדֹלָה	L'cha Adonai hag'dulah
וְהַגְּבוּרָה וְהַתְּפָאֶרֶת	v'hag'vurah v'hatif'eret
וְהַנִּצָּח וְהַהוֹד,	v'haneitzach v'hahod,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,	ki chol bashamayim uva-aretz,
לְךָ יְהוָה הַמְּלָכָה	l'cha Adonai hamam'lachah
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.	v'hamit'nasei l'chol l'rosh.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לַהֲדוֹם רַגְלָיו, קָדוֹשׁ הוּא.	lahadom rag'lav, kadosh Hu.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ,	Rom'mu Adonai Eloheinu,
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לְהַר קֹדֶשׁוֹ,	l'har kod'sho,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.	ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Exalt Adonai our God, and prostrate yourselves at God's footstool, for God is holy. Exalt Adonai our God, and prostrate yourselves at God's holy mountain, for Adonai our God is holy.

The Torah scroll finishes its circuit and is laid down. We are seated.

Before the Torah is read, the gabbai or Torah reader recites:

Merciful Father, have compassion on the people You have borne. Remember the covenant with the patriarchs, and save our souls from evil times. Rebuke the evil inclination from those You have borne, grant us eternal survival, and in Your goodness, fulfill our requests for deliverance and mercy.

וְתִגְלֶה וְתֵירָא מַלְכוּתוֹ עָלֵינוּ	V'tigaleh v'teira-eh malchuto aleinu
בְּזִמְן קָרוֹב,	biz'man karov,
וַיַּחֲזֵן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל	v'yachon p'leitateinu uf'leitat amo beit Yisra-eil
לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרָצוֹן	l'chein ul'chesed, ul'rachamim ul'ratzon,
וְנֹאמַר אָמֵן.	v'nomar: Amein.
הַכֹּל הָבּוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel leiloheinu,
וְתִנּוּ כְבוֹד לַתּוֹרָה,	ut'nu chavod latorah.
(כֹּהֵן, קָרָב:	(Kohein, k'rav:
יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)	ya-amod ____ ben ____ hakohein.):
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל	Baruch shenatan Torah l'amo Yisra-eil
בְּקִדְשָׁתוֹ.	bik'dushato.

The congregation recites together with the gabbai or Torah reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם,	V'atem had'veikim Badonai Eloheichem,
חַיִּים כְּלָכֶם הַיּוֹם.	chayim kul'chem hayom.

May God's sovereignty be revealed to us soon, and may He be gracious to the remnant of His people, the House of Israel, with favor, kindness, compassion, and mercy, and let us say Amein. Let us attribute greatness to our God, and give honor to the Torah. (Kohein, come forward. Arise, ____ son of ____ the Kohein.) Blessed is the One Who gave the Torah to His people Israel in holiness.

And you who cling to Adonai your God are alive, all of you, today.

Birchot Ha-Torah (Torah blessings)

Before the Torah is read, the person honored with an aliyah recites:

בְּרַחוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree repeats:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree continues:

בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר בָּנוּ asher bachar banu
מִכָּל הָעַמִּים, mikol ha-amim,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. v'natan lanu et Torato.
בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה. notein ha-Torah.

Bless Adonai, Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Blessed are You, Adonai our God, King of the Universe, Who chose us from among all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.

Following the Torah reading, the honoree recites:

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,	asher natan lanu Torat emet,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.	v'chayei olam nata b'tocheinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה.	notein ha-Torah.

Blessed are You, Adonai our God, King of the Universe, Who gave us the Torah of truth, and planted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

The *Birkat ha-Gomel* prayer is recited by those who have survived a life-threatening event, including serious illness, overseas trip, childbirth, etc.

Birkat ha-Gomel

The following is recited by the gomel.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech Ha-olam
הַגּוֹמֵל לְחַיִּים טוֹבוֹת,	hagomeil l'chayavim tovot,
שֶׁגַּמְלָנִי כָּל טוֹב.	sheg'malani kol tov.

Blessed are You, Adonai our God, King of the universe, Who bestows goodness upon the undeserving, Who has bestowed every goodness upon me.

The entire congregation makes this response with one voice. When there are different Hebrew word options, the first one is for a man and (the one in parentheses is for a woman).

מִי שֶׁגַּמְלָךְ / (שֶׁגַּמְלָךְ)	Mi sheg'malcha/(sheg'maleich)
כָּל טוֹב,	kol tov
הוּא יִגְמְלָךְ / (יִגְמְלָךְ)	Hu yig'mal'cha/(yig'maleich)
כָּל טוֹב סֵלָה.	kol tov selah.

May God Who has bestowed goodness on you, continue to give you every goodness.

V'zot Ha-Torah (This is the Torah)

וְזֹאת הַתּוֹרָה	V'zot ha-Torah,
אֲשֶׁר שָׂם מֹשֶׁה	asher sahm Moshe,
לְפָנֵי בְנֵי יִשְׂרָאֵל	lif'nei b'nei Yisra-eil
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.	al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the Children of Israel; from the mouth of Adonai with the hand of Moses.

Z'mirot (songs) for Torah dressing

**Torah, Torah, Torah,
Torah, Torah, Torah,
Torah tzivah lanu Moshe.
Morasha k'hilat Ya-akov.**

**Eitz chayim hi
lamachazikim bah,
v'tom'cheha m'ushar.
D'racheha dar'chei no-am,
v'chol n'tivoteha shalom.**

Y'hal'lu - Hodo (They Will Praise - God's Glory)

יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Y'hal'lu et Sheim Adonai
ki nis'gav Sh'mo l'vado.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ,
הַלְלוּיָהּ.

Hodo al eretz v'shamayim,
v'yarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo,
Hal'luyah.

Praise the Name of Adonai, for God's Name alone is exalted.

God's glory is over the earth and the skies. God will raise the might of God's people, which is praise for God's faithful, for the children of Israel, for the people near to God. Praise God!

Psalm 24

לְדָוִד מִזְמוֹר.
לַיהוָה הָאָרֶץ וּמְלוֹאָהּ
תִּבֶּל וַיֹּשְׁבֵי בָהּ.
כִּי הוּא עַל יָמִים יִסְדָּהּ
וְעַל-נְהָרוֹת יְכוֹנְנָהּ.
מִי-יַעֲלֶה בָהָר יְהוָה,
וּמִי-יָקוּם בְּמָקוֹם קֹדֶשׁוֹ.
נָקִי כַפַּיִם וּבֵר לֵבָב,
אֲשֶׁר לֹא נִשָּׂא לַשּׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשָׁא בָרָכָה מֵאֵת יְהוָה,
וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דֹּר שָׁאוּ,
מִבְּקֵשֵׁי פָנֶיךָ
יַעֲקֹב, סֵלָה.

L'david mizmor.
Ladonai ha-aretz um'lo-ah,
teivel v'yosh'vei vah.
Ki Hu al yamim y'sadah
v'al n'harot y'chon'neha.
Mi ya-aleh v'har Adonai,
umi yakum bim'kom kod'sho.
N'ki chapayim uvar leivav,
asher lo nasa lashav naf'shi
v'lo nishba l'mirma.
Yisa v'racha me'eit Adonai,
utz'dakah mei-Elohei yish'o.
Zeh dor dor'shav,
m'vak'shei fanecha
Ya-akov, selah.

שְׁאוּ שְׁאֵרִים רַשְׁיְכֶם,	S'u sh'arim rasheichem,
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,	v'hinas'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.	v'yavo Melech hakavod.
מִי זֶה מֶלֶךְ הַכְּבוֹד,	Mi zeh Melech hakavod,
יְהוָה עֲזִיז וְגִבּוֹר	Adonai izuz v'gibor
יְהוָה גִּבּוֹר מִלְחָמָה.	Adonai gibor mil'chamah.
שְׁאוּ שְׁאֵרִים רַשְׁיְכֶם,	S'u sh'arim rasheichem,
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,	us'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.	v'yavo Melech hakavod.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,	Mi Hu zeh Melech hakavod,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד,	Adonai tz'va-ot Hu Melech hakavod,
סֵלָה.	selah.

David's psalm. The earth and its splendor are Adonai's; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai, and who may pray in God's Sanctuary? Those of clean hands and pure hearts, who have not used God's Name vainly, who have not sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek Him, who long for the presence of Jacob's God. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai, triumphant and mighty, Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai of hosts is the glorious King!

Eitz Chayim (A Tree of Life)

וּבִנְחָה יֹאמַר:	Uv'nucho yomar:
שׁוּבָה, יְהוָה רִבְבוֹת	shuvah Adonai riv'vot
אֵלַי יִשְׂרָאֵל.	al'fei Yisra-eil.
קוּמָה יְהוָה לְמִנוּחֶתְךָ,	Kumah Adonai lim'nuchtecha,
אַתָּה וְאַרְוֶן עֶזְךָ.	Atah v'aron uzecha.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק	Kohanecha yil'b'shu tzedek,
וְחִסְדֶּיךָ יִרְנְנוּ.	vachasidecha y'raneinu.
בַּעֲבוּר דָּוִד עַבְדְּךָ,	Ba-avur David av'decha,
אַל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.	al tasheiv p'nei m'shichecha.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,	Ki lekach tov natati lachem,
תּוֹרָתִי אֶל תַּעֲזוּבוּ.	Torati al ta-azovu.
עֵץ חַיִּים הִיא	Eitz chayim hi
לְמַחֲזִיקִים בָּהּ,	lamachazikim bah,
וְתִמְכֶּיהָ מְאֹשָׁר.	v'tom'cheha m'ushar.
דְּרָכֶיהָ דְּרָכֵי נֹעַם,	D'racheha dar'chei no-am,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.	v'chol n'tivoteha shalom.
הַשִּׁיבָנוּ יְהוָה	Hashiveinu Adonai
אֵלֶיךָ וְנִשְׁוּבָה,	eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ	chadeish yameinu
כְּקֶדֶם.	k'kedem.

Whenever the Ark rested, Moses would say: "Return, Adonai, to the hosts of Israel. Arise, Adonai, unto Your place of rest, You and the Ark of Your strength. May Your priests be clothed in righteousness, and Your faithful sing for joy. For the sake of your servant David, do not reject Your anointed. A precious teaching I have given you; never forsake My Torah.

It is a tree of life to those who grasp it, and those who uphold it are fortunate. Its ways are pleasant and all of its paths are peace. Help us to return to You, Adonai, and we shall return; renew our days as of old.

The Torah scroll is returned to the Ark. The Ark is closed and we are seated.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	B'alma di v'ra kir'utei,
וְיַמְלִיךְ מַלְכוּתֵיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעֵילָא וּלְעֵילָא מִכּוֹל</div> </div>	
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>l'eila ul'eila mikol</div> </div>	
בִּרְכָתָא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחְמָתָא,	tushb'chata v'nechemata,
דְּאִמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

Mincha Amidah for Shabbat (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בְּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אַבוֹתֵינוּ [וְאִמּוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן,
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
 וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Ha-Eil hagadol hagibor v'hanora,
 Eil elyon,
 gomeil chasadim tovim v'konei hakol,
 v'zocheir chas'dei avot [v'imahot],
 umeivi go-eil liv'nei v'neihem
 l'ma-an Sh'mo b'ahavah.

On *Shabbat Shuvah* we add:

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

On *Shabbat Shuvah* we add:

Zoch'reinu l'chayim,
 Melech chafeitz bachayim,
 v'chot'veinu b'seifer hachayim,
 l'ma-an'cha Elohim chayim.

מֶלֶךְ עוֹזֵר [וּפּוֹקֵד]
 וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה יְהוָה,
 מֶגֶן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

Melech ozeir [ufokeid]
 umoshi-a umagein.
Baruch Atah Adonai,
 magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On *Shabbat Shuvah* we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

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

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטָּל.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֶּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עֶפֶר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֶה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On *Shabbat Shuvah* we add:

מִי כְמוֹךָ אֵב הַרְחָמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On *Shabbat Shuvah* we add:

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

וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From *Sh'mini Atzeret - Pesach*: You cause the wind to blow and the rain to fall.

From *Pesach - Sh'mini Atzeret* some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On *Shabbat Shuvah* we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 226.
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מָרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כַּכְתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara zeh el zeh v'amar:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	<u>Kadosh, kadosh, kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
לְעַמָּתָם בָּרוּךְ יֵאמְרוּ.	L'umatam baruch yomeiru:
בָּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְקוֹמוֹ.	mim'komo.
וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:	Uv'div'rei kod'sh'cha katuv leimor:
יְמִלֶּךְ יְהוָה לְעוֹלָם,	<u>Yimloch</u> Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן	Elohayich Tziyon
לְדֹר וָדֹר,	l'dor vador
הַלְלִיָּהּ.	hal'luyah.

לְדֹר וָדֹר נִגִּיד גֹּד'לֶּחָה
וּלְנֵיצַח נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* i conclude:

ha-Melech ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשֵׁי כָּל יוֹם
יְהִלְלֶנּוּךָ, סְלַח.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai,
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat Hayom (Holiness of the Day)

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי כְעִמְךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ, תְּפִאֲרַת גְּדֻלָּהּ, וְעֲטֹרַת יְשׁוּעָה, יוֹם מְנוּחָה וּקְדוּשָׁה לְעַמְּךָ נִתְּנָה. אַבְרָהָם יִגְלֵל, יִצְחָק יִרְנֵן, יַעֲקֹב וּבְנָיו יִנּוּחוּ בוֹ, מְנוּחַת אֲהָבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שָׁלוֹם וְשִׁלּוּהַ וְהַשְׁקֵט וּבִטָּח, מְנוּחָה שְׁלֵמָה שְׁאַתָּה רוֹצֶה בָּהּ. יִכְיֶירוֹ בְּנִיךָ וַיִּדְעוּ כִּי מֵאַתָּךְ הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ.	Ata echad v'shim'cha echad, umi k'am'cha Yisra-eil goy echad ba-aretz, tif'eret g'dulah va-ateret y'shu-ah, yom m'nuchah uk'dushah l'am'cha natata. Avraham yateil Yitz'chak y'ranein, Ya-akov uvanav yanuchu vo, m'nuchat ahavah un'davah, m'nuchat emet ve-emunah; m'nuchat shalom v'shal'vah v'hash'keit vavetach m'nuchah sh'leimah sha-atah rotzeh vah. Yakiru vanecha v'heid'u ki mei-it'cha hi m'nuchatam, v'al m'nuchatam yak'dishu et sh'mecha.
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You are One, Your Name is One, and who is like Your people Israel, a nation unique on the earth? Great glory, a crown of deliverance, a day of rest and holiness - to Your people you have given these. Abraham exulted, Isaac sang, Jacob and his sons rested on it. A rest of love, truth, faithfulness, peace, serenity, stillness, and safety - a complete rest with which You are pleased. Your children will know that their rest comes from You, and that through their rest they sanctify Your name.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רְצֵה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votecha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שְׂבַעֲנוּ מִטוֹבְךָ,	sab'einu mituvecha
וְשַׁמְחֵנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha.
וְטַהַר לִבֵּנוּ	V'taheir libeinu
לְעִבְדֶּךָ בְּאֵמֶת,	l'ovd'cha be-emet,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	v'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבַּת קִדְּשֶׁךָ,	Shabbat kod'shecha,
וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מִקִּדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשִּׁיב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheinu
b'am'cha Yisra-eil uvit'filatam,
v'hasheiv et ha-avodah
lid'vir beitecha,
ut'filatam
b'ahavah t'kabeil b'ratzon,
ut'hi l'ratzon tamid
avodat Yisra-eil amecha.

On *Rosh Chodesh* and *Chol Ha-mo'eid* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
וְיַגִּיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע,
וְיַפְקֵד, וְיִזְכֹּר,
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מַשִּׁיחַ
בֶּן דָּוִד עֲבֹדְךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה,
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On *Rosh Chodesh* and *Chol Ha-mo'eid* we add:

Eloheinu Veilohei avoteinu,
ya-aleh v'yavo,
v'yagi-a, v'yeira-eh,
v'yeiratzeh, v'yishama,
v'yipakeid, v'yizacheir,
zich'roneinu ufik'doneinu,
v'zich'ron avoteinu,
v'zich'ron mashi-ach
ben David av'decha,
v'zich'ron Y'rushalayim
ir kod'shecha,
v'zich'ron kol am'cha
beit Yisra-eil l'fanecha,
lif'leilah, l'tovah,
l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom, b'yom

On Rosh Chodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Chol Ha-moed Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Chol Ha-moed Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

Continue on all holidays:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ,
בּוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹסֶם וְחַנּוּנוֹ
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ
חֲנוּן וְרַחוּם אַתָּה.

On Rosh Chodesh:

rosh hachodesh hazeh.

On Chol Ha-moed Pesach:

chag hamatzot hazeh.

On Chol Ha-moed Sukkot:

chag hasukkot hazeh.

Continue on all holidays:

Zoch'reinu, Adonai Eloheinu,
bo l'tovah, **(amein)**
ufok'deinu vo liv'rachah, **(amein)**
v'hoshi-einu vo l'chayim, **(amein)**
uvid'var y'shu-ah v'rachamim,
chus v'choneinu
v'racheim aleinu v'hoshi-einu
ki eilecha eineinu,
ki Eil Melech
chanun v'rachum Atah.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

V'techezenah eineinu
b'shuv'cha l'Tziyon b'rachamim.
Baruch Atah Adonai,
hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo'eid we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָּךְ.	mei-olam kivinu lach.

On *Chanukah* we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה.
בִּימֵי מַתִּיתָהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבְּתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם,
נִקְמַתָּ אֶת נִקְמָתָם,
מָסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וְטַמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלֵךְ עֹשֵׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עֹשֵׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On *Chanukah* we add:

Al hanissim v'al hapurkan,
v'al hag'vurot,
v'al haht'shu-ot,
v'al hamilchamot,
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.
Bimei Matit'yahu ben Yochanan
kohein gadol, Chash'mona-i uvanav,
k'she-am'dah malchut Yavan
har'sha-ah al am'cha Yisra-eil
l'hash'kicham Toratecha,
ul'ha-aviram meichukei r'tzonecha,
v'atah b'rachamecha harabim
amad'ta lahem b'eit tzaratam,
rav'ta et rivam, dan'ta et dinam,
nakam'ta et nik'matam,
masar'ta giborim b'yad chalashim,
v'rabim b'yad m'atim,
ut'mei-im b'yad t'horim,
ur'sha-im b'yad tzadikim,
v'zeidim b'yad os'kei Toratecha.
Ul'cha asita Sheim gadol
v'kadosh b'olamecha,
ul'am'cha Yisra-eil asita
t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְּנֵיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ,
 וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלָיו,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kein ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם
 שְׁמְךָ מַלְכֵנוּ
 תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
 yitbarach v'yitromam
 Shim'cha Malkeinu
 tamid l'olam va-ed.

On *Shabbat Shuvah* we add:
 וְכַתּוּב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ.

On *Shabbat Shuvah* we add:
 Uch'tov l'chayim tovim
 kol b'nei v'ritecha.

וְכָל הַחַיִּים
 יוֹדוּךָ סֵלָה,
 וִיהַלְלוּ אֶת שְׁמְךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתֵנוּ
 וְעֲזָרָתֵנוּ סֵלָה.
 בָּרוּךְ אַתָּה יְהוָה,
 הַטּוֹב שְׁמְךָ
 וְלֹךְ נֶאֱחָה לְהוֹדוֹת.

V'chol hachayim
 yoducha selah,
 vihal'lu et Shim'cha be-emet,
 ha-Eil y'shu-ateinu
 v'ezrateinu selah.
Baruch Atah Adonai,
 hatov Shim'cha
 ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Shalom Rav (Great Peace)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל,
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

Shalom rav al Yisra-eil am'cha
v'al kol yoshvei teveil
tasim l'olam,
ki Atah Hu Melech adon
l'chol hashalom.
V'tov b'einecha
l'vareich et am'cha Yisra-eil
B'chol eit uv'chol sha-ah bish'lomecha.

On *Shabbat Shuvah* we add:

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

On *Shabbat Shuvah* we add:

B'seifer chayim b'racha v'shalom,
ufar'nasa tova,
nizacheir v'nikateiv l'fanecha,
anachu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

בָּרוּךְ אַתָּה יְהוָה,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On *Shabbat Shuvah* we conclude:

בָּרוּךְ אַתָּה יְהוָה,
עוֹשֵׂה הַשָּׁלוֹם.

On *Shabbat Shuvah* we conclude:

Baruch Atah Adonai,
osei hashalom.

Great peace, upon Israel, Your people, grant forever. For You are King, and the Master of all peace. May it be good in Your eyes to bless Your people Israel at all times with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרְי פִּי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

צִדְקַתְךָ צֶדֶק לְעוֹלָם,	Tzidkat'cha tzedek l'olam,
וְתוֹרַתְךָ אֱמֶת.	v'torat'cha emet.
וְצִדְקַתְךָ אֱלֹהִים	V'tzidkat'cha Elohim
עַד מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת,	ad marom asher asita g'dolot,
אֱלֹהִים מִי כָמוֹךָ.	Elohim mi chamocha.
צִדְקַתְךָ כְּהַרְרֵי אֵל,	Tzidkat'cha k'har'rei Eil,
מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה,	mishpatecha t'hom rabah,
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.	adam uv'heimah toshi-a, Adonai.

Your justice is an eternal justice, and Your Torah is true. Your justice, God, reaches the highest heavens because You do great things. God, who is like You? Your justice is like the mighty mountains, and Your judgments are like the great deeps. Adonai, You deliver both man and beast.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל	b'rich Hu l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעָלְמָא וְלְעָלְמֵי מְכָל</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

תִּתְּקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדֶם אֲבוּהוֹן דִּי בְּשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Please rise for the *Aleinu* prayer. During this prayer, we bow during ,לפני מלך, (kor'im umishtachavim umodim, lif'nei Melech) in the following manner: during "Kor'im" bend your knees, during "umish'tachavim umodim" bow from the waist, and stand upright again during "lifnei Melech".

Aleinu (We will Praise)

עֲלֵינוּ לְשַׁבַּח	Aleinu l'shabei-ach
לְאֲדוֹן הַכֹּל,	la-Adon hakol,
לַתַּת גְּדֻלָּה	lateit g'dulah
לְיוֹצֵר בְּרֵאשִׁית,	l'yotzeir b'reishit,
שֶׁלֹא עָשָׂנוּ	shelo asanu
כְּגֹיֵי הָאֲרָצוֹת	k'goyei ha-aratzot
וְלֹא שָׁמְנוּ	v'lo saman
כְּמִשְׁפְּחוֹת הָאָדָמָה,	k'mishp'chot ha-adamah,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,	shelo sam chelkeinu kahem,
וְגָרְלָנוּ כָּכֹל הַמוֹנָם.	v'goraleinu k'chol hamonam.
וְאַנַּחְנוּ כּוֹרְעִים	Va-anach'nu <u>kor'im</u>
וּמִשְׁתַּחֲוִים וּמוֹדִים	<u>umishtachavim umodim</u>
לְפָנֵי מֶלֶךְ,	<u>lif'nei Melech,</u>
מַלְכֵי הַמַּלְכִּים,	mal'chei ham'lachim,
הַקָּדוֹשׁ בְּרוּךְ הוּא.	ha-Kadosh baruch Hu.
שֶׁהוּא נוֹטֶה שָׁמַיִם	Shehu noteh shamayim
וְיֹסֵד אֶרֶץ,	v'yoseid aretz,
וּמוֹשָׁב יְקָרוֹ	umoshav y'karo
בְּשָׁמַיִם מִמָּעַל,	bashamayim mima-al,
וּשְׁכִינַת עֶזֶר	ush'chinat uzo
בְּגִבְהֵי מְרוֹמִים,	b'gov'hei m'romim,

הוא אֱלֹהֵינוּ, אֵין עוד.
 אֱמֶת מַלְכֵנוּ, אָפֶס זולתו,
 כִּכְתוּב בְּתוֹרָתוֹ:
 וַיַּדְעַת הַיּוֹם
 וְהִשְׁבִּית אֶל לְבַבְךָ,
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ
 מִתַּחַת, אֵין עוד.

Hu Eloheinu, ein od.
 Emet Malkeinu, efes zulato,
 kakatuv b'Torato:
 v'yadata hayom
 vahasheivota el l'vavecha,
 ki Adonai, Hu ha-Elohim,
 bashamayim mima-al,
 v'al ha-aretz
 mitachat, ein od.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יַכְרִיתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדִּי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רֹשְׁעֵי אֶרֶץ.
 יִכִּירוּ וַיַּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל
 כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,
 תִּשָּׁבַע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכָּרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
 וַיִּקְבְּלוּ כָלָם
 אֶת עוֹל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד,

Al kein n'kaveh l'cha Adonai Eloheinu,
 lir'ot m'heira b'tif'eret uzecha,
 l'ha-avir gilulim min ha-aretz
 v'ha-elilim karot yikareitun,
 l'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yik'r'u viSh'mecha,
 l'haf'not eilecha kol rish'ei aretz.
 Yakiru v'yeid'u kol yoshvei teivel
 ki l'cha tichra kol berech,
 tishava kol lashon.
 L'fanecha Adonai Eloheinu
 yik'r'u v'yipolu.
 V'lich'vod Shim'cha y'kar yiteinu,
 vikab'lu chulam
 et ol malchutecha
 v'tim'loch aleihem m'heirah
 l'olam va-ed,

כִּי הַמַּלְכוּת שְׁלָךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כַּכְתוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

ki hamal'chut shel'cha hi
ul'ol'mei ad timloch b'chavod,
Kakatur b'Toratecha:
Adonai yimloch l'olam va-ed.

וְנֹאמַר: וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהִי יְהוָה אֶחָד
וְשֵׁמוֹ אֶחָד.

V'ne-emar: v'hayah Adonai,
l'Melech al kol ha-aretz,
bayom hahu
yih'yeh Adonai echad
u-Sh'mo echad.

We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else."

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "Adonai will reign forever and ever."

As it is said: "And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One."

We are seated.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כּוֹל	Yit' gadal v'yit' kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein. Y'hei sh'mei raba m'varach I'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעָלְמֵי כּוֹל	On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol
בִּרְכַּתָּא וְשִׁירָתָא תּוּשְׁבַּחְתָּא וְנֶחֱמָתָא, דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אַמֵּן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Mincha Amidah for Festivals (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר [וּפּוֹקֵד] וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].	Ha-Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim v'konei hakol, v'zocheir chas'dei avot [v'imahot], umeivi go-eil liv'nei v'neihem l'ma-an Sh'mo b'ahavah. Melech ozeir [ufokeid] umoshi-a umagein. <u>Baruch</u> <u>Atah</u> <u>Adonai</u> , magein Avraham [ufokeid Sarah].
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Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.	Atah gibor l'olam Adonai, m'chayei meitim Atah, rav l'hoshi-a.
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From <i>Sh'mini Atzeret - Pesach</i> : מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
From <i>Pesach - Sh'mini Atzeret</i> some add: מוֹרִיד הַטֹּל.

From <i>Sh'mini Atzeret - Pesach</i> : Mashiv haru-ach umorid hagashem.
From <i>Pesach - Sh'mini Atzeret</i> some add: Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֶּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֹאֵמָן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

On Sh'mini Atzeret and Simchat Torah: You cause the wind to blow and the rain to fall.

On other days some add:: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 309.
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name)
(spoken version - for when the *Amidah* is recited aloud)

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כַּכְתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara zeh el zeh v'amar:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	<u>Kadosh, kadosh, kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.	L'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְקוֹמוֹ.	mim'komo.
וּבְדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:	Uv'div'rei kod'sh'cha katuv leimor:
יְמִלְךָ יְהוָה לְעוֹלָם,	<u>Yimloch</u> Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן	Elohayich Tziyon
לְדֹר וָדֹר,	l'dor vador
הַלְלוּיָהּ.	hal'luyah.

לְדֹר וָדֹר נִגִּיד גֹּד'לֶּחָה
וּלְנִצָּח נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
וְשִׁבְּחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* i conclude:

ha-Melech ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשֵׁי כָּל יוֹם
יְהִלְלֶנּוּךָ, סְלַח.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai,
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat Hayom (Holiness of the Day)

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְכָּנוּ לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קָרָאתָ.

Atah v'chartanu mikol ha-amim,
ahav'ta otanu v'ratzita banu,
v'romam'tanu mikol hal'shonot,
v'kidash'tanu b'mitz'votcha,
v'keirav'tanu Malkeinu la-avodatecha,
v'Shim'cha hagadol v'hakadosh
aleinu karata.

You have chosen us from among all nations for Your service. You loved us and took pleasure in us, raising us up above all tongues and making us holy with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

On *Shabbat* we add:

שַׁבָּתוֹת לְמִנוּחָהּ וְ

מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים
לְשִׁשּׁוֹן, אֶת יוֹם

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

On *Pesach*:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֵירוּתָנוּ,

On *Shavuot*:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן
תּוֹרָתָנוּ,

On *Sukkot*:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתָנוּ,

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

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
זִמְן שִׂמְחָתָנוּ,

On *Shabbat* we add:

בְּאַהֲבָה

Vatiten lanu, Adonai Eloheinu, b'ahavah

On *Shabbat* we add:

Shabbatot lim'nucha u-

mo-adim l'sim'cha, chagim uz'manim
l'sason, et yom

On *Shabbat* we add:

haShabbat hazeh, v'et yom

On *Pesach*:

chag hamatzot hazeh, z'man cheiruteinu,

On *Shavuot*:

chag hashavu-ot hazeh, z'man matan
Torateinu,

On *Sukkot*:

chag hasukkot hazeh, z'man simchateinu,

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

hash'mini, chag ha-atzeret hazeh,
z'man simchateinu,

On *Shabbat* we add:

b'ahavah

מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיַּאת מִצְרַיִם.

mik'ra kodesh,
zeicher litzi-at Mitzrayim.

You gave us, Adonai our God, in love

On Shabbat we add: Sabbaths for rest,

festivals for rejoicing, holidays for happiness, and this

On Shabbat we add: Shabbat and this

On Pesach: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of the Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret, season of our rejoicing,

On Shabbat we add: in love

On all days: a day of holy assembly, remembering the exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
וְיָגִיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע,
וְיִפְקֹד, וְיִזְכֹּר,
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,
זִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן מֹשֶׁה
בֶּן דָּוִד עֲבֹדָךְ,
זִכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ,
זִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Eloheinu Veilohei avoteinu,
ya-aleh v'yavo,
v'yagi-a, v'yeira-eh,
v'yeiratzeh, v'yishama,
v'yipakeid, v'yizacheir,
zich'roneinu ufik'doneinu,
v'zich'ron avoteinu,
v'zich'ron mashi-ach
ben David av'decha,
v'zich'ron Y'rushalayim
ir kod'shecha,
v'zich'ron kol am'cha
beit Yisra-eil l'fanecha,
lif'leilah, l'tovah,
l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom, b'yom

On Rosh Chodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Chol Ha-moed Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Chol Ha-moed Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

Continue on all holidays:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ,

בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,

חֹסֶם וְחֻנֵּינוּ

וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ

כִּי אֵלֶיךָ עֵינֵינוּ,

כִּי אֵל מֶלֶךְ

חֲנוּן וְרַחוּם אַתָּה.

On Rosh Chodesh:

rosh hachodesh hazeh.

On Chol Ha-moed Pesach:

chag hamatzot hazeh.

On Chol Ha-moed Sukkot:

chag hasukkot hazeh.

Continue on all holidays:

Zoch'reinu, Adonai Eloheinu,

bo l'tovah, **(amein)**

ufok'deinu vo liv'rachah, **(amein)**

v'hoshi-einu vo l'chayim, **(amein)**

uvid'var y'shu-ah v'rachamim,

chus v'choneinu

v'racheim aleinu v'hoshi-einu

ki eilecha eineinu,

ki Eil Melech

chanun v'rachum Atah.

Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
 אֶת בִּרְכַּת מוֹעֲדֶיךָ
 לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׁשׂוֹן,
 כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On *Shabbat* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
 שִׁבְעֵנוּ מִטוֹבְךָ,
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
 וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On *Shabbat* we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשָׁשׂוֹן

On *Shabbat* we add:

שַׁבָּת וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
 וַיְשַׁמְחוּ בְּךָ יִשְׂרָאֵל
 מִקִּדְּשֵׁי שְׁמֶךָ.
 בָּרוּךְ אַתָּה יְהוָה,
 מִקִּדְּשֶׁךָ

On *Shabbat* we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמָנִים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On *Shabbat* we add:

Eloheinu Veilohei avoteinu,
 r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votcha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On *Shabbat* we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On *Shabbat* we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On *Shabbat* we add:

haShabbat v'

Yisra-eil v'haz'manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

Festivals, and may Israel, the sanctifiers of Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

Avodah reprinted from Siddur Lev Shalem for Shabbat and Festivals ©2016, p. 311, with permission from the Rabbinical Assembly.

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָאָבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יְתִבְרַח וְיִתְרוֹמַם	yitbarach v'yitromam
שִׁמְךָ מַלְכֵּנוּ	Shim'cha Malkeinu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִדְּוֶךָ סֵלָה,	yoducha selah,
וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יִשׁוּעֵתָנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתָנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai</u> ,
הַטּוֹב שִׁמְךָ	hatov Shim'cha
וְלֶךְ נֶאֱחָה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Shalom Rav (Great Peace)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ	Shalom rav al Yisra-eil am'cha
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	v'al kol yoshvei teiveil
תְּשִׁים לְעוֹלָם,	tasim l'olam,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן	ki Atah Hu Melech adon
לְכֹל הַשְּׁלוֹם.	l'chol hashalom.
וְטוֹב בְּעֵינֶיךָ	V'tov b'einecha
לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל,	l'vareich et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.	B'chol eit uv'chol sha-ah bish'lomecha.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	ham'vareich et amo Yisra-eil bashalom.

Great peace, upon Israel, Your people, grant forever. For You are King, and the Master of all peace. May it be good in Your eyes to bless Your people Israel at all times with Your peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרְי פִּי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לְבִי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Transliterated Siddur for Shabbat and Festival mornings

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Lev Shalem have been included courtesy of the Rabbinical Assembly.

As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
4 Tevet, 5777

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I”

“a” is a short ‘a’, as in “ha”

“ei” is a long ‘a’, as in “reign”

“ch” is a hard ‘h’, as in “Bach”

“u” is a long ‘o’, as in “rumor”

“o” is a short ‘o’, as in “go”

“e” is a short ‘e’, as in “felt”

“i” is a long ‘e’, as in "machine”

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Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line.

When they are written in small type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

בָּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

Birchot Hashachar (Morning Blessings)

and a translation is found at the end of each prayer:

Blessed are You, Adonai our God,

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

Blessed are You, Adonai our God,

Explanations of prayers and service instructions are found in shaded boxes:

During the *Ahavah Rabbah* prayer,

Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On *Chanukah* we add:

Page numbers most likely match those in your shul's siddur. Since this siddur is intended to be a alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

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252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.

Ma Tovu (How Good)

מַה טּוֹב אֹהֶלְיֶךָ יַעֲקֹב,	Mah tovu ohalecha Ya-akov,
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.	mishk'notecha Yisra-eil.
וְאֲנִי בְּרֹב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,	Va-ani b'rov chas'd'cha avo veitecha,
אֶשְׁתַּחֲוֶה אֶל הַיַּיִחַל	eshtachaveh el heichal
קֹדֶשְׁךָ בִּירְאָתְךָ.	kod'shcha b'yiratecha.
יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,	Adonai ahav'ti m'od beitecha,
וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.	um'kom mishkan k'vodecha.
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה,	Va-ani eshtachaveh v'echra-ah,
אֶבְרָכָה לִפְנֵי יְהוָה עֲשֵׂי.	ev'r'cha lif'nei Adonai osi.
וְאֲנִי, תְּפִלָּתִי לְךָ יְהוָה,	Va-ani, t'filati l'cha Adonai
עֵת רָצוֹן,	eit ratzon,
אֱלֹהִים בְּרֹב חַסְדֶּךָ,	Elohim b'rov chas'decha,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	aneini be-emet yish'echa.

How good are your tents, Jacob: your dwelling places, Israel. As for me, through Your abundant kindness I will enter Your House; I will prostrate myself toward Your Holy Sanctuary in awe of You. Adonai, I love Your House, the place where Your honor resides. I will prostrate myself and bow, I will kneel before Adonai my Maker. May my prayer to You, Adonai, be at a favorable time; God, in the abundance of Your kindness answer me with the truth of Your deliverance.

Before donning a *tallit*, it is customary to silently recite the following meditation:

Tallit Meditation

Bless Adonai, O my soul. Adonai my God, You are full of grandeur; magnificence and glory are Your clothing. You are wrapped in light like a garment, and spread out the heavens like a curtain.

Tallit Blessing

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitz'votav v'tzivanu
לְהִתְעַטֵּף בְּצִיצִית.	l'hit-ateif batzitzit.

Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us to wrap ourselves in tzitzit.

Birchot Hashachar (Morning Blessings)

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לִשְׁכּוֹי בִּינָה,
לְהַבְחִין בֵּין יוֹם
וּבֵין לַיְלָה.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher natan lasech'vi vinah,
l'hav'chin bein yom
uvein lay'lah.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בְּצַלְמוֹ.

Baruch Atah Adonai
Eloheinu Melech ha-olam,
she-asani b'tzalmo.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בֶן-/בַּת-חֹרִין.

Baruch Atah Adonai
Eloheinu Melech ha-olam,
she-asani ben/bat chorin.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל.

Baruch Atah Adonai
Eloheinu Melech ha-olam,
she-asani Yisra-eil.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פוֹקֵחַ עֲוִרִים.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
pokei-ach ivrim.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
malbish arumim.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
matir asurim.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפופִים.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
zokeif k'fufim.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
roka ha-aretz al hamayim.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר מִצְדֵּי גַבֵּר.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
hameichin mitz'adei gaver.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֹׁעֵשׂ לִי כָל צָרָכִי.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
she-asah li kol tzorki.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
ozeir Yisra-eil big'vurah.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרֶה.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
oteir Yisra-eil b'tif'arah.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַנּוֹתֵן לַיֵּעַף כֹּחַ.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
hanotein laya-eif ko-ach.

Blessed are You, Adonai our God, King of the Universe, Who gave the rooster understanding to distinguish between day and night.

...Who made me in Your image.

...Who made me free.

...Who made me a Jew.

...Who gives sight to the blind.

...Who clothes the naked.

...Who releases the imprisoned.

...Who straightens the bent.

...Who spreads the earth over the waters.

...Who prepares our steps.

...Who provided me with all of my needs.

...Who girds Israel with might.

...Who crowns Israel with glory.

...Who gives strength to the weary.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם...	Eloheinu Melech ha-olam...

Blessed are You, Adonai our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. Our God and God of our ancestors, may it be Your will to help us study Torah regularly, and cling to Your mitzvot. Keep us far from sin, transgression, and iniquity; do not cause us to be tested or brought to disgrace. Let our evil inclination not rule us; keep us far from evil people. Help us hold fast to our good inclination, so that we might serve You.

וְתַנְנוּ הַיּוֹם, וּבְכָל יוֹם,	Ut'neinu hayom uv'chol yom,
לֶחֶן וּלְחֶסֶד	l'chein ul'chesed
וּלְרַחֲמִים בְּעֵינֶיךָ,	ul'rachamim b'einecha,
וּבְעֵינֵי כָל רוֹאֵנוּ,	uv'einei chol ro-einu,
וְתִגְמְלֵנוּ	v'tig'm'leinu
חֲסָדִים טוֹבִים.	chasadim tovim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasidim tovim
לְעַמּוֹ יִשְׂרָאֵל.	l'amo Yisra-eil.

Grant us this day and every day favor, kindness, and mercy in Your eyes and in the eyes of all who see us, and grant us bountiful lovingkindness. Blessed are You, Adonai, Who bestows lovingkindness upon His people Israel.

We should always revere God, privately as well as publicly. We should admit the truth, speak the truth in our hearts, and rise early to proclaim:

Master of all worlds! Not upon our righteousness do we rely in our supplications, but upon Your abundant mercy. What are we? What is our life? What is our piety? What is our righteousness? What is our deliverance? What is our strength, our might? What can we say before You, Adonai our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lacking reason. For most of their actions are futile, and the days of their lives are trivial in Your presence. Human superiority over beasts is nil, for all is futile.

We, however, are Your people, children of Your covenant, children of Your beloved Abraham to whom You swore on Mount Moriah. We are the heirs of Isaac, his son, who was bound upon the altar, the community of Jacob, Your firstborn, whom You named Israel and Jeshurun because of Your love for him and delight in him.

Therefore it is our duty to thank You, to praise You, and to glorify You; to bless and sanctify Your Name.

אַשְׁרֵינוּ, מַה טוֹב חֵלְקֵנוּ,	Ashreinu, mah tov chelkeinu,
וְיִמָּה נָעִים גּוֹרְלֵנוּ,	umah na-im goraleinu,
וְיִמָּה יָפָה יְרֻשָּׁתֵנוּ.	umah yafah y'rushateinu.
אַשְׁרֵינוּ, שְׂאֲנַחֲנוּ	Ashreinu, she-anach'nu
מִשְׁכִּימִים וּמַעֲרִיבִים,	mash'kimim uma-arivim,
עֶרֶב וּבֹקֶר,	erev vavoker,
וְאוֹמְרִים פַּעַמִּים בְּכָל יוֹם.	v'om'rim pa-amayim b'chol yom:
שְׁמַע יִשְׂרָאֵל,	Sh'ma Yisra-eil,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
יְהוָה אֶחָד.	Adonai echad.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	Baruch Sheim k'vod mal'chuto
לְעוֹלָם וָעֶד.	l'olam va-ed.

How fortunate we are! How good is our portion, how pleasant our destiny, how beautiful our heritage. We are fortunate that we rise early and stay late, proclaiming evening and morning, twice each day:

Hear, O Israel: Adonai is our God, Adonai is One!

Praised be God's Name; God's glorious Rule is forever and ever!

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם...

Atah Hu ad shelo niv'ra ha-olam...

You existed before the world was created. You exist in this world and in the World to Come.

קִדֵּשׁ אֶת שִׁמְךָ

Kadeish et Shim'cha

עַל מַקְדִּישֵׁי שְׁמֶךָ,

al mak'dishei Sh'mecha,

וְקִדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמְךָ,

v'kadeish et Shim'cha b'olamecha,

וּבִישׁוּעַתְךָ תָּרִים

uvishu-at'cha tarim

וְתַגְבִּיֶּה קַרְנֵינוּ.

v'tagbi-ah karneinu.

בָּרוּךְ אַתָּה יְהוָה,

Baruch Atah Adonai,

מְקַדֵּשׁ אֶת שִׁמְךָ בְּרַבִּים.

m'kadeish et Shim'cha barabim.

Sanctify Your Name through those who hallow Your Name, and sanctify Your Name in Your world; through Your deliverance You will uplift us. Blessed are You, Adonai, Sanctifier of Your Name among the multitudes.

Kaddish D'Rabbanan (Scholar's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיה,	B'alma di v'ra kir'utei,
וְיִמְלִיךְ מַלְכוּתִיה	v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div style="border: 1px solid black; padding: 5px; margin: 5px 0;"> <div style="text-align: center;"> <p>On <i>Shabbat Shuvah</i> we substitute:</p> <p>לְעֵילָא וּלְעֵילָא מִכּוֹל</p> </div> </div>	
בְּרַכְתָּא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחְמַתָּא,	tushb'chata v'nechemata,
דְּאָמִירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,	Al Yisra-eil v'al rabanan,
וְעַל תַּלְמִידֵיהוֹן	v'al talmideihon
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,	v'al kol talmidei talmideihon,
וְעַל כָּל מָאן דְּעֶסְקִין בְּאוֹרֵיתָא,	v'al kol man d'as'kin b'oray'ta,
דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתָּר וְאַתָּר.	di v'at'ra hadein v'di v'chol atar v'atar.
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,	Y'hei l'hon ul'chon sh'lama raba,
חֲנָא וְחֶסְדָּא וְרַחֲמִין,	china v'chisda v'rachamin,
וְחַיִּין אֲרִיכִין,	v'chayin arichin,
וּמְזוֹנֵי רִוִּיחֵי, וּפְרָקָנָא,	um'zonei rivichei ufur'kana,
מִן קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא, וְאַמְרוּ	min kodam avuhon di vish'maya, v'im'ru
אַמֵּין.	Amein.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא	Y'hei sh'lama raba min sh'maya
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	v'chayim aleinu v'al kol Yisra-eil
וְאַמְרוּ	v'im'ru
אַמֵּין.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu b'rachamav ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ	v'al kol Yisra-eil v'im'ru
אַמֵּין.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** Upon Israel, on the sages, on their students, on the students of their students, and on all who study Torah in this land and every land, may there be to them and you great peace, favor, kindness, compassion, long life, sustenance and redemption from our Father who is in and on earth, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Psalm 92 (The Psalm for Shabbat)

הַיּוֹם יוֹם שַׁבָּת קֹדֶשׁ, Hayom yom shabbat kodesh,
שְׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the holy Shabbat, when the Levites used to recite the following in the temple: A psalm, a song for the Sabbath day. It is good to thank God, to sing praises to Your Name, Most High. To tell of Your lovingkindness in the morning, and Your faithfulness in the night, with music of the ten-stringed instrument and the lute, in meditation on the harp. Your deeds, Adonai, give me joy, I will sing of the work of Your hands. How great are Your works, Adonai, how infinite are Your thoughts. The fool cannot know, and the simpleton cannot understand: though the wicked are like grass, and doers of evil blossom, their destruction will be eternal. You are on High forever, Adonai. For behold, Your enemies shall perish, and all evildoers shall be scattered. You have raised my horn like a unicorn, I am saturated with fresh oil. My eye has seen and my ear has heard the defeat of those who would harm me, of the wicked who rise against me. The righteous will flourish like a date palm, growing tall like a cedar in Lebanon. Planted in the House of Adonai, blossoming in the courtyards of God.

צַדִּיק כַּתְמָר יִפְרַח,	Tzadik katamar yif'rach,
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.	k'erez bal'vanon yis'geh
שְׁתוּלִים בְּבֵית יְהוָה,	sh'tulim b'veit Adonai,
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ.	b'chatz'rot Eloheinu yaf'richu.
עוֹד יִנּוּבֹן בְּשִׁיבָה	Od y'nuvun b'seivah
דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.	d'sheinim v'ra-ananim yih'yu.
לְהַגִּיד כִּי יָשָׁר יְהוָה	L'hagid ki yashar Adonai
צוּרִי וְלֹא עוֹלָתָהּ בּוֹ.	tzuri v'lo avlatah bo.

They will bear fruit in old age, remaining lush and fresh. They will declare that Adonai is upright, my Stronghold, in Whom there is no wrong.

Psalm 27 (The Psalm for the Season of Repentance)

This Psalm is recited from Rosh Chodesh Elul through Hoshana Rabbah;
some congregations recite it through Yom Kippur.

לְדָוִד. יְהוָה אֹרִי וְיִשְׁעִי, מִמִּי אִירָא... L'David. Adonai ori v'yish'i, mimi ira...

By David. Adonai is my light and my salvation, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid? When evildoers come near to me to devour my flesh, my tormentors and foes stumble and foes stumble and fall. If an army should encamp against me, my heart would not be afraid; if war rose up against me, in this I trust. One thing I ask of Adonai, and that I seek, to dwell in the House of Adonai all the days of my life, to see the pleasantness of Adonai, and to contemplate His Sanctuary. For He will hide me in his Tabernacle on a day of distress, concealing me in the shelter of His tent, and raising me upon a rock. And now my head is lifted high above the enemies around me, and I will give offerings in His tent, sacrifices and trumpets of joy. I will sing and praise Adonai. Adonai, hear my voice when I call; be gracious and answer me. My heart has told me to seek Your presence; Your presence, Adonai, will I seek. Conceal not Your face from me, and do not turn Your servant away in anger. You have always been my help, do not cast me off or abandon me, God of my salvation. Though my father and mother abandon me, Adonai will gather me in. Adonai, teach me Your ways, and lead me in an upright path, because of my watchers. Do not deliver me to the will of my tormentors, for false witnesses have risen against me, breathing violence.

לֹאֵלֵהָמָנְתִּי, Lulei he-eman'ti,

לִרְאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים. lir'ot b'tuv Adonai b'erezt chayim.

קִוֵּה אֶל יְהוָה, חֲזַק וַיֹּאמֶץ לִבִּי Kavei el Adonai, chazak v'ya-ameitz libecha

וְקִוֵּה אֶל יְהוָה. v'kavei el Adonai.

If I had not believed that I would see the goodness of Adonai in the land of the living! Put your hope in Adonai, be strong and have courage in your heart, and hope in Adonai.

Psalm 104 (The Psalm for Rosh Chodesh, the New Moon)

בָּרַכִּי נַפְשִׁי אֶת יְהוָה...

Bar'chi naf'shi et Adonai...

My soul, bless Adonai. Adonai, my God, You are greatly exalted, clothed with beauty and splendor. You are wrapped in light like a garment, spreading out the heavens like a curtain. You cover the upper chambers with water, making clouds Your chariot, walking upon the wings of the wind. You make winds Your messengers, and flaming fires Your servants, and established the earth upon its foundations, so that it shall stand firm forever. You covered the deep with a garment, and the waters stand on the mountains. They retreated at Your shout, hastening away at the sound of Your voice. They go up mountains, down into valleys, to the places You set for them. You made a boundary they may not cross, lest they return to cover the earth. You Who sends springs into streams to flow between the mountains, to give water to all the beasts of the fields, to let the wild animals quench their thirst. The birds of the sky dwell over them, giving voice from among the branches. You water mountains from Your upper chambers, sating the earth from the fruit of Your works. You cause grass to grow for cattle, and vegetation for the work of man, to bring forth bread from the earth, wine to cheer his heart, oil to make his face shine, and bread to sustain his heart. Adonai's trees are satisfied, the cedars of Lebanon which He planted, where birds make their nest, and the cypresses where storks make their home. The mountains are a refuge for goats, and the rocks for rabbits. You made the moon to set the seasons, and the sun knows its place to set. You make darkness and the night comes, in which all the creatures of the forest stir. The young lions roar for their prey, and seek their food from God. When the sun rises, they gather into their dens and crouch. Man goes out to work, to labor until the evening. How abundant are Your works, Adonai. You made them all with wisdom, and the earth is full of Your possessions. The great, broad seas contain creeping things without number, beasts small and great. Ships travel there, and the Leviathan You formed to sport with. All look to You with expectation, to provide them with food in its time. You give it to them and they gather it in; You open Your hand and satisfy them with goodness. When You hide Your face, they are terrified, and when You gather in their spirit, they perish, and return to their dust. When You forth send Your spirit, they are created; You renew the face of the earth. The glory of Adonai is eternal; Adonai will rejoice with his works. You look toward the earth and it trembles, You touch the mountains and they smoke. I will sing to Adonai while I live, offering praises to my God while I endure.

יַעֲרַב עָלָיו שִׁיחִי אֲנֹכִי אֶשְׁמַח בִּיהוָה.

Ye-erav alav sichi anochi esmach Badonai.

יִתַּמוּ חַטָּאִים מִן הָאָרֶץ

Yitamu chata-im min ha-aretz

וְרָשָׁעִים עוֹד אֵינָם.

ur'sha-im od einam.

בָּרַכִּי נַפְשִׁי אֶת־יְהוָה הַלְלוּיָהּ.

Barchi nafshi et Adonai, hal'luyah.

May my words be sweet to Him; I will rejoice in Adonai. Sin will perish from the earth, and the wicked will be no more. My soul, bless Adonai; praise God.

Psalm 30

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד...

Mizmor shir chanukat habayit l'David...

A Psalm of David, a song for the dedication of the Temple. I will exalt You, Adonai, for You have raised me up. You did not let my foes rejoice over me. Adonai, my God, I cried out and You healed me; raising my soul from the depths, You saved me from the pit of death. Sing to Adonai, you faithful, give thanks to God's holy Name. For God's anger lasts a moment, but divine love is lifelong. In the evening, one may retire weeping, but in the morning, there is joy. While at ease I once said that I would never be moved, but Adonai, it was Your will that established my stronghold. When you concealed Your face, I was terrified. To You, Adonai, would I call; before my Master I beseeched. What profit is there if I am silenced? What benefit if I go to my grave? Will the dust praise You? Will it proclaim Your truth? Hear me, Adonai. Be gracious, and be my help.

הִפַּכְתָּ מִסִּפְדִּי לְמַחּוֹל לִי,

Hafach'ta mis'p'di l'machol li,

פָּתַחְתָּ שִׁקִּי וַתֵּאֲזַרְנִי שִׂמְחָה.

pitach'ta saki vat'az'reini sim'chah.

לְמַעַן יִזְמְרְךָ כְּבוֹד

L'ma-an y'zamer'cha chavod

וְלֹא יִדָּם,

v'lo yidom,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲדָרְךָ.

Adonai Elohai, l'olam odeka.

You have turned my mourning into dancing, my sackcloth into robes of joy, that my soul might sing Your praise unceasingly. Adonai my God, forever will I thank You.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּין.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא. יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כּוֹל	Y'hei sh'mei raba m'varach I'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעֵילָא מִכּוֹל	On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol
בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאָמִירָן בְּעָלְמָא, וְאָמְרוּ אַמֵּין.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Baruch She-amar (Blessed is the One Who Spoke)

בָּרוּךְ שֶׁאָמַר	Baruch she-amar
וְהָיָה הָעוֹלָם,	v'hayah ha-olam,
בָּרוּךְ הוּא.	baruch Hu.
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית,	Baruch oseh v'reishit,
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,	baruch omeir v'oseh,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,	baruch gozeir um'kayeim,
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,	baruch m'racheim al ha-aretz,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	baruch m'racheim al hab'riyot,
בָּרוּךְ מְשַׁלֵּם	baruch m'shaleim
שָׂכָר טוֹב לִירֵאָיו,	sachar tov lirei-av,
בָּרוּךְ חַי לְעַד	baruch chai la-ad
וְקַיָּם לְנֶצַח,	v'kayam lanetzach,
בָּרוּךְ פּוֹדֶה וּמַצִּיל,	baruch podeh umatzil,
בָּרוּךְ שְׁמוֹ.	baruch Sh'mo.

Blessed is the One Who spoke, and the world came into being, blessed is God. Blessed is the One Who maintains the creation; blessed is the One Who says and does; blessed is the One Who decrees and fulfills; blessed is the One Who has compassion on the earth; blessed is the One Who has compassion on all creatures, blessed is the One Who rewards well those who fear God; blessed is the One Who lives forever and exists eternally; blessed is the One Who redeems and saves, blessed is God's Name.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
הָאֵל הָאֵב הָרַחֲמָן,	ha-Eil ha-Av harachaman,
הַמְהַלֵּל בְּפִי עַמּוֹ,	ham'hulal b'fi amo,
מְשֻׁבַּח וּמְפָאֵר	m'shubach um'fo-ar
בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,	bil'shon chasidav va-avadav,
וּבְשִׁירֵי דָוִד עַבְדְּךָ	uv'shrei David av'decha
נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ,	n'halel'cha Adonai Eloheinu,
בְּשִׁבְחוֹת וּבְזִמְרוֹת,	bish'vachot uviz'mirot,
נִגְדֶלְךָ וְנִשְׁבַּחְךָ	n'gadel'cha un'shabeichacha
וּנְפַאֲרְךָ	unfa-er'cha
וְנִזְכִּיר שִׁמְךָ,	v'naz'kir shim'cha,
וְנַמְלִיכְךָ, מַלְכֵנוּ אֱלֹהֵינוּ,	v'nam'lich'cha, Malkeinu Eloheinu,
יְחִיד חַי הָעוֹלָמִים,	Yachid chei ha-olamim,
מֶלֶךְ מְשֻׁבַּח וּמְפָאֵר	Melech m'shubach um'fo-ar
עַד־עַד שְׁמוֹ הַגָּדוֹל.	adei ad sh'mo hagadol.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.	Melech m'hulal batish'bachot.

Blessed are You, Adonai our God, King of the universe, the Almighty, merciful Father, extolled by Your people, praised by your pious servants through the psalms of Your servant David. We will extol You, Adonai our God, with praises and psalms, we will glorify Your Name, and proclaim You as our King and our God. You are unique, the life of all creation; praised and glorified forever is Your great Name. Blessed are You, Adonai, King who is extolled with songs of praise.

Hodu Ladonai (Give Thanks to God) – 1 Chronicles 16:8-36

הוֹדוּ לַיהוָה קִרְאוּ בְשֵׁמוֹ, Kol Ladonai kir'u vish'mo,
הוֹדִיעוּ בְּעַמִּים עֲלִילֹתָיו... hodi-u va-amim alilotav...

Give thanks to Adonai, and proclaim His Name, make His works known among the peoples. Sing and make music to Him; tell of all His wonders. Glorify His holy Name, and let the heart of those who seek Adonai rejoice. Seek out Adonai and His might, always seek His presence. Remember the wonders He performed, His miracles, and the laws from His mouth. O seed of Israel His servant, children of Jacob, His chosen ones: He is Adonai our God, and the whole earth follows His laws. Remember His covenant forever – the word He commanded to a thousand generations – which He made as a covenant with Abraham, an oath to Isaac, a statute for Jacob, and an everlasting covenant for Israel. He said “To you I will give the land of Canaan as your inheritance,” when you were few in number, small, and strangers in it. They wandered from nation to nation, from one kingdom to another. You allowed no one to oppress them, rebuking kings for their sake. “Do not touch my anointed ones, and do not harm my prophets.” Sing to Adonai, all the earth, announce his salvation from day to day. Relate His glory among the nations, and His wonders among all the peoples. For Adonai is great and greatly to be praised; He is awesome above all other powers.

כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים. Ki kol elohei ha-amim elilim.
יְהוָה שָׁמַיִם עָשָׂה. Vadonai shamayim asah.

For all the gods of the peoples are idols, but Adonai made the heavens.

הוֹד וְהָדָר לְפָנָיו, עֹז וְחֵדָּה בְּמִקְמוֹ... Hod v'hadar l'fanav, oz v'ched'vah bim'komo...

Glory and majesty are before Him, strength and joy are in His presence. O families of peoples, render to Adonai the glory due to His Name. Bring an offering and come before Him, bow down before Adonai in the splendor of His holiness. Tremble before Him, everyone on earth, for He established the world so that it cannot be moved. The heavens and the earth will rejoice, proclaiming among the nations “Adonai has reigned!” The sea and its fullness will roar, the field and everything that is in it will exult. Then the trees of the forest will sing joyfully before God, when He comes to judge the earth. Give thanks to Adonai, for He is good, His kindness is forever. And say: “Save us, God of our salvation; gather and rescue us from the nations to give thanks to Your holy Name, to glory in Your praise. Praised is Adonai, the God of Israel, from this world to the World to Come. And all the people said ‘Amein’, and praised Adonai.” Exalt Adonai our God, and bow down at the His footstool, holy is He.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ, v'hishtachavu l'har kod'sho,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ. ki kadosh Adonai Eloheinu.

Exalt Adonai our God, and bow down at His holy mountain, for Adonai our God is holy.

V'hu Rachum (God, the Merciful One)

יְהוָה רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית... V'hu rachum y'chapeir avon v'lo yash'chit...

God, the Merciful One, forgives iniquity and does not destroy; He withdraws His anger, not arousing all of his wrath. Adonai, do not withhold Your mercy from me; may Your kindness and truth always protect me. Remember Your mercies and Your kindnesses, Adonai, for they are eternal. Acknowledge might to God; His grandeur is upon Israel and His might is in the heavens. You are awesome, God; from Your sanctuaries, God of Israel, You give might and power to the people. Blessed is God. Adonai of Vengeance, reveal Yourself; arise O Judge of the earth, and render retribution to the arrogant. Deliverance is Adonai's; upon Your people is Your blessing. Adonai of Hosts is with us, a stronghold for us is the God of Jacob.

יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בָּךְ. Adonai tz'va-ot, ashrei adam botei-ach bach.

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ, Adonai hoshi-ah hamelech ya-aneinu,

בְּיוֹם קִרְאָנוּ. v'yom kor'einu.

Adonai of Hosts – happy is the one who trusts in You. Adonai, deliver us! The King will answer us on the day that we call.

Hoshi-ah et Amecha (Save Your People)

הוֹשִׁיעָה אֶת עַמְּךָ, וּבָרֵךְ אֶת נַחֲלָתְךָ. Hoshi-ah et amecha, uvareich et nachalatecha...

Save Your people and bless Your inheritance; tend them and raise them up forever. Our souls yearned for Adonai, Who is our Help and our Shield. For in Him our hearts will rejoice, and in His holy Name we trusted. Adonai, May Your lovingkindness be upon us, for we have waited for You. Show us Your lovingkindness and grant us Your salvation. Arise and come to our aid; redeem us for the sake of Your lovingkindness. I am Adonai, your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it. Happy is the one whose lot is this, and happy is the people whose God is Adonai.

וָאֲנִי בְּחֶסֶדְךָ בְּטַחְתִּי, Va-ani b'chas'd'cha vatach'ti,

יִגַּל לִבִּי בִישׁוּעֶתְךָ, yageil libi bishu-atecha,

אֲשִׁירָה לַיהוָה, כִּי גָמַל עָלַי. ashirah Ladonai, ki gamal alai.

In Your lovingkindness I trust. My heart will exult in Your salvation, and I will sing to Adonai, for He has dealt kindly with me.

Psalm 19

לְמִנְצֵחַ מִזְמוֹר לְדָוִד... Lam'natzei-ach mizmor l'David...

For the conductor, a psalm of David. The heavens tell the glory of God, and His handiwork is proclaimed by the firmament. Day to day utters speech, and night to night expresses wisdom. There is no speech, and there are no words, so their sound is unheard. Through the whole earth their route goes forth, and to the edge of the inhabited world their words. For the sun a tent is set up in their midst. It is like a groom emerging from his bridal chamber, rejoicing like a warrior to run the course. The end of the heavens is its rising, and its circuit is to their other end, nothing hides from its heat. The teaching of Adonai is perfect, restoring the soul; the testimony of Adonai is true, making wise the simple. The precepts of Adonai are upright, making the heart glad; the commandments of Adonai are clear, enlightening the eyes. The fear of Adonai is pure, enduring forever; the judgments of Adonai are true, and altogether righteous. They are more desirable than gold, even fine gold, and sweeter than honey and the drippings from honeycombs. Your servant is scrupulous with them, since in observing them there is great reward. Mistakes, who can discern? Cleanse me of hidden faults, and also from willful sins; spare Your servant and do not let them rule me. Then I will be strong and will be cleansed of transgression.

יְהִי לְרָצוֹן אֲמָרֵי פִי, וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ, Yih'yu l'ratzon imrei fi, v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגוֹאֲלִי. Adonai tzuri v'go-ali.

May the words of my mouth and the meditations of my heart be acceptable before You, Adonai, my Rock and my Redeemer.

Psalm 34

לְדָוִד בְּשָׁנוֹתָו אֶת טַעְמוֹ לְפָנֵי אֲבִימֶלֶךְ L'David b'shanoto et ta'mo lifnei Avimelech...

A Psalm of David, when he acted insane before Abimelech; who drove him away, and he departed. I will bless Adonai at all times; His praise shall continually be in my mouth. My soul shall take pride in Adonai; the humble shall hear of it, and be glad. Declare the greatness of Adonai with me, and let us exalt His Name together. I sought Adonai, and He answered me, and saved me from all my fears. They looked to Him, and were radiant; and their faces shall not be ashamed. This poor man cried out, and Adonai heard him, and delivered him from all of his troubles. The angel of Adonai encamps around those who fear Him, and sets them free. Taste and see that Adonai is good; happy is the one who trusts in Him. Fear Adonai, you pious ones; for those who fear Him have no want. Young lions feel want and hunger; but those who seek Adonai shall not lack any good thing. Come children, listen to me; and I will teach you the fear of Adonai. Who is the one who desires life, and loves days of seeing good? Keep your tongue from evil, and your lips from speaking deceitfully. Turn from evil and do good; seek peace and pursue it. The eyes of Adonai are upon the righteous, and His ears are open to their cry. The face of Adonai is set against evildoers, to cut off their remembrance from the earth. The righteous cry out and Adonai hears, He saves them from all of their troubles. Adonai is close to the broken hearted, and delivers those who are crushed in spirit. Many are the afflictions of the righteous; but Adonai delivers him from them all. He preserves all his bones; not one of them is broken. Evil shall slay the wicked; and those who hate the righteous shall be condemned.

פֹּדֶחַ יְהוָה נֶפֶשׁ עֲבָדָיו, Podeh Adonai nefesh avadav,
וְלֹא יֵאָשְׁמוּ כָּל הַחֹסִים בּוֹ. v'lo yesh'mu kol hachosim bo.

Adonai liberates the soul of His servants, and none shall be condemned who trust in Him.

Psalm 90

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים...

T'filah l'Moshe ish ha-Elohim...

A Prayer of Moses the man of God. My Lord, You have been our dwelling place in all generations. Before the mountains were born, before You had formed the earth and the world, from everlasting to everlasting, You are God. You turn man back to dust; and say, "Return, O children of men!" For a thousand years in Your eyes are but like yesterday when it has passed, like a watch in the night. You sweep them away; they are like sleepers; they are like grass that withers. In the morning it blossoms and is rejuvenated; by evening it is withered and dry. So are we, consumed by Your anger, terrified by Your wrath. You have set our iniquities before You, our hidden sins are exposed before the light of Your countenance. For all our days vanish in Your wrath; we end our years like an unspoken word. The days of our years are seventy; or with strength, eighty, yet their pride is but frustration and falsehood; for it is quickly cut off, and we fly away. Who knows the power of Your anger? As You are feared, so is Your wrath. So teach us to number our days, that we may obtain a heart of wisdom. Return, Adonai! How long? And relent concerning Your servants. Satisfy us in the morning with Your lovingkindness; and we will sing and rejoice throughout our days. Make us rejoice according to the days You have afflicted us, and as many years as we have seen evil.

יִרְאֶה אֶל עַבְדֶּיךָ פְּעֻלָּךְ

Yeira-eh el avadecha fo-olecha

וְהִדְרֶךְ עַל בְּנֵיהֶם.

vahadar'cha al b'neiham.

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,

Vihi no-am Adonai Eloheinu aleinu,

וּמַעֲשֵׂה יְדֵינוּ כֹּונֶנָה עָלֵינוּ,

uma-asei yadeinu kon'nah aleinu,

וּמַעֲשֵׂה יְדֵינוּ כֹּונֶהוּ.

uma-asei yadeinu kon'neihu.

Let Your deeds be revealed to Your servants, and Your splendor to their children. May the beauty of the Lord our God be upon us; and the work of our hands established for us; establish the work of our hands.

Psalm 91

יֹשֵׁב בְּסִטֵּר עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנָן...

Yosheiv b'seiter Elyon, b'tzeil Shadai yit'lonan...

He who dwells in the shelter of the Most High, under the shadow of the Almighty he will abide. I say of Adonai, He is my refuge and my fortress, my God, in whom I trust. For He shall save you from the snare of the fowler, and from the destructive pestilence. He shall cover you with His wing, and under His wings you shall find refuge; His truth shall be your shield. You shall not fear the terror of night; nor the arrow that flies by day; the pestilence that prowls in darkness; nor the destruction that ravages at noon. A thousand shall fall at your left side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes will you behold and see the reward of the wicked. Because you have proclaimed "You, Adonai, are my refuge," and you have made the Most High your dwelling, no evil shall befall you, nor shall any plague come near your tent. For He shall give His angels charge over you, to guard you in all your ways. They shall carry you upon their hands, lest you dash your foot against a stone. You shall tread on the lion and the snake; you will trample the young lion and the crocodile. Because he has yearned for Me, I will save him; I will elevate him, because he knows My Name.

יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה,

Yik'ra-eini v'e-eneihu, imo anochi v'tzarah,

אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ.

achal'tzeinu va-achab'deihu.

אֲרֹךְ יָמִים אֲשֶׁבִיעֵהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

Orech yamim as'bi-eihu, v'ar'eihu bishu-ati.

אֲרֹךְ יָמִים אֲשֶׁבִיעֵהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

Orech yamim as'bi-eihu, v'ar'eihu bishu-ati.

When he calls upon Me, I will answer him. I will be with him in distress; I will free him and honor him. With long life I will satisfy him, and will show him my salvation.

Psalms 135

הַלְלוּיָהּ. הַלְלוּ אֶת שֵׁם יְהוָה,

Hal'luyah. Hal'lu et Sheim Adonai,

הַלְלוּ עַבְדֵי יְהוָה...

hal'lu av'dei Adonai...

Praise God. Praise the Name of Adonai; praise Him, servants of Adonai. You who stand in the house of Adonai, in the courtyards of the house of our God, praise God, for Adonai is good; sing praises to His Name, for it is pleasant. For Adonai has chosen Jacob to be His, and Israel for His own possession. For I know that Adonai is great, and that our Lord is above all gods. Whatever Adonai wishes, He has done in heaven and on the earth, in the seas and all the depths. He causes the clouds to ascend from the ends of the earth; He makes lightnings for the rain; He brings forth wind from His storehouses. He struck down the firstborn of Egypt, both man and beast. He sent signs and wonders into the midst of Egypt, against Pharaoh and against all his servants. He struck great nations, and slew mighty kings: Sichon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan. And He gave their land for a heritage, a heritage to Israel His people. Your Name, Adonai, endures for ever; Your renown, Adonai, throughout all generations. For Adonai will judge His people, and He will relent concerning His servants. The idols of the nations are silver and gold, the work of human hands. They have a mouth, but do not speak; they have eyes, but do not see; they have ears, but do not hear; and in their mouths there is no breath. May their makers become like them, and every one who trusts in them.

בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה.

Beit Yisra-eil bar'chu et Adonai.

בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה.

Beit Aharon bar'chu et Adonai.

בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה.

Beit haleivi bar'chu et Adonai.

יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה.

Yir'ei Adonai bar'chu et Adonai.

בָּרוּךְ יְהוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם,

Baruch Adonai mitziyon shochein Yerushalayim,

הַלְלוּיָהּ.

hal'luyah.

House of Israel, bless Adonai. House of Aaron, bless Adonai. House of Levi, bless Adonai. You who fear Adonai, bless Adonai. Blessed is Adonai from Zion, He who dwells in Jerusalem. Praise God.

Psalm 136

הוֹדוּ לַיהוָה כִּי טוֹב,	Hodu Ladonai ki tov,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
הוֹדוּ לַאלֹהֵי הָאֱלֹהִים,	Hodu Leilohei ha-Elohim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,	Hodu la-Adonei ha-adonim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדּוֹ,	L'osei nif'la-ot g'dolot l'vado,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְוֵנָה,	L'osei hashamayim bit'vunah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם,	L'roka ha-aretz al hamayim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַעֲשֵׂה אוֹרִים גְּדִלִים,	L'osei orim g'dolim,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם,	Et hashemesh l'mam'shelet bayom,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
אֶת הַיָּרֵחַ וְכוֹכָבִים לְמַמְשֶׁלֶת	Et hayarei-ach v'chochavim l'mem'sh'lot
בַּלַּיְלָה,	balay'lah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
לַמִּכָּה מִצְרַיִם בְּבִכּוֹרֵיהֶם,	L'makei Mitz'rayim biv'choreihem,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם,	Vayotzei Yisra-eil mitocham,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.
בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה,	B'yad chazakah uviz'ro-a n'tuyah,
כִּי לְעוֹלָם חֲסִדּוֹ.	ki l'olam chasdo.

לְגֹזֵזַיִם סוּף לְגִזְרִים,	L'gozeir yam suf lig'zarim,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ,	v'he-evir Yisra-eil b'tocho,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וְנִעַר פְּרָעָה וְחִילוֹ בַּיָּם סוּף,	V'ni-eir Par-oh v'cheilo v'Yam Suf,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר,	L'molich amo b'midbar,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
לְמַכֵּה מְלָכִים גְּדֹלִים,	L'makei m'lachim g'dolim,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וַיַּהֲרֹג מְלָכִים אֲדִירִים,	Vayaharog m'lachim adirim,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
לְסִיחֹן מֶלֶךְ הָאֱמֹרִי,	L'Sichon Melech ha-Emori,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן,	Ul'Og Melech ha-Bashan,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וְנָתַן אֶרֶץ לְנַחֲלָה,	V'natan ar'tzam l'nachalah,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
נַחֲלָה לְיִשְׂרָאֵל עֶבְדּוֹ,	Nachalah l'Yisra-eil av'do,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
שֶׁב־שִׁפְלֵנוּ זָכַר לָנוּ,	Sheb'shif'leinu zachar lanu,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ,	Vayif'r'keinu mitzareinu,
כִּי לְעוֹלָם חֲסֵדוֹ.	ki l'olam chasdo.

נוֹתֵן לֶחֶם לְכֹל בָּשָׂר,
 כִּי לְעוֹלָם חֲסִדּוֹ.
 הוֹדוּ לְאֵל הַשָּׁמַיִם,
 כִּי לְעוֹלָם חֲסִדּוֹ.

Notein lechem l'chol basar,
 ki l'olam chasdo.
 Hodu l'Eil hashamayim,
 ki l'olam chasdo.

*Give thanks to Adonai for He is good; for His lovingkindness endures forever.
 Give thanks to the God of gods; for His lovingkindness endures forever.
 Give thanks to the Lord of lords; for His lovingkindness endures forever.
 To Him who alone does great wonders; for His lovingkindness endures forever.
 Who made the heavens with understanding; for His lovingkindness endures forever.
 Who stretched out the earth above the waters; for His lovingkindness endures forever.
 Who made the great lights; for His lovingkindness endures forever;
 The sun to rule by day; for His lovingkindness endures forever;
 The moon and the stars to rule by night; for His lovingkindness endures forever.
 Who struck Egypt through their firstborn; for His lovingkindness endures forever;
 And brought out Israel from their midst; for His lovingkindness endures forever;
 With a strong hand and an outstretched arm; for His lovingkindness endures forever.
 Who parted the Sea of Reeds; for His lovingkindness endures forever;
 And made Israel pass through it; for His lovingkindness endures forever;
 And threw Pharaoh and his army into the Sea of Reeds; for His lovingkindness endures forever;
 Who led His people through the wilderness; for His lovingkindness endures forever;
 Who struck great kings; for His lovingkindness endures forever;
 And Who slew mighty kings; for His lovingkindness endures forever;
 Sihon, king of the Amorites; for His lovingkindness endures forever;
 And Og, king of Bashan; for His lovingkindness endures forever;
 And gave their land as an inheritance; for His lovingkindness endures forever;
 An inheritance to Israel, His servant; for His lovingkindness endures forever.
 Who remembered us in our low estate; for His lovingkindness endures forever;
 And has freed us from our oppressors; for His lovingkindness endures forever.
 Who gives food to all flesh; for His lovingkindness endures forever.
 Give thanks to the God of heaven; for His lovingkindness endures forever.*

Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה, Ran'nu tzadikim Badonai,
לִישָׁרִים נָאֻה תְּהִלָּה... lay'sharim navah t'hilah...

Rejoice in Adonai, you righteous ones; for praise befits the upright. Praise Adonai with a harp; make music to Him with the ten-stringed lyre. Sing to Him a new song; play skillfully with jubilation. For the word of Adonai is upright; and all His deeds are done in faithfulness. He loves righteousness and justice; the earth is full of the lovingkindness of Adonai. By the word of Adonai the heavens were made, and by the breath of His mouth, all their hosts. He gathers the waters of the sea together as a heap; He lays up the depths in storehouses. Fear Adonai, all the earth, be in dread of Him, all inhabitants of the world. For He spoke, and it was done; He commanded, and it stood fast. Adonai annuls the counsel of the nations; He frustrates the schemes of the people. The counsel of Adonai stands forever, the thoughts of His heart throughout all generations. Happy is the nation whose God is Adonai; the people whom He chose for His own inheritance. Adonai looks down from heaven, and beholds all mankind; from His dwelling place He looks upon all the inhabitants of the earth. He fashions their hearts all together; He considers all their deeds. A king is not saved by a great army; a mighty man is not rescued by great strength. A horse is a vain thing for deliverance, and with its great strength it provides no escape. Behold, the eye of Adonai is upon those who fear Him, upon those who hope in His lovingkindness. To rescue their soul from death, and to keep them alive in famine.

נַפְשֵׁנוּ חִכְתָּה לַיהוָה, Naf'sheinu chik'tah Ladonai,
עֲזָרְנוּ וּמַגִּנֵּנוּ הוּא. ez'reinu umagineinu hu.
כִּי בּוֹ יִשְׁמַח לִבֵּנוּ Ki vo yis'mach libeinu
כִּי בְשֵׁם קֹדֶשׁוֹ בְּטַחָנוּ. ki v'Sheim kodsho vatach'nu.
יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ Y'hi chasd'cha Adonai aleinu
כַּאֲשֶׁר יַחַלְנוּ לָךְ. ka-asher yichal'nu lach.

Our soul yearned for Adonai; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy Name. May Your lovingkindness, Adonai, be upon us, as we have waited for You.

Psalm 92

הַיּוֹם יוֹם שַׁבָּת קֹדֶשׁ, Hayom yom shabbat kodesh,
שֶׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ... shebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the holy Shabbat, when the Levites used to recite the following in the temple: A psalm, a song for the Sabbath day. It is good to thank God, to sing praises to Your Name, Most High. To tell of Your lovingkindness in the morning, and Your faithfulness in the night, with music of the ten-stringed instrument and the lute, in meditation on the harp. Your deeds, Adonai, give me joy, I will sing of the work of Your hands. How great are Your works, Adonai, how infinite are Your thoughts. The fool cannot know, and the simpleton cannot understand: though the wicked are like grass, and doers of evil blossom, their destruction will be eternal. You are on High forever, Adonai. For behold, Your enemies shall perish, and all evildoers shall be scattered. You have raised my horn like a unicorn, I am saturated with fresh oil. My eye has seen and my ear has heard the defeat of those who would harm me, of the wicked who rise against me.

צַדִּיק כַּתְמָר יִפְרַח	Tzadik katamar yif'rach,
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.	k'erez bal'vanon yis'geh
שְׁתוּלִים בְּבֵית יְהוָה	sh'tulim b'veit Adonai,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.	b'chatz'rot Eloheinu yaf'richu.
עוֹד יִנּוּבוֹן בְּשִׁיבָה	Od y'nuvun b'seivah d'sheinim
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.	v'ra-ananim yih'yu.
לְהַגִּיד כִּי יָשָׁר יְהוָה	L'hagid ki yashar Adonai
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.	tzuri v'lo avlatah bo.

The righteous will flourish like a date palm, growing tall like a cedar in Lebanon, planted in the House of Adonai, blossoming in the courtyards of God. They will bear fruit in old age, remaining lush and fresh. They will declare that Adonai is upright, my Stronghold, in Whom there is no wrong.

Psalm 93

יְהוָה מֶלֶךְ גָּאוֹת לְבִישׁ... Adonai malach gei-ut laveish...

Adonai reigns, He is clothed with majesty; Adonai is clothed, and has girded himself with strength. He has established the world firmly, so that it cannot be moved. Your throne stands firm from of old; You are from eternity. The floods have lifted up, Adonai, the floods have lifted up their voice; the floods lift up their raging waves. More than the noise of many waters, mightier than the breakers of the sea, Mighty on high are You, Adonai.

עֲדוֹתֶיךָ נֶאֱמָנוּ מֵאֶד	Eidotecha ne-em'nu m'od
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ,	l'veit'cha na-avah kodesh,
יְהוָה, לְאָרְךָ יָמִים.	Adonai, l'orech yamim.

Your testimonies are very sure; holiness is becoming to Your house, Adonai, for length of days.

Y'hi Ch'vod (God's Glory)

This prayer is a collection of 18 verses from Psalms, Chronicles, Exodus, and Proverbs, in which God's Name (יהוה) is mentioned 18 times.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, Y'hi ch'vod Adonai l'olam,
יִשְׁמַח יְהוָה בְּמַעֲשָׁיו... yis'mach Adonai b'ma-asav...

The glory of God will endure forever; let Adonai rejoice in His works. The Name of Adonai will be blessed from this time until eternity. From the rising of the sun to its setting, praised is the Name of Adonai. High above all nations is Adonai; above the heavens is His glory. Adonai, Your Name is forever; Adonai, Your memorial is from generation to generation. Adonai has established His throne in heaven, and His kingdom reigns over all. The heavens will be glad, the earth will rejoice, and they will proclaim among the nations: "Adonai reigned! Adonai is King, Adonai was King, Adonai will be king forever and ever." Adonai will reign for all eternity, even when nations have vanished from His earth. Adonai annuls the counsel of nations, thwarts the designs of peoples. Many are the designs that are in the heart of man, but only Adonai's counsel will prevail. The counsel of Adonai will stand forever; the designs of His heart from generation to generation. For He spoke and it came to be; He commanded and it endured. For Adonai has chosen Zion; He desired it for His habitation. For God chose Jacob to be His, Israel as His treasure. For Adonai will not forsake His people, and will not abandon His heritage.

יְהוָה רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, V'hu rachum y'chapeir avon v'lo yash'chit,
וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ. v'hir'bah l'hashiv apo, v'lo ya-ir kol chamato.
יְהוָה הוֹשִׁיעָה, Adonai hoshi-ah,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. hamelech ya-aneinu v'yom kor'ei-nu.

And He, the Merciful One, atones for iniquity and does not destroy. He frequently withdraws His anger and does not arouse His entire wrath. Adonai, deliver us! May the King answer us on the day we call.

Ashrei (Happy) – Psalms 84:5, 144:15, 145

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ,
עוֹד יְהַלְלוּךָ סֵלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ,
אַשְׁרֵי הָעָם שִׁיְהוּה אֱלֹהָיו.
תְּהִלָּה לְדָוִד,
אַרְוִמִּיךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֲבָרְכֶךָ,
וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
וּגְבוּרָתֶיךָ יַגִּידוּ.
הַדָּר כְּבוֹד הוֹדֶךָ,
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֶזְזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ
וּגְדוּלַתְךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבָךָ יִבְיַעוּ,
וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה,
אֲרָךְ אֲפִים וּגְדֹל חֶסֶד.
טוֹב יְהוָה לְכָל,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יְבָרְכֻכָּה.

Ashrei yosh'vei veitecha,
od y'hal'lucha selah.
**Ashrei ha-am shekachah lo,
ashrei ha-am she-Adonai Elohav.**
T'hilah l'David,
Aromim'cha Elohai ha-Melech,
va-avar'chah Shim'cha l'olam va-ed.
**B'chol yom avar'cheka,
va-ahal'lah Shim'cha l'olam va-ed.**
Gadol Adonai um'hulal m'od,
v'lig'dulato ein cheiker.
**Dor l'dor y'shabach ma-asecha,
ug'vurotecha yagidu.**
Hadar k'vod hodecha,
v'div'rei nif'l'otecha asicha.
**Ve-ezuz nor'otecha yomeiru,
ug'dulat'cha asap'renah.**
Zeicher rav tuv'cha yabi-u,
v'tzid'kat'cha y'raneinu.
**Chanun v'rachum Adonai,
erech apayim ug'dol cha-sed.**
Tov Adonai lakol,
v'rachamav al kol ma-asav.
**Yoducha Adonai kol ma-asecha,
vachasidecha y'var'chuchah.**

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
 וּגְבוּרַתְךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
 וְכְבוֹד הַדָּר מַלְכוּתְךָ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.
 סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִיִּם,
 וְזוֹקֵף לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ,
 וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
 וְחָסִיד בְּכָל מַעֲשָׁיו.
 קָרוֹב יְהוָה לְכָל קֹרְאָיו,
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רָצוֹן יִרְאֶיו יַעֲשֶׂה,
 וְאֵת שְׂוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו,
 וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.
 תְּהִלַּת יְהוָה יִדְבֹּר פִּי,
 וַיְבָרֶךְ כָּל בָּשָׂר
 שֵׁם קִדְּשׁוֹ, לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נִבְרָךְ יְיָ,
 מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

K'vod malchut'cha yomeiru,
 ug'vurat'cha y'dabeiru.
L'hodi-a liv'nei ha-adam g'vurotav,
uch'vod hadar malchuto.
 Malchut'cha malchut kol olamim,
 umemshalt'cha b'chol dor vador.
Someich Adonai l'chol hanof'lim,
v'zokeif l'chol hak'fufim.
 Einei chol eilecha y'sabeiru,
 v'atah notein lahem et och'lam b'ito.
Potei-ach et yadecha,
umas'bi-a l'chol chai ratzon.
 Tzadik Adonai b'chol d'rachav,
 v'chasid b'chol ma-asav.
Karov Adonai l'chol kor'av,
l'chol asher yik'ra-u hu ve-emet.
 R'tzon y'rei-av ya-aseh,
 v'et shav'atam yish'ma v'yoshi-eim.
Shomeir Adonai et kol ohavav,
v'eit kol har'sha-im yash'mid.
 T'hilat Adonai y'dabeir pi,
 vivareich kol basar
 Sheim kod'sho l'olam va-ed.
Va-anach'nu n'vareich Yah,
mei-atah v'ad olam, hal'luyah.

*Fortunate are those who dwell in Your house; may they continue to praise You.
 Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
 A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and
 ever.
 Every day I will bless You; I will extol Your Name forever and ever.
 Adonai is great and highly extolled; His greatness is unfathomable.
 Your works will be praised by one generation to another; they will declare Your mighty acts.
 I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
 Of Your awesome might, they will speak; of Your greatness I will recount.
 They will tell of your bountifulness; they will joyfully exult in Your righteousness.
 Adonai is gracious and compassionate; He is slow to anger and great in kindliness.
 Adonai is good to all; His mercy encompasses all His works.
 All Your works will thank You, Adonai; Your pious ones will bless You.
 They will speak of the honor of Your dominion; they will declare Your might.
 Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
 Your dominion is the dominion for all times; Your dominion is in every generation.
 Adonai supports all the fallen; Adonai straightens all the bent.
 The eyes of all look to You expectantly; You give them their food at its proper time.
 You open Your hand; you satisfy the desire of every living being.
 Adonai is just in all His ways; Adonai is benevolent in all His deeds.
 Adonai is near to all who call upon Him; near to all who call upon Him in truth.
 The will of those who revere Him He fulfills; He hears their cry and delivers them.
 Adonai watches over all those who love Him; he will destroy all the wicked.
 Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
 And we will bless God from now to eternity. Praise God!*

Psalm 146

הַלְלוּיָהּ. הַלְלִי נַפְשִׁי אֶת יְהוָה... Hal'luyah. Hal'li naf'shi et Adonai...

Praise God! My soul, praise Adonai. I will praise Adonai with my life; I will sing praises to my God as long as I live. Do not put your trust in princes; in man, who cannot deliver. When his spirit departs, he returns to the earth; in that very day his thoughts perish. Happy is he who has the God of Jacob for his help, whose hope is in Adonai his God. He makes heaven and earth, the sea, and all that is in them; and keeps truth for ever. He makes justice for the oppressed, and gives food to the hungry. Adonai frees the prisoners, opens the eyes of the blind, raises those who are bowed down, and loves the righteous.

יְהוָה שׁוֹמֵר אֶת-גֵּוִימ,	Adonai shomeir et goyim,
יָתוֹם וְאַלְמָנָה יַעֲזֹדֵד,	yatom v'al'manah y'odeid,
וְדֶרֶךְ רָשָׁעִם יַעֲוֶיט.	v'derech r'sha-im y'aveit.
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן	Yimloch Adonai l'olam, Elohayich Tziyon
לְדֹר וָדֹר הַלְלוּיָהּ.	l'dor vador hal'luyah.

Adonai protects the strangers, and encourages the orphan and the widow; the way of the wicked He makes crooked. Adonai shall reign for ever; your God, O Zion, throughout all generations. Praise God!

Psalm 147

הַלְלוּיָהּ. כִּי טוֹב זַמְרָה אֱלֹהֵינוּ, Hal'luyah. Ki tov zam'ra Eloheinu,
כִּי נַעֲיִם נָאֻה תְּהִלָּה... ki na-im navah t'hilah...

Praise God! For it is good to sing praises to our God; for it is pleasant; and praise is befitting. Adonai builds Jerusalem; He gathers together the banished ones of Israel. He heals the broken-hearted, and binds up their wounds. He fixes the number of the stars, calling them all by their names. Great is our Lord, and abundant in power; His understanding is infinite. Adonai lifts up the humble, and casts the wicked down to the ground. Sing to Adonai with thanksgiving; sing to our god with the harp. Who covers the heaven with clouds, preparing rain for the earth; Who makes grass grow upon the mountains. He gives the beast its food, and food to the young ravens which cry out. He does not delight in the power of the horse; He does not take any pleasure in the legs of a man. Adonai takes pleasure in those who fear Him, in those who hope for His lovingkindness. Jerusalem, Praise Adonai; Zion, praise your God. For He has strengthened the bars of your gates, and has blessed your children in your midst. He establishes peace at your borders, and satisfies you with finest wheat. He sends forth His commandment upon the earth; His word races swiftly. He gives snow like fleece; He scatters frost like ashes. He casts forth His ice like morsels; who can withstand His cold? He sends out His word and melts them; He causes His wind to blow, and the waters flow.

מַגִּיד דְּבָרָיו לְיַעֲקֹב,	Magid d'varav l'Ya-akov,
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.	chukav umishpatav l'Yisra-eil.
לֹא עָשָׂה כֵן לְכָל גּוֹי,	Lo asah chein l'chol goi,
וּמִשְׁפָּטִים בָּל יְדָעוּם, הַלְלוּיָהּ.	umish'patim bal y'da-um, hal'luyah.

He declares His word to Jacob, His statutes and His laws to Israel. He did not do so to any other nation; and as for His laws, they have not known them. Praise God!

Psalm 148

הַלְלוּיָהּ. הַלְלוּ אֶת יְהוָה מִן הַשָּׁמַיִם,
הַלְלוּהוּ בַּמְרוֹמִים... Hal'luyah. Hal'lu et Adonai min hashamayim,
hal'luhu bam'romim...

Praise God! Praise Adonai from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all you stars of light. Praise Him, heavens of heavens, and you waters that are above the heavens. Let them praise the Name of Adonai; for He commanded it and they were created. He established them for all eternity, it is He Who issued a decree which shall not be changed. Praise Adonai from the earth, you crocodiles, and all who dwell in the depths. Fire and hail, snow and vapors; stormy wind, all fulfill His word. The mountains and all the hills, fruit trees and all cedars; wild beasts and all animals, creeping things and winged birds; kings of the earth and all peoples; princes and all judges of the earth; Young men and also maidens; elders and children – they will praise the Name of Adonai, for His Name alone is exalted, and His majesty is over the earth and the heavens.

וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עַם קָרְבוֹ, הַלְלוּיָהּ. Vayarem keren l'amo
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo, hal'luyah.

He has raised the pride of His people, a praise for all His pious ones; for the children of Israel, the people near to Him. Praise Adonai!

Psalm 149

הַלְלוּיָהּ. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
תְּהִלָּתוֹ בִּקְהַל חֲסִידִים... Hal'luyah. Shiru Ladonai shir chadash,
t'hilato bik'hal chasidim...

Praise God! Sing a new song to Adonai, sing His praise in the assembly of the pious. Let Israel rejoice in its Maker; let the children of Zion be joyful in their King. Let them praise His Name with dance; let them sing praises to Him with the drum and the harp. For Adonai takes pleasure in His people; He will adorn the humble with salvation. The pious will rejoice in glory; they will sing aloud upon their beds. With high praises of God in their throats, and a double-edged sword in their hand, to perform vengeance upon the nations, and chastisement upon the peoples.

לְאַסֹּר מַלְכֵיהֶם בְּזִקִּים,
וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרֶזֶל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב,
הָדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ. Le'sor mal'cheihem b'zikim,
v'nich'b'deihem b'chav'lei varzel.
La-asot bahem mish'pat katuv,
hadar Hu l'chol chasidav, hal'luyah.

To bind their kings with chains, and their nobles with iron fetters, to execute upon them the written judgment – this is an honor to all His pious ones. Praise God!

Psalm 150

הַלְלוּיָהּ,	Hal'luyah,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ,	hal'lu Eil b'kod'sho,
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.	hal'luhu birki-a uzo.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,	Hal'luhu vig'vurotav,
הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.	hal'luhu k'rov gud'lo.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,	Hal'luhu b'teika shofar,
הַלְלוּהוּ בְּנֵיבֶל וְכִנּוֹר.	hal'luhu b'neivel v'chinor.
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,	Hal'luhu b'tof umachol,
הַלְלוּהוּ בְּמִנִּים וְעֻגָב.	hal'luhu b'minim v'ugav.
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,	Hal'luhu v'tzil'tz'lei shama,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.	hal'luhu b'tzil'tz'lei t'ru-ah.
כָּל הַנְּשָׁמָה תְהִלֵּל יָהּ	Kol han'shamah t'haleil Yah,
הַלְלוּיָהּ.	hal'luyah.
כָּל הַנְּשָׁמָה תְהִלֵּל יָהּ	Kol han'shamah t'haleil Yah,
הַלְלוּיָהּ.	hal'luyah.

Praise God. Praise the Almighty in God's Sanctuary, praise God in the firmament of God's might. Praise God for God's mighty deeds, praise God according to the abundance of God's greatness. Praise God with the blowing of the shofar, praise God with lyre and harp. Praise God with drum and dance, praise God with stringed instruments and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Let every soul praise God - Praise God!

Baruch Adonai L'olam (Blessed is Adonai Forever)

ברוך יהוה לעולם, אמן ואמן... Baruch Adonai l'olam, amein v'amein...

Blessed is Adonai forever, amein and amein. Blessed is Adonai from Zion, Who dwells in Jerusalem, praise God.

ברוך יהוה אלהים אלהי ישראל,
עשה נפלאות לבדו.
וברוך שם כבודו לעולם,
וימלא כבודו את כל הארץ,
אמן ואמן.
Baruch Adonai Elohim Elohei Yisra-eil,
osei nif'la-ot l'vado.
Uvaruch Sheim k'vodo l'olam,
v'yimalei ch'vodo et kol ha-aretz,
amein v'amein.

Blessed is Adonai, God, God of Israel, Who alone performs wonders. And blessed is the Name of His glory forever; may His glory fill all of the earth, amein and amein.

Vay'vareich David (And David Blessed) – 1 Chronicles 29:10-13, Nehemiah 9:6-11

At this point it is customary to stand; most congregations remain standing through the end of *Shirat Hayam* (The Song of the Sea) on pp 143-144.

ויברך דוד את יהוה... Vay'vareich David et Adonai...

And David blessed Adonai before all the congregation; and David said: "Praised are You, Lord God of Israel our father, forever and ever. Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Both riches and honor come from You, and You rule over all. In Your hand is power and might, and it is in Your hand to give strength to all. Now therefore, our God, we thank You and praise Your glorious Name."

You alone are Adonai. You made heaven; the heaven of heavens with all of their host; the earth, and all that is upon it; the seas, and all that is in them; You give life to all of them, and the heavenly hosts prostrate themselves before You.

אתה הוא יהוה האלהים,
אשר בחרת באברם,
והוצאתו מאור כשדים,
ושמת שמו אברהם.
ומצאת את לבבו נאמן לפניך.
Atah Hu Adonai ha-Elohim,
asher bacharta b'Avram,
v'hotzeito mei-Ur Kas'dim,
v'sam'ta sh'mo Avraham.
Umatzata et l'vavo ne-eman l'fanecha.

You are Adonai, the God who chose Avram and brought him out of Ur Kasdim, establishing for him the name of Abraham. You found that his heart was faithful before You.

וְכָרוֹת עָמוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ
הַכְּנַעֲנִי, הַחִתִּי, הָאֱמֹרִי, וְהַפְּרִזִּי,
וְהַיְבוּסִי, וְהַגִּרְגָּשִׁי...

V'charot imo hab'rit lateit et eretz
hak'na-ani, hachiti, ha-emori, v'hap'rizi,
v'hay'vusi, v'hagirgashi...

You made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to give it to his seed; You have fulfilled Your words, for You are righteous. You saw the affliction of our ancestors in Egypt, and You heard their cry at the Sea of Reeds. You imposed signs and wonders against Pharaoh, all his servants, and all the people of his land for You knew that they acted malevolently against them. And thus You made a name for Yourself, as it is today.

וְהָיָם בִּקְעָתָ לִפְנֵיהֶם,
וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה,
וְאֵת רֹדְפֵיהֶם, הִשְׁלַכְתָּ בַּמַּצּוֹלֹת,
כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

V'hayam baka'ta lif'neihem,
vaya-av'ru b'toch hayam bayabashah,
v'et rod'feihem, hish'lach'ta vim'tzolat,
k'mo even b'mayim azim.

And You split the sea before them, so that they went through the midst of the sea on dry land; and You hurled their pursuers into the depths, like a stone into mighty waters.

Shirat Hayam (The Song of the Sea) – Exodus 14:30-31, 15:1-18

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל
מִיַּד מִצְרַיִם...

Vayosha Adonai bayom hahu et Yisra-eil
miyad Mitzrayim...

Thus Adonai delivered Israel that day from the hand of Egypt; and Israel saw the Egyptians dead upon the sea shore.

וַיִּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה
אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם,
וַיִּירָאוּ הָעָם אֶת־יְהוָה,
וַיֹּאמְינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ.

Vayar Yisra-eil et hayam hag'dolah
asher asah Adonai b'Mitzrayim,
vayir'u ha-am et Adonai,
vaya-aminu Badonai uv'Moshe avdo.

And Israel saw the great hand which Adonai wielded against the Egyptians, and the people feared Adonai, and they had faith in Adonai, and in Moses His servant.

אֶז יַשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
אֶת הַשִּׁירָה הַזֹּאת לַיהוָה,
וַיֹּאמְרוּ לֵאמֹר.
אֲשִׁירָה לַיהוָה כִּי־גָאֵה גָאֵה,
סוּס וְרוֹכָבוֹ רָמָה בָּיָם.
עֲזִי וְזִמְרַת יָהּ וַיְהִי־לִי לִישׁוּעָה,
זֶה אֱלֹהֵי וְאֲנִיָּהּוּ,
אֱלֹהֵי אָבִי וְאֶרְמָמְנָהּוּ.
יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ.
מִרְכַּבַּת פָּרֹעֶה וַחֲיִלּוֹ יָרָה בָּיָם,
וּמִבְּחַר שְׁלֹשִׁי טַבָּעוֹ בָּיִם־סוּף.
תְּהַמֹּת יַכְסִּימוּ
יָרְדוּ בַּמִּצּוֹלֹת כְּמו־אֶבֶן.
יְמִינֶךָ יְהוָה נֶאֱדָרִי בַכָּח,
יְמִינֶךָ יְהוָה תִּרְעֵץ אוֹיֵב.
וּבִרְבִּי גְאוּנֶךָ תִּהְרַס קִמְיֶךָ
תִּשְׁלַח חֲרוֹנֶךָ יֶאֱכַלְמוּ כֶקֶשׁ.
וּבְרוּחַ אַפֶּיךָ נַעֲרֻמוּ מַיִם
נִצְבּוּ כְמו־נֵד נִזְלִים,
קָפְאוּ תְהַמֹּת בְּלִבָּיָם.
אָמַר אוֹיֵב
אֶרְדֹּף אֲשִׁיג אֲחַלֵּק שָׁלָל
תִּמְלֹאמוּ נַפְשִׁי,
אֲרִיק חֲרָבִי תוֹרִישֵׁמוּ יָדִי.
נִשְׁפֹּת בְּרוּחֶךָ כֶּסֶםוֹ יָם,
צָלְלוּ כַּעֲוֵפֶרֶת בְּמַיִם אֲדִירִים.

Az yashir Moshe uv'nei Yisra-eil
et hashirah hazot Ladonai
vayom'ru leimor.
Ashirah Ladonai ki-ga-oh ga-ah,
sus v'roch'vo ramah vayam.
O-zi v'zimrat yah vay'hi-li liy'shu-ah,
zeh Eili v'an'veihu
Elohei avi va-arom'men'hu.
Adonai ish milchamah, Adonai sh'mo.
Mark'vot Par'oh v'cheilo yarah vayam.
Umiv'char shalishav tu-b'u v'yam-suf.
t'homot y'chas'yumu
yar'du vim'tzolot k'mo-aven.
Y'mincha Adonai ne'dari bako-ach
y'mincha Adonai tir'atz oyeiv.
Uv'rov g'on'cha taharos kamecha
t'shalach charon'cha yoch'leimo kakash.
Uv'ru-ach apecha ne-er'mu mayim
nitz'vu ch'mo neid noz'lim,
kaf'u t'homot b'lev yam.
Amar oyeiv
er'dof asig achaleik shalal
tim'la-eimo naf'shi,
arik charbi torisheimo yadi.
Nashaf'ta v'ruchacha kisamo yam,
tzal'lu ka-oferet b'mayim adirim.

מִי־כִמְכָּה בְּאֵלִים יְהוָה,
מִי כִמְכָּה נֹאדָר בִּקְדָשׁ,
נִוְרָא תִהְלֹת עֲשֵׂה פֶלֶא.
נִטִּיתָ יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ.
נַחִיתָ בְּחִסְדְּךָ עַם־זוֹ גְּאֻלְתָּ,
נִהְלֹתָ בְּעֶזְךָ אֶל־נִוְה קִדְשְׁךָ.
שָׁמְעוּ עַמִּים יְרֻגְזוּן,
חֵיל אַחֲז יוֹשִׁי פְּלִשֶׁת.
אֲז נִבְהָלוּ אֱלֹפֵי אֲדוֹם,
אֵילֵי מוֹאָב יֶאֱחֲזְמוּ רַעַד
נִמְגּוּ כָל יוֹשִׁי כְּנַעַן.
תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפָחַד
בְּגִדְל זְרוּעֶךָ יִדְמוּ כְּאֶבֶן.
עַד־יַעֲבֹר עִמָּךְ יְהוָה,
עַד־יַעֲבֹר עַם־זוֹ קָנִיתָ.
תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ,
מִכּוֹן לְשִׁבְתְּךָ פַּעֲלֹתָ יְהוָה,
מִקְדָּשׁ אֲדָנִי כּוֹנֵנִי יְדִידְךָ.
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

Mi chamocha ba-eilim Adonai,
mi kamocha ne'dar bakodesh,
nora t'hilot osei fele.
Natita y'min'cha tiv'la-eimo aretz.
Nachita v'chas'd'cha am-zu ga-al'ta,
neihal'ta v'oz'cha el-n'vei kod'shecha.
Sham'u amim yir'gazun,
chil achaz yosh'vei P'lashet.
Az niv'halu alufei Edom,
eilei Mo-av yochazeimo ra-ad
namogu kol yosh'vei Ch'na-an.
Tipol aleihem eimatah vafachad
big'dol z'ro-acha yid'mu k'aven.
Ad-ya-avor am'cha Adonai,
ad-ya-avor am-zu kanita.
T'vi-eimo v'titaeimo b'har nachalat'cha,
machon l'shiv't'cha pa-al'ta Adonai,
mik'dash Adonai kon'nu yadecha.
Adonai yim'loch l'olam va-ed.
Adonai yim'loch l'olam va-ed.

Then Moses and the Children of Israel sang this song to Adonai, and they said: I will sing to Adonai, for He has triumphed gloriously; the horse and its rider has He thrown into the sea. Adonai is my strength and my song, and He has become my salvation. He is my God, and I will praise Him; the God of my father, and I will exalt Him. Adonai is a master of war; Adonai is His Name. Pharaoh's chariots and army He has thrown into the sea; his chosen officers were drowned in the Sea of Reeds. The deep waters covered them; they sank to the depths as a stone. Your right hand, Adonai, is glorious in power; Your right hand, Adonai, crushes the enemy. In Your great majesty, You destroyed Your opponents; You sent forth Your anger, which consumed them like straw. And with the blast of Your nostrils the waters were heaped up, the floods stood upright as a wall, and the deep waters were congealed in the heart of the sea. The enemy said: I will pursue, I will overtake, I will divide the plunder; I will satisfy myself upon them; I will draw my sword, my hand shall destroy

them. You blew with Your wind, and the sea covered them; they sank like lead in the mighty waters. Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders? You stretched out Your right hand, the earth swallowed them. In Your mercy, You led forth the people whom You redeemed; You guided them in Your strength to Your holy habitation. The peoples heard and trembled; terror gripped the inhabitants of Philistia. Then the chiefs of Edom were amazed; the mighty men of Moab were seized with trembling; all the inhabitants of Canaan melted away. Terror and dread fell upon them; by the greatness of Your arm they were as still as stone; until Your people pass over, Adonai, until they pass over, the people whom You have acquired. You will bring them in and plant them in the mountain of Your inheritance, in the place for Your dwelling which You, Adonai, have made; in the Sanctuary, my Master, which Your hands have established. Adonai will reign forever and ever. Adonai will reign forever and ever.

כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בַּגּוֹיִם.	Ki Ladonai ham'luchah umoshel bagoyim.
וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן	V'alu moshi-im b'har Tziyon
לְשַׁפֹּט אֶת הַר עִשָּׂו,	lish'pot et har Eisav,
וְהָיְתָה לַיהוָה הַמְּלוּכָה.	v'hay'tah Ladonai ham'luchah.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,	V'hayah Adonai l'Melech al kol ha-aretz,
בַּיּוֹם הַהוּא יִהְיֶה	bayom hahu yih'yeh
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.	Adonai echad ush'mo echad.

For sovereignty is Adonai's, and He rules over nations. Deliverers will ascend Mount Zion, to judge the mountain of Esau, and the kingdom will be Adonai's. And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One.

Nishmat Kol Chai (All Living Souls)

נִשְׁמַת כָּל חַי,	Nish'mat kol chai,
תְּבַרְךָ אֶת שִׁמְךָ	t'vareich et Shim'cha
יְהוָה אֱלֹהֵינוּ.	Adonai Eloheinu.

The soul of every living thing shall bless Your Name, Adonai our God.

The spirit of all flesh shall bless Your Name, our Sovereign, always. In all places, You are God; besides You we have no king, redeemer, or deliverer, delivering and maintaining us in times of trouble and distress. God of all time, and all created and begotten things, glorified with many praises, You direct Your world with kindness and Your creatures with compassion. Adonai neither slumbers nor sleeps. You awaken those who slumber, giving speech to the mute and releasing the imprisoned, supporting the fallen and straightening the bent. To You alone do we give thanks.

Were our mouths filled with song as water fills the sea, our tongues with joy like the roaring of the waves, our lips with praise like the sky, our eyes radiant as the sun and the moon, our hands outspread like eagles and our feet light as deer, we could never fully thank You, Adonai our God and God of our ancestors, or bless Your Name for even a fraction of the multitudes of favors which You did for our ancestors and for us.

From Egypt You redeemed us, from the house of bondage You liberated us. In famine You nourished us, in plenty you fed us. You protected us from the sword, pestilence, and disease. Your compassion has always sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

Therefore, the limbs that You fashioned for us, the spirit and soul that You breathed into us, and the tongue that You set in our mouth shall thank, bless, praise, glorify, exalt, revere, sanctify, and proclaim Your holiness and sovereignty. For every mouth shall thank You, every tongue shall pledge allegiance. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, and every part of our bodies shall sing to Your Name. As the Psalmist sang: "All my bones will say: Adonai, who is like You, saving the weak from the powerful, the needy from those who would rob them?"

Who is like you, and who can equal You? Who can be compared to You, the Great, Powerful, Awesome, exalted God, Creator of the heavens and the earth?

נְהַלֵּלְךָ וְנִשְׁבַּחְךָ	N'halel'cha un'shabeichacha
וְנִפְאֶרְךָ וְנִבְרַךְ	un'fa-er'cha un'vareich
אֶת־שֵׁם קִדְשְׁךָ.	et Sheim kod'shecha.
כְּאָמַר לְדָוִד:	ka-amur l'David:
בָּרְכִי נַפְשִׁי אֶת יְהוָה,	barchi naf'shi et Adonai,
וְכָל קִרְבִּי אֶת שֵׁם קִדְשְׁךָ.	v'chol k'ravai et Sheim kod'sho.

We will extol You, we will praise You, we will glorify You, and bless Your holy Name as it is said, "By David: My soul, bless Adonai, and all that is within me, bless God's holy Name!"

Ha-Eil (The Almighty One)

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ,	Ha-Eil b'ta-atzumot uzecha,
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ.	hagadol bich'vod Sh'mecha.
הַגָּבוֹר לְנִצָּחַ	Hagibor lanetzach
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.	v'hanora b'nor'otecha.
הַמֶּלֶךְ הַיּוֹשֵׁב	Ha-Melech hayosheiv
עַל כִּסֵּא רָם וְנִשָּׂא.	al kisei ram v'nisa.

You are Almighty in power; great is the glory of Your Name, mighty forever and awesome through Your mighty deeds, the King Who sits on a throne, exalted and uplifted.

Shochein Ad (Dweller in Eternity)

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוָה, לְיִשְׂרָאֵל נֶאֱוָה תְּהִלָּה. בְּפִי יִשְׂרָאֵל תִּתְהַלָּל, וּבְדַבְרֵי צַדִּיקִים תִּתְבָּרֵךְ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבִקְרֵב קְדוֹשִׁים תִּתְקַדָּשׁ.	Shochein ad, marom v'kadosh Sh'mo. V'chatuv: ran'nu tzadikim Badonai, lay'sharim navah t'hilah. B'fi y'sharim tit'halal, uv'div'rei tzadikim tit'barach, uvil'shon chasidim tit'romam, uv'kerev k'doshim tit'kadash.
וּבְמַקְהֵלוֹת רִבּוֹת עֲמֹךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֹךְ מַלְכֵינוּ בְּכָל דּוֹר וָדוֹר. שֶׁכֶן חֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם לְהַדִּיר, לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן יִשַׁי עֲבֹדְךָ מְשִׁיחֶךָ.	Uv'mak'halot riv'vot am'cha beit Yisra-eil b'rinah yit'pa-ar Shim'cha Malkeinu b'chol dor vador. Shekein chovat kol hay'tzurim l'fanecha Adonai Eloheinu Veilohei avoteinu, l'hodot l'haleil l'shabei-ach, l'fa-eir l'romeim, l'hadeir, l'vareich l'alei ul'kaleis al kol div'rei shiros v'tish'bachot David ben Yishai av'd'cha m'shichecha.

יִשְׁתַּבַּח שִׁמְךָ	Yish'tabach Shim'cha
לְעַד מְלִכְנוּ,	la-ad Malkeinu,
הָאֵל הַמֶּלֶךְ	ha-Eil ha-Melech
הַגָּדוֹל וְהַקָּדוֹשׁ	hagadol v'hakadosh
בְּשָׁמַיִם וּבָאָרֶץ.	bashamayim uva-aretz.
כִּי לְךָ נָאֵה, יְהוָה אֱלֹהֵינוּ	Ki l'cha na-eh, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ,	Veilohei avoteinu,
שִׁיר וּשְׁבָחָה,	shir ush'vachah,
הַלֵּל וְזִמְרָה,	haleil v'zim'rah,
עֹז וּמִמְשָׁלָה,	oz umem'shalah,
נֶצַח גְּדֻלָּה וּגְבוּרָה,	netzach g'dulah ug'vurah,
תְּהִלָּה וְתִפְאֶרֶת,	t'hilah v'tif'eret,
קְדוּשָׁה וּמְלָכוּת.	k'dushah umal'chut.
בְּרָכוֹת וְהוֹדָאוֹת	B'rachot v'hoda-ot
מִעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֵל מֶלֶךְ גָּדוֹל	Eil Melech gadol
בַּתִּישְׁבָּחוֹת,	batish'bachot,
אֵל הַהוֹדָאוֹת,	Eil hahoda-ot,
אֲדוֹן הַנִּפְלְאוֹת,	Adon hanif'la-ot,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,	habocheir b'shrei zim'rah,
מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.	Melech, Eil, chei ha-olamim.

Dweller in eternity, exalted and holy is Your Name. As it is written: Rejoice in God, righteous ones, for the upright, praise is fitting. Through the mouth of the upright You are extolled, and with the words of the righteous You are blessed; by the tongues of the pious, You are exalted, and in the midst of the holy ones, You are sanctified.

In the assemblies of Your people, the House of Israel Your Name will be glorified with joyful song, our King, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to thank, exalt, and praise, to glorify, laud, and honor, to bless, elevate, and acclaim You, even beyond all the words of song and praise of David, Your servant, Your anointed one.

Praised be Your Name for all time, our King. You are Almighty, the great and holy King in heaven and on earth. To You it is fitting that we offer, Adonai our God and God of our ancestors, songs and praise, exaltation and hymns; proclaiming Your strength and authority, victory, splendor, and might, praise and glory, holiness and dominion, blessings and thanksgivings, for all time. Blessed are You, Adonai, mighty King Who is celebrated in praise, to Whom we offer thanksgiving, Master of wonders, Chooser of songs, King, Almighty, Life of all the worlds.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.	B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כָּל	Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעָלְמֵי מְכָל	On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol
בְּרַכְתָּא וְשִׁירָתָא תְּשֻׁבְּחָתָא וְנַחֲמָתָא, דְּאֻמִּירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On *Shabbat Shuvah* we substitute: *far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

We rise to call one another to worship with the *Bar'chu*, one of our most ancient prayers, first recited in the Temple in Jerusalem. This prayer is responsive: the *Hazzan* recites the first phrase, the congregation responds with the second phrase, and the *Hazzan* repeats the second phrase.

We bow during this prayer. This is done in the following manner: on “Baruch” we bow and on “Adonai” we stand. We always stand upright when saying “Adonai”, as it is written: “The Lord...raises up all those who are bowed down.” (Ps. 145:14)

Bar'chu (Blessed)

בָּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ
לְעוֹלָם וָעֶד. Baruch Adonai ham'vorach
l'olam va-ed.

Bless Adonai Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Yotzeir Or (Creator of Light)

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עוֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת הַכֹּל. Baruch Atah Adonai,
Eloheinu Melech ha-olam,
yotzeir or uvorei choshech,
oseh shalom
uvorei et hakol.

Blessed are You, Adonai our God, King of the Universe, Creator of light and Maker of darkness, who makes peace and creates everything.

When a festival falls on a weekday, continue with *Hamei-ir La-aretz* (You Bring Light to the World) on p. 152

Hakol Yoducha (All Praise You)

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ,	Hakol yoducha, v'hakol y'shab'chucha,
וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיהוּה...	v'hakol yom'ru ein kadosh Kadonai...

All creatures will thank and praise You, proclaiming: "There is none holy like Adonai." All will exalt You, Creator of all, God who daily opens the gates of the east, bringing forth the sun from its place and the moon from its dwelling, illuminating the whole world and its inhabitants whom You created with Your attribute of mercy. You illuminate the earth and its creatures with compassion; in Your goodness, You continually renew creation, day by day. You alone were exalted before Creation, praised and glorified from the beginning of time. Eternal God, in your mercy have compassion on us, and be our sheltering Rock and the Shield of our deliverance. There is none to compare to You, and none other than You; nothing exists without you, and who is like You?

אֵין כְּעֶרְכְּךָ יְהוּה אֱלֹהֵינוּ,	Ein k'erk'cha Adonai Eloheinu,
בְּעוֹלָם הַזֶּה,	ba-olam hazeh,
וְאֵין זוּלָתְךָ מַלְכֵנוּ	v'ein zulat'cha Malkeinu
לְחַיֵּי הָעוֹלָם הַבֹּא.	l'chayei ha-olam haba.
אָפֶס בְּלָתְךָ גּוֹאֲלֵנוּ	Efes bilt'cha go-aleinu
לִימּוֹת הַמָּשִׁיחַ.	limot hamashi-ach.
וְאֵין דּוֹמֶה לְךָ מוֹשִׁיעֵנוּ	V'ein domeh l'cha moshi-einu
לְתַחֲיַת הַמֵּתִים.	lit'chiyat hameitim.

There is none who can compare to You, Adonai our God, in this world. There is none besides You, our King, in the World to Come. Without You, our Redeemer, nothing would exist in the days of the Messiah, and there will be none like You, our Deliverer, when You resurrect the dead.

Eil Adon (Almighty Master)

אֵל אֲדוֹן	Eil Adon
עַל כָּל הַמַּעֲשִׂים,	al kol hama-asim,
בָּרוּךְ וּמְבָרָךְ	Baruch um'vorach
בְּפִי כָל נִשְׁמָה.	b'fi kol n'shamah.
גָּדְלוֹ וְטוּבוֹ	God'lo v'tuvo
מְלֵא עוֹלָם,	malei olam,
דַּעַת וְתְבוּנָה	Da-at ut'vunah
סִבְבִּים אוֹתוֹ.	sov'vim oto.

הַמִּתְגַּאֵה	Hamit'ga-eh
עַל חַיּוֹת הַקֹּדֶשׁ	al chayot hakodesh
וְנִהְדָּר בְּכָבוֹד	V'neh'dar b'chavod
עַל הַמֶּרְכָּבָה.	al hamerkavah.
זְכוּת וּמִישׁוֹר	Z'chut umishor
לִפְנֵי כְסָאוֹ,	lif'nei chis'o,
חֶסֶד וְרַחֲמִים	Chesed v'rachamim
לִפְנֵי כְבוֹדוֹ.	lif'nei ch'vodo.

טוֹבִים מְאוֹרוֹת	Tovim m'orot
שֶׁבָרָא אֱלֹהֵינוּ,	shebara Eloheinu,
יִצְרָם בְּדַעַת	Y'tzaram b'da-at
בְּבִינָה וּבְהַשְׁכֵּל.	b'vinah uv'has'keil.

כֹּחַ וּגְבוּרָה	Ko-ach ug'vurah
נָתַן בָּהֶם,	natan bahem,
לְהִיּוֹת מוֹשְׁלִים	Lih'yot mosh'lim
בְּקֶרֶב תֵּיבֵל.	b'kerev teiveil.

מְלֵאִים זִיּוֹ	M'lei-im ziv
וּמְפִיקִים נֹגֵה,	um'fikim nogah,
נֶאֱהָ זִיּוֹם	Na-eh zivam
בְּכֹל הָעוֹלָם.	b'chol ha-olam.
שׁוֹמְחִים בְּצִאתָם	S'meichim b'tzeitam
וְשֹׂשִׁים בְּבוֹאָם,	v'sasim b'vo-am,
עֹשִׂים בְּאֵימָה	Osim b'eimah
רְצוֹן קוֹנָם.	r'tzon konam.

פֶּאֶר וְכָבוֹד	P'eir v'chavod
נוֹתְנִים לְשִׁמוֹ,	not'nim lish'mo,
צִוְּהָה וְרִנָּה	Tzoholah v'rinah
לְזִכָּר מַלְכוּתוֹ.	l'zeicher malchuto.
קָרָא לְשִׁמֶשׁ	Kara lashemesh
וַיִּזְרַח אוֹר,	vayiz'rach or,
רָאָה, וְהִתְקִין	Ra-ah v'hit'kin
צוּרַת הַלְבָנָה.	tzurat hal'vanah.

שֶׁבַח נוֹתָנִים לוֹ	Shevach not'nim lo
כָּל צָבָא מָרוֹם,	kol tz'va marom,
תִּפְאֶרֶת וּגְדֻלָּה,	Tif'eret ug'dulah,
שְׂרָפִים וְאוֹפָנִים	s'rafim v'ofanim
וְחַיּוֹת הַקֹּדֶשׁ.	v'chayot hakodesh.

Almighty, Master over all creation; Blessed is God! God is blessed by the mouth of every soul. God's greatness and goodness fill the world; perception and insight surround God. God is exalted above the angels, and adorned in glory above the chariot; merit and uprightness are before God's throne, kindness and mercy are before God's glory. Good are the lights which our God created. God formed them with discernment, understanding, and wisdom; God put strength and power into them, to be rulers in the world.

Full of luster and radiating brightness, they are beautiful throughout the world; joyous in their rising and in their setting, they perform with reverence their Possessor's will. They give honor and glory to God's Name, joyous song at the mention of God's dominion. God called to the sun and it shone with light; God saw and fashioned the form of the moon. All hosts on high praise God, glory and greatness are given to God by the heavenly hosts - the serafim, the ofanim and the holy chayot.

לְאֵל אֲשֶׁר שָׁבַת מְכֹל הַמַּעֲשִׂים...

L'Eil asher shavat mikol hama-asim...

To God, Who rested from creating on the seventh day and ascended His glorious throne. God was enwrapped in glory for the day of rest; God called Shabbat a delight, for on it God rested. The seventh day itself offers praise to God: "A psalm, a song by the Sabbath day: it is good to give thanks to Adonai."

Therefore, let all God's creatures glorify and bless the Almighty. Let them honor their King, Creator of all, Who grants rest to His people Israel on the holy Shabbat. Your Name, Adonai, will be sanctified and glorified, in the heavens above and on the earth below.

תִּתְּבָרַךְ מוֹשִׁיעֵנוּ

Titbarach moshi-einu

עַל שִׁבְחַ מַּעֲשֵׂה יְדֶיךָ,

al shevach ma-asei yadecha,

וְעַל מְאֹרֵי אוֹר

v'al m'orei or

שֶׁעָשִׂיתָ יְפָאֲרוֹךְ סֵלָה.

she-asita y'fa-arucha selah.

Be blessed, our Deliverer, for the wondrous works of Your hands, for the lights You have fashioned, the sun and the moon, which will glorify You forever.

For weekday Festivals:

Hamei-ir La-aretz (You Bring Light to the World)

You illuminate the earth and its creatures with compassion; in Your goodness, You renew creation every day. How many are Your works, Adonai; with wisdom You fashioned them all, and the earth is full of Your possessions. You alone have been exalted forever, praised and glorified since earliest time. In Your abundant mercy, eternal God, have compassion on us. Master of our strength, Rock of our stronghold, Shield of our deliverance, protect us.

Blessed God, You are great in knowledge; you prepared the rays of the sun. The Good One created everything for the glory of His Name, setting lights around His throne. The chief of God's heavenly host continually recount God's glory and holiness. Be blessed, Adonai our God, for the wondrous works of Your hands, for the lights You have fashioned, the sun and the moon, which will glorify You forever.

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵנוּ וְגֹאֲלֵנוּ
בּוֹרֵא קְדוֹשִׁים...

Titbarach tzureinu Malkeinu v'go-aleinu
borei k'doshim...

Be blessed, our Rock, our King, our Redeemer; Creator of holy beings, You shall be praised forever. You fashion ministering angels; they stand at the height of the Universe, proclaiming with reverence the words of the living God, King of the universe.

כָּלֶם אֲהוּבִים, כָּלֶם בְּרוּרִים,
כָּלֶם גִּבּוֹרִים, וְכָלֶם עֲשִׂים בְּאֵימָה וּבִירָאָה
רְצוֹן קוֹנָם.

Kulam ahuvim, kulam b'rurim,
kulam giborim, v'chulam osim b'eimah uv'yirah
r'tzon konam.

וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם
בְּקִדְשָׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפַאֲרִים וּמְעַרְצִים,
וּמְקַדִּישִׁים וּמְמַלִּיכִים.

V'chulam pot'chim et pihem
bik'dushah uv'tohorah, b'shirah uv'zim'rah
um'var'chim um'shab'chim,
um'fa-arim uma-aritzim,
umak'dishim umam'lichim.

אֶת שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל,
הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא.

**Et Sheim ha-Eil, ha-Melech hagadol,
hagibor v'hanora Kadosh Hu.**

וְכָלֶם מְקַבְּלִים עֲלֵיהֶם
עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה.
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה,
לְהַקְדִּישׁ לְיוֹצֵר בְּנַחַת רוּחַ,
בְּשִׁפָּה בְּרוּרָה וּבִנְעִימָה, קְדוֹשָׁה
כָּלֶם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה.

V'chulam m'kab'lim aleihem
ol malchut shamayim zeh mizeh.
V'not'nim r'shut zeh lazeh,
l'hak'dish l'yotz'ram b'nachat ru-ach,
b'safah v'rurah uvin'imah k'doshah
kulam k'echad onim v'om'rim b'yirah.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,

Kadosh, kadosh, kadosh,

Adonai tz'va-ot,

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

m'lo chol ha-arets k'vodo.

וְהַאֲפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים,
לְעֶמֶתָם מְשַׁבְּחִים וְאוֹמְרִים.
בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

V'haofanim v'chayot hakodesh b'ra-ash gadol
mit'nas'im l'umat s'rafim,
l'umatam m'shab'chim v'om'rim:

Baruch k'vod Adonai mim'komo.

*All of them are beloved, pure, and mighty; they perform their Creator's will with awe and reverence. They open their mouths in holiness and purity, with song and music, as they bless, praise, glorify, revere, sanctify, and proclaim the sovereignty of **the Name of the Almighty, the Great, Mighty, and Awesome One, Holy is He.***

They take upon themselves the obligation of Divine sovereignty one from another, giving each other permission to sanctify their Creator with serenity, clearly and sweetly. They proclaim God's holiness in unison, exclaiming with reverence:

"Holy, holy, holy, Adonai of hosts, the grandeur of the earth is God's glory."

The heavenly hosts rise up with a mighty sound, offering praise and saying:

"Praised be the glory of Adonai throughout the universe."

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ...

L'Eil baruch n'imot yiteinu...

To the Blessed God they sing; to the living King they utter hymns and praises. For God alone performs mighty deeds, making new things, sowing righteousness, causing deliverance to sprout forth, creating healing. Awesome in praise, Master of wonders, God, in His goodness, renews Creation day after day. So sang the Psalmist: "Praise the Creator of great lights, for God's kindness is everlasting."

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר

Or chadash al Tziyon ta-ir

וְנִזְכָּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.

v'niz'keh chulanu m'heirah l'oro.

בָּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

Baruch Atah Adonai, yotzeir ham'orot.

*Shine a new light upon Zion, and may we all soon be privileged to share its radiance.
Blessed are You, Adonai, Creator of Lights.*

During the *Ahava Rabbah* prayer, during the words “Vahavi-einu l’shalom mei-arba kan’fot ha-aretz” (“bring us in peace from the four corners of the earth”), gather the tzitzit from the four corners of your tallit together in your hand. Keep your tzitzit in your hand through the beginning of *Emet V’yatziv*. (See additional actions regarding the tzitzit during *Vayomer Adonai* and *Emet V’yatziv*.)

Ahava Rabbah (Unbounded Love)

אַהֲבָה רַבָּה אַהֲבַתָּנוּ,	Ahava rabbah ahav’tanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
חֶמְלָה גְּדוֹלָה וַיִּתְּרָה	chem’lah g’dolah viteirah
חֶמְלַת עֲלֵינוּ.	chamal’ta aleinu.
אֲבִינוּ מַלְכֵנוּ,	Avinu Malkeinu,
בַּעֲבוּר אֲבוֹתֵינוּ	ba-avur avoteinu
שֶׁבַטְחוּ בָךְ	shebat’chu v’cha
וּתְלַמְּדֵם חֻקֵי חַיִּים,	vat’lam’deim chukei chayim,
כֵּן תַּחֲנֶנּוּ וּתְלַמְּדֵנוּ.	kein t’choneinu ut’lam’denu.
אֲבִינוּ הָאֵל הָרַחֲמָן,	Avinu ha-Av Harachaman,
הַמְּרַחֵם, רַחֵם עָלֵינוּ,	ham’racheim, racheim aleinu,
וְתֵן בְּלִבֵּנוּ לְהַבִּין	v’tein b’libeinu l’havin,
וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ,	ul’has’kil, lish’mo-a,
לְלַמֵּד וּלְלַמֵּד,	lil’mud ul’lameid,
לְשׁוֹר וּלְעֲשׂוֹת	lish’mor v’la-asot
וּלְקַיֵּם אֶת כָּל דְּבָרֵי	ul’kayeim et kol div’rei
תְּלִמּוֹד תּוֹרַתְךָ בְּאַהֲבָה.	talmud Toratecha b’ahava.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,	V'ha-eir eineinu b'Toratecha,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,	v'dabeik libeinu b'mitzvotcha,
וְיַחַד לִבֵּנוּ	v'yacheid l'vaveinu
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,	l'ahavah ul'yir'ah et Sh'mecha,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.	v'lo neivosh l'olam va-ed.
כִּי בְשֵׁם קֹדֶשְׁךָ	Ki v'Sheim kod'sh'cha
הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,	hagadol v'hanora batach'nu
נִגִּילָה וְנִשְׁמַחָה	nagilah v'nis'm'chah
בִּישׁוּעָתְךָ.	bishu-atecha.
וְהַבִּיאֵנוּ לְשָׁלוֹם	<u>Vahavi-einu l'shalom</u>
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,	<u>mei-arba kan'fot ha-aretz,</u>
וְתוֹלְכֵנוּ קוֹמְמִיּוֹת	v'tolichainu kom'miyut
לְאַרְצֵנוּ.	l'artzeinu.
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת	Ki Eil po-eil y'shuot
אַתָּה, וּבְנוּ בְּחִרְתָּ	Atah, uvanu vacharta
מִכָּל עַם וְלָשׁוֹן.	mikol am v'lashon.
וְקִרְבָּתֵנוּ	V'keirav'tanu
לְשִׁמְךָ הַגָּדוֹל	l'Shim'cha hagadol
סֶלָה בְּאֵמֶת	selah be-emet
לְהוֹדוֹת לְךָ	l'hodot l'cha
וּלְיַחֲדֶךָ בְּאַהֲבָה.	ul'yached'cha b'ahavah.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	habocheir b'amo Yisra-eil
בְּאַהֲבָה.	b'ahavah.

With great love You have loved us, Adonai our God; with abundant mercy You have had compassion on us. Our Father, our King, for the sake of our ancestors who trusted in You, and to whom You taught the laws of life, be gracious to us and teach us as well. Our Father, Merciful and Compassionate One, have compassion on us and help us to understand and to be wise, to listen, to learn, and to teach, to safeguard, to practice, and to fulfill all the words of Your Torah with love. Enlighten our eyes with Your Torah, make our hearts to hold steadfastly to Your mitzvot, and unify our hearts to love and revere Your Name. May we never be ashamed, for in Your holy, great, and awesome Name we have relied; may we exult and rejoice in Your deliverance. Bring us in peace from the four corners of the earth, and lead us upright to our land. You are the Almighty, Who performs acts of salvation, and You have chosen us from among all peoples and tongues; You have brought us close to Your great Name, that we may give thanks to You forever in truth, and proclaim Your Oneness with love. Blessed are You, Adonai, Who chooses Your people Israel with love.

K'riat Sh'ma (Recitation of the Sh'ma)

The text of the *Sh'ma* comes from the Torah, Deuteronomy 6:4-9. We say "Baruch Sheim k'vod mal'chuto l'olam va-ed" silently or in an undertone, because it is not part of the Torah text. So why do we say it at all? The rabbis teach us that when Jacob, also named Israel, lay dying, he gathered his children around him; he was afraid that after his death they would turn to idol-worship. They said to him, "שמע ישראל, יהוה אחד", "Hear, O Israel, Adonai is our God, Adonai is One." Jacob joyfully responded by blessing God's Name, saying "ברוך שם כבוד מלכותו לעולם ועד", "Praised be God's Name; God's glorious Rule is forever and ever."

When we recite the *Sh'ma*, we cover our eyes so that we can focus on the unity of God.

Sh'ma (Hear) – Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.

Sh'ma Yisra-eil,

Adonai Eloheinu

Adonai echad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Baruch Sheim k'vod mal'chuto

l'olam va-ed.

Hear, O Israel: Adonai is our God, Adonai is One!

Praised be God's Name; God's glorious Rule is forever and ever!

V'ahavta (And You Shall Love) – Deuteronomy 6:5-9

וְאַהֲבַתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ.
וְהָיוּ הָדְבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לְבָבְךָ.
וְשִׁנַּנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם
בְּשִׁיבְתְּךָ בְּבֵיתְךָ
וּבְלֶכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

V'ahavta eit Adonai Elohecha

b'chol l'vav'cha uv'chol nafsh'cha

uv'chol m'odecha.

V'hayu had'varim ha-eileh

asher anochi m'tzav'cha

hayom al l'vavecha.

V'shinantam l'vanecha v'dibarta bam

b'shivt'cha b'veitecha

uv'lecht'cha vaderech

uv'shoch'b'cha uv'kumecha.

וְקִשְׁרַתֶּם לְאוֹת עַל־יָדְךָ	Uk'shartam l'ot al yadecha
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.	v'hayu l'totafot bein einecha.
וְכָתַבְתֶּם	Uch'tavtam
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	al m'zuzot beitecha uvish'arecha.

And you shall love Adonai your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a symbol between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

V'hayah (And It Will Be) – Deuteronomy 11:13-21

וְהָיָה	V'hayah
אִם־שָׁמַעַתְּ שְׁמִעוּ	im shamo-a tishm'u
אֶל־מִצְוֹתַי	el mitz'votai
אֲשֶׁר אֲנֹכִי	asher anochi
מְצַוֶּה אֶתְכֶם הַיּוֹם	m'tzaveh et'chem hayom
לְאַהֲבָה	l'ahavah
אֶת־יְהוָה אֱלֹהֵיכֶם	et Adonai Eloheichem
וּלְעֲבֹדוֹ	ul'ovdo
בְּכֹל־לְבַבְכֶם	b'chol l'vav'chem
וּבְכֹל־נַפְשְׁכֶם.	uv'chol naf'sh'chem.
וְנָתַתִּי מִטַּר־אַרְצְכֶם	V'natati m'tar artz'chem
בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ	b'ito yoreh umalkosh
וְאֶסְפַּתְּ דְּגָנְךָ	v'asaf'ta d'ganecha
וְתִירֹשְׁךָ וַיִּצְהָרְךָ.	v'tirosh'cha v'yitz'harecha.
וְנָתַתִּי	V'natati
עֵשֶׂב בְּשָׂדְךָ לְבִהֶמְתְּךָ	eisev b'sad'cha liv'hemtecha
וְאָכַלְתָּ וְשָׂבַעְתָּ.	v'achalta v'savata.

הִשְׁמְרוּ לָכֶם	Hisham'ru lachem
פֶּן־יִפְתָּה לְבַבְכֶם	pen yif'teh l'vav'chem
וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים	v'sar'tem va-avad'tem Elohim acheirim
וְהִשְׁתַּחֲוִיתֶם לָהֶם.	v'hishtachavitem lahem.
וַחֲרָה אַף־יְהוָה בָּכֶם	V'charah af Adonai bachem
וְעָצַר אֶת־הַשָּׁמַיִם	v'atzar et hashamayim
וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה	v'lo yih'yeh matar v'ha-adamah
לֹא תִתֵּן אֶת־יְבוּלָהּ	lo titein et y'vulah,
וְאֲבַדְתֶּם מְהֵרָה	va-avad'tem m'heirah
מֵעַל הָאָרֶץ הַטֹּבָה	mei-al ha-aretz hatovah
אֲשֶׁר יְהוָה נָתַן לָכֶם.	asher Adonai notein lachem.
וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹהִים	V'sam'tem et d'varai eileh
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם	al l'vav'chem v'al naf'sh'chem,
וְקִשְׁרַתֶּם אִתָּם לְאוֹת עַל־יְדֵיכֶם	uk'shartem otam l'ot al yed'chem
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.	v'hayu l'totafot bein eineichem.
וְלִמַּדְתֶּם אִתָּם	V'limad'tem otam
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם	et b'neichem l'dabeir bam
בְּשִׁבְתְּךָ בְּבֵיתְךָ	b'shiv't'cha b'veitecha
וּבִלְכֻתְךָ בַּדֶּרֶךְ	uv'lech't'cha vaderech
וּבִשְׂכֻכְךָ וּבְקוֹמְךָ.	uvshoch'b'cha uv'kumecha.
וְכִתְבֹתֶם	Uch'tavtam
עַל־מְזֻזוֹת בֵּיתְךָ	al m'zuzot beitecha
וּבְשַׁעֲרֶיךָ.	uvish'arecha.
לְמַעַן יִרְבוּ יְמֵיכֶם	L'ma-an yir'bu y'meichem
וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה	vimei v'neichem al ha-adamah
אֲשֶׁר נִשְׁבַּע יְהוָה	asher nish'ba Adonai
לְאַבְתִּיכֶם לָתֵת לָהֶם	la-avoteichem lateit lahem
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ.	kimei hashamayim al ha-aretz.

And it will be, if you vigilantly obey My mitzvot which I command you this day, to love Adonai your God, and serve Him with all your heart and with all your soul, that I will give rain for your land in its time, the early rain and the late rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Take care, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. Then Adonai's fury will blaze among you, and God will close up the heavens; there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which Adonai gives you. Place these words of Mine upon your hearts and upon your souls; bind them for a sign upon your hands, and put them as a symbol between your eyes. You shall teach them diligently to your children, speaking them when you sit in your house, and when you travel on the road, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, in order that your days and the days of your children shall be long upon the land which Adonai swore to your ancestors to give them for as long as the heavens are above the earth.

During *Vayomer Adonai*, we kiss our tzitzit each of the three times that the word “tzitzit” is said. (The tzitzit were gathered in the hand during *Ahavah Rabbah*.) Additionally, we look at our tzitzit during the words “וְרִאִיתֶם אֹתוֹ” (“and you will look upon it”). The tzitzit are kept in the hand through *Emet V’yatziv*.

Vayomer Adonai (And God Said) – Numbers 15:37-41

וַיֹּאמֶר יְהוָה	Vayomer Adonai
אֶל-מֹשֶׁה לֵּאמֹר.	el Moshe leimor.
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל	Dabeir el b’nei Yisra-eil
וְאָמַרְתָּ אֲלֵיהֶם	v’amarta aleihem
וְעָשׂוּ לָהֶם <u>טִיטִיט</u>	v’asu lahem <u>tzitzit</u>
עַל-כַּנְפֵי	al kan’fei
בְּגָדֵיהֶם לְדֹרֹתָם	vig’deihem l’dorotam,
וְנָתַנּוּ	v’nat’nu
עַל-צִיצִת הַכָּנָף	al <u>tzitzit</u> hakanaf
פְּתִיל תְּכֵלֶת.	p’til t’cheilet.
וְהָיָה לָכֶם לְצִיצִת	V’hayah lachem l’ <u>tzitzit</u>
וְרִאִיתֶם אֹתוֹ	<u>ur’i-tem oto</u>
וְזָכַרְתֶּם	uz’chartem
אֶת-כָּל-מִצְוֹת יְהוָה	et kol mitzvot Adonai
וְעָשִׂיתֶם אֹתָם	va-asitem otam,
וְלֹא תִטּוּ	v’lo taturu
אֲחֵרֵי לְבַבְכֶּם	acharei l’vav’chem
וְאֲחֵרֵי עֵינֵיכֶם	v’acharei eineichem
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם.	asher atem zonim achareihem.

לְמַעַן תִּזְכְּרוּ	L'ma-an tiz'k'ru
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	va-asitem et kol mitz'votai
וְהֵייתֶם קְדוֹשִׁים	vih'yitem k'doshim
לֵאלֹהֵיכֶם.	Leiloheichem.
אֲנִי יְהוָה אֱלֹהֵיכֶם	Ani Adonai Eloheichem
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeiti etchem
מֵאֶרֶץ מִצְרַיִם	mei-eretz Mitzrayim
לֵהֵיוֹת לָכֶם לֵאלֹהִים	lih'yot lachem Leilohim.
אֲנִי יְהוָה אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.

And Adonai spoke to Moses saying: Speak to the Children of Israel, telling them to make fringes on the corners of their garments in every generation; and to place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look at it and you will remember all of the mitzvot of Adonai and perform them; and you will not go after your hearts and after your eyes which lead you astray.

Then you will remember and perform all of My mitzvot; and be holy unto your God. I am Adonai your God, Who brought you out of the land of Egypt to be your God: I am Adonai, your God.

We kiss our tzitzit each time the word “true” (אֱמֶת) is said during this prayer, and a final time during “eternity” (עוֹלָמִים), after which we release our tzitzit.

Emet V'yatziv (True and Firm)

אֱמֶת וַיָּצִיב	<u>Emet</u> v'yatziv
וְנִכּוֹן וְקַיָּם	v'nachon v'kayam
וַיָּשָׁר וְנֶאֱמָן	v'yashar v'ne-eman
וְאֶהוּב וְחָבִיב	v'ahuv v'chaviv
וְנִחְמָד וְנֹעִים	v'nech'mad v'na-im
וְנוֹרָא וְאֲדִיר	v'nora v'adir
וּמְתָקָן וּמְקַבָּל	um'tukan um'kubal

וְטוֹב וְיָפֵה	v'tov v'yafeh
הַדָּבָר הַזֶּה	hadavar hazeh
עֲלֵינוּ לְעוֹלָם וָעֶד.	aleinu l'olam va-ed.
אֱמֶת אֱלֹהֵי עוֹלָם	<u>Emet</u> Elohei olam
מַלְכֵינוּ צוּר יַעֲקֹב,	Malkeinu tzur Ya-akov,
מִגֵּן יִשְׁעֵינוּ.	magein yish'enu.
לְדֹר וָדֹר הוּא קַיָּם,	L'dor vador Hu kayam
וְשִׁמוֹ קַיָּם	u-Sh'mo kayam
וְכִסְאוֹ נָכוֹן	v'chis'o nachon
וּמַלְכוּתוֹ וְאַמוּנָתוֹ	umal'chuto ve-emunato
לְעַד קַיָּמֶת.	la-ad kayamet.
וּדְבָרָיו חַיִּים וְקַיָּמִים,	Ud'varav chayim v'kayamim,
נֶאֱמָנִים וְנֶחֱמָדִים	ne-emanim v'nechemadim
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.	la-ad ul'ol'mei <u>olamim</u> .

Your teaching is true and and firm, certain and enduring, upright and faithful, beloved and cherished, desired and pleasant, awesome and mighty, good and beautiful for all eternity. It is true that the God of all creation is our King, that the Stronghold of Jacob is the Shield of our deliverance. Throughout all generations God endures and God's Name endures, God's throne is steadfast, and God's sovereignty and faithfulness endure forever. Your words are living and enduring, faithful and desirable for all eternity.

עַל אֲבוֹתֵינוּ וְעַלֵינוּ,
עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.
עַל הָרַאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דָּבָר טוֹב וְקָיָם לְעוֹלָם וָעֶד,
אֱמֶת וְאַמוּנָה חֹק וְלֹא יַעֲבֹר.

Al avoteinu v'aleinu,
al baneinu v'al doroteinu,
v'al kol dorot zera Yisra-eil avadecha.
Al harishonim v'al ha-acharonim,
davar tov v'kayam l'olam va-ed,
emet v-emunah chok v'lo ya-avor.

אֱמֶת שְׁאַתָּה הוּא
יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
מֶלֶכְנוּ מֶלֶךְ אֲבוֹתֵינוּ,
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
יוֹצֵרְנוּ צוּר יְשׁוּעָתֵינוּ,
פוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זולָתְךָ.

Emet sha-atah Hu
Adonai Eloheinu Veilohei avoteinu,
Malkeinu Melech avoteinu,
go-aleinu go-eil avoteinu,
yotz'reinu tzur y'shu-ateinu,
podeinu umatzileinu mei-olam Sh'mecha,
ein elohim zulatecha.

For our ancestors, for us, for our children, and for every generation of the people Israel, Your servants. From the first to the last, it is true and faithful, a law that will never cease. It is true that You, Adonai, are our God, as You were the God of our ancestors. Our King and our ancestors' King, our Redeemer and our ancestor's Redeemer, our Creator, Rock of our deliverance, our Liberator and our Saver is Your Name from old. There is no God but You.

You were the help of our ancestors, a Shield and Deliverer for them and their children.

You habitation is at the heights of the universe, and Your judgments and Your righteousness extend to the ends of the earth. Happy is the person who heeds Your mitzvot, taking to heart Your Torah and Your word. Truly, You are the Master of Your people, and a mighty King to defend them. It is true that You are first and You are last; we have no King, Redeemer, or Deliverer besides You. You redeemed us from Egypt, liberating us from the house of bondage. The firstborn of the Egyptians You slew, but Your firstborn were saved. You split the Sea of Reeds, drowning the wicked, and causing the faithful to pass through. The waters engulfed Israel's enemies; not one of them remained alive. Then Your beloved sang hymns of praise, blessings and thanksgivings to the Almighty King, who is living and enduring. You are great and awesome; You humble the proud and raise the lowly, free the captive and redeem the meek, answering Your people when they cry out to You.

תְּהִלּוֹת לְאֵל עֶלְיוֹן

T'hilot l'Eil elyon

בָּרוּךְ הוּא וּמְבֹרָךְ.

baruch Hu um'vorach.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe uv'nei Yisra-eil

לְךָ עָנוּ שִׁירָה

l'cha anu shirah

בְּשִׂמְחָה רַבָּה

b'sim'chah rabah

וְאָמְרוּ כָלָם.

v'am'ru chulam.

Praises to the Most High, blessed is God, and God is blessed. Moses and the Children of Israel sang a song to You with great joy, and together they proclaimed:

Mi Chamocha (Who is Like You?)

מִי כַמּוֹכָה בְּאֵלִים יְהוָה,	Mi chamocha ba-eilim Adonai,
מִי כַמּוֹכָה נֶאֱדָר בִּקְדֹשׁ,	mi kamocha ne'dar bakodesh,
נִרְאָה תְּהִילָת, עֲשֵׂה פֶלֶא.	nora t'hilot osei fele.

Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders?

שִׁירָה חֲדָשָׁה	Shirah chadashah
שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ	shib'chu g'ulim l'Shim'cha
עַל שְׂפַת הַיָּם,	al s'fat hayam,
יַחַד כָּלָם	yachad kulam
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:	hodu v'him'lichu v'am'ru:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	"Adonai yimloch l'olam va-ed."

With a new song the redeemed people praised Your Name at the shores of the sea. As one, they gave thanks and proclaimed Your dominion, and said: "Adonai will reign forever and ever."

צוּר יִשְׂרָאֵל,	Tzur Yisra-eil,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,	kumah b'ezrat Yisra-eil
וּפְדֵה כְּנָאֲמֶךָ	uf'dei chin'umecha
יְהוּדָה וְיִשְׂרָאֵל.	Y'hudah v'Yisra-eil.
גְּאֻלָּנוּ	Go-aleinu
יְהוָה צְבָאוֹת שְׁמוֹ	Adonai tz'va-ot Sh'mo
קְדוֹשׁ יִשְׂרָאֵל.	k'dosh Yisra-eil.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
גְּאֻל יִשְׂרָאֵל.	ga-al Yisra-eil.

Rock of Israel, arise to the aid of Israel, and deliver Judah and Israel as You promised. Our Redeemer, "Adonai of Hosts" is God's Name, the Holy One of Israel. Blessed are You, Adonai, Redeemer of Israel.

Shacharit Amidah for Shabbat (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדֹנָי שְׁפָתַי תִּפְתָּח	Adonai s'fatai tif'tach
וּפִי יַגִּיד תְּהִלָּתֶךָ.	ufi yagid t'hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בְּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן,
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
 וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Ha-Eil hagadol hagibor v'hanora,
 Eil elyon,
 gomeil chasadim tovim v'konei hakol,
 v'zocheir chas'dei avot [v'imahot],
 umeivi go-eil liv'nei v'neihem
 l'ma-an Sh'mo b'ahavah.

On *Shabbat Shuvah* we add:

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

On *Shabbat Shuvah* we add:

Zoch'reinu l'chayim,
 Melech chafeitz bachayim,
 v'chot'veinu b'seifer hachayim,
 l'ma-an'cha Elohim chayim.

מֶלֶךְ עוֹזֵר [וּפּוֹקֵד]
 וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה יְהוָה,
 מֶגֶן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

Melech ozeir [ufokeid]
 umoshi-a umagein.
Baruch Atah Adonai,
 magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On *Shabbat Shuvah* we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

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

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטָּל.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עֶפֶר,	lisheinei afar,
מִי כָמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֶה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On *Shabbat Shuvah* we add:

מִי כָמוֹךָ אֲבֵי הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On *Shabbat Shuvah* we add:

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

וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From *Sh'mini Atzeret - Pesach*: You cause the wind to blow and the rain to fall.

From *Pesach - Sh'mini Atzeret* some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On *Shabbat Shuvah* we add: *Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?*

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 162.
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: " <i>Kadosh</i> ", " <i>kadosh</i> ", " <i>kadosh</i> ", " <i>Baruch</i> ", and " <i>Yimloch</i> ".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words " <i>zeh el zeh</i> " - to the left during the first " <i>zeh</i> ", to the right during the second " <i>zeh</i> ", and to the center during " <i>v'amar</i> ".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כַּכְּתוּב עַל יַד נְבִיאֶךָ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	<u>Kadosh</u>, <u>kadosh</u>, <u>kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
אֲז בְּקוֹל רַעַשׁ גָּדוֹל	Az b'kol ra-ash gadol
אֲדִיר וְחֲזָק מְשִׁמִּיעִים קוֹל,	adir v'chazak mash'mi-im kol,
מְתַנַּשְׂאִים לְעַמֶּת שְׂרָפִים,	mit'nas'im l'umat s'rafim,
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.	l'umatam baruch yomeiru.
בְּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְּקוֹמוֹ.	mim'komo.
מִמְּקוֹמֶךָ מְלֻכְנוּ תוֹפִיעַ,	Mim'kom'cha Malkeinu tofi-a,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ.	v'timloch aleinu, ki m'chakim anachnu lach.
מָתִי תִמְלֹךְ בְּצִיּוֹן,	Matai tim'loch b'Tziyon,
בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.	B'karov b'yameinu, l'olam va-ed tishkon.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,	Titgadal v'titkadesh b'toch Y'rushalayim ir'cha,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.	l'dor vador ul'neitzach n'tzachim.

וְעִינֵינוּ תְּרַאֲיֵנָה מְלָכוּתְךָ,
כְּדָבָר הָאֱמוּר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה.
יְמַלֹּךְ יְהוָה לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן
לְדֹר וָדֹר,
הַלְלוּיָהּ.

לְדֹר וָדֹר נָגִיד גְּדֻלָּהּ
וּלְנֶצַח נֶצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:
הַמֶּלֶךְ הַקָּדוֹשׁ.

V' eineinu tir' enah malchutecha,
kadavar ha-amur b'shrei uzecha,
al y'dei David m'shi-ach tzid'kecha.

Yimloch Adonai l'olam,
Elohayich Tziyon
l'dor vador
hal'luyah.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

On *Shabbat Shuvah* i conclude:
ha-Melech ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Then, with a great voice, mighty and strong, they make their voices heard, raising themselves up toward the serafim, facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

From Your place, our King, may You appear and reign over us, for we yearn for You. When will You reign in Zion? May it be soon, in our days, that You dwell there forever. You will be exalted and sanctified within Jerusalem, Your city, for all generations and for all eternity. May our eyes behold Your sovereignty, as it is said in the songs of David, Your righteous anointed:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

This version of the *K'dushat ha-Sheim* prayer is only recited during silent prayer.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכֹל יוֹם
יִהְיֶה לְךָ, סֵלָה.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat Hayom (Holiness of the Day)

יִשְׂמַח מֹשֶׁה	Yismach Moshe
בְּמַתָּנַת חֶלְקוֹ,	b'mat'nat chelko,
כִּי עָבַד נְאֻמָּן	ki eved ne-eman
קָרָאתָ לוֹ.	karata lo.
כָּלִיל תִּפְאֶרֶת	K'lil tif'eret
בְּרֹאשׁוֹ נָתַתָּ,	b'rosho natata,
בְּעַמּוּדוֹ לְפָנֶיךָ	b'om'do l'fanecha
עַל הַר סִינַי.	al Har Sinai.
וּשְׁנֵי לֻחוֹת אֲבָנִים	Ush'nei luchot avanim
הוֹרִיד בְּיָדוֹ,	horid b'yado,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,	v'chatuv bahem sh'mirat Shabbat,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:	v'chein katuv b'Toratecha:

Moses will rejoice with the gift that was his portion, when You called him a faithful servant. You placed a crown of glory upon his head, when he stood before You on Mount Sinai; two stone tablets he brought down in his hand, upon which is written to guard the Shabbat, and thus it is written in Your Torah:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	V'shamru v'nei Yisra-eil
אֶת־הַשַּׁבָּת	et ha-Shabbat,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la-asot et ha-Shabbat
לְדֹרוֹתָם בְּרִית עוֹלָם.	l'dorotam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein b'nei Yisra-eil
אוֹת הִיא לְעוֹלָם	ot hi l'olam
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה	ki sheishet yamim asah Adonai
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,	et hashamayim v'et ha-aretz,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.	uvayom hash'vi-i shavat vayinafash.

"The Children of Israel shall keep the Shabbat, maintaining the Shabbat for their generations as an everlasting covenant. It is an everlasting sign between Me and the Children of Israel, for in six days Adonai made the heavens and the earth, and on the seventh day God ceased from work and rested."

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ	V'lo n'tato Adonai Eloheinu
לְגוֹיֵי הָאָרָצוֹת,	l'goyei ha-aratzot,
וְלֹא הִנְחָלְתּוּ מַלְכֵנוּ	v'lo hinchalto Malkein
לְעוֹבְדֵי פְסִילִים,	l'ov'dei f'silim,
וְגַם בְּמִנוּחָתוֹ	v'gam bim'nuchato
לֹא יִשְׁכְּנוּ עֲרָלִים,	lo yish'k'nu areilim,
כִּי לְיִשְׂרָאֵל עַמְּךָ	ki l'Yisra-eil am'cha
נָתַתּוּ בְּאַהֲבָה,	n'tato b'ahavah,
לְזֶרַע יַעֲקֹב	l'zera Ya-akov
אֲשֶׁר בָּם בָּחַרְתָּ.	asher bam bacharta.
עַם מְקַדְּשֵׁי שְׁבִיעִי,	Am m'kad'shei sh'vi-i,
כֻּלָּם יִשְׂבְּעוּ	kulam yis'b'u
וְיִתְעַנְּגוּ מִטוֹבְךָ,	v'yit'angu mituvecha,
וְהִשְׁבִּיעִי	v'hash'vi-i
רַצִּיתָ בּוֹ וְקִדַּשְׁתָּו,	ratzita bo v'kidash'to,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,	chemdat yamim oto karata,
זָכַר לְמַעֲשֵׂה בְרֵאשִׁית.	zeicher l'ma-asei v'reishit.

Adonai our God, You did not give the Shabbat to the nations of the lands; our King, You did not give it as an inheritance to worshippers of idols. Nor do the uncircumcised dwell in its rest, for only to Israel, Your people, did You give it in love; to the descendants of Jacob whom You chose. Those who sanctify the seventh day will all be satisfied and delighted from Your goodness. You took pleasure in the seventh day and made it holy – “Most desirable of days”, You called it, in remembrance of the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רְצֵה בְּמִנוּחָתָנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votecha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שִׁבְעֵנוּ מִטּוֹבָךָ,	sab'einu mituvecha
וְשַׁמְחֵנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha.
וְטַהַר לִבֵּנוּ	V'taheir libeinu
לְעִבְדֶּךָ בְּאֵמֶת,	l'ovd'cha be-emet,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	v'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבַּת קִדְּשֶׁךָ,	Shabbat kod'shecha,
וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מִקִּדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

Avodah (Service)

רִצֵּה יְהוָה אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשִּׁיב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheinu
b'am'cha Yisra-eil uvit'filatam,
v'hasheiv et ha-avodah
lid'vir beitecha,
ut'filatam
b'ahavah t'kabeil b'ratzon,
ut'hi l'ratzon tamid
avodat Yisra-eil amecha.

On *Rosh Chodesh* and *Chol Ha-mo'eid* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
וְיַגִּיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע,
וְיַפְקֵד, וְיִזְכֹּר,
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מַשִּׁיחַ
בֶּן דָּוִד עֲבֹדְךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On *Rosh Chodesh* and *Chol Ha-mo'eid* we add:

Eloheinu Veilohei avoteinu,
ya-aleh v'yavo,
v'yagi-a, v'yeira-eh,
v'yeiratzeh, v'yishama,
v'yipakeid, v'yizacheir,
zich'roneinu ufik'doneinu,
v'zich'ron avoteinu,
v'zich'ron mashi-ach
ben David av'decha,
v'zich'ron Y'rushalayim
ir kod'shecha,
v'zich'ron kol am'cha
beit Yisra-eil l'fanecha,
lif'leilah, l'tovah,
l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom, b'yom

On Rosh Chodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Chol Ha-moed Pesach:

חַג הַמַּצּוֹת הַזֶּה.

On Chol Ha-moed Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

Continue on all holidays:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ,
בּוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹסֶן וְחַנּוּן
וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

On Rosh Chodesh:

rosh hachodesh hazeh.

On Chol Ha-moed Pesach:

chag hamatzot hazeh.

On Chol Ha-moed Sukkot:

chag hasukkot hazeh.

Continue on all holidays:

Zoch'reinu, Adonai Eloheinu,
bo l'tovah, **(amein)**
ufok'deinu vo liv'rachah, **(amein)**
v'hoshi-einu vo l'chayim, **(amein)**
uvid'var y'shu-ah v'rachamim,
chus v'choneinu
v'racheim aleinu v'hoshi-einu
ki eilecha eineinu,
ki Eil Melech
chanun v'rachum Atah.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

V'techezenah eineinu
b'shuv'cha l'Tziyon b'rachamim.
Baruch Atah Adonai,
hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo'eid we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

On *Chanukah* we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה.
בִּימֵי מַתִּיתָהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל, חַשְׁמוֹנָאִי וּבְנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבְּתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם,
נִקְמַתָּ אֶת נִקְמָתָם,
מָסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וְטַמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלֵךְ עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On *Chanukah* we add:

Al hanissim v'al hapurkan,
v'al hag'vurot,
v'al haht'shu-ot,
v'al hamilchamot,
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.
Bimei Matit'yahu ben Yochanan
kohein gadol, Chash'mona-i uvanav,
k'she-am'dah malchut Yavan
har'sha-ah al am'cha Yisra-eil
l'hash'kicham Toratecha,
ul'ha-aviram meichukei r'tzonecha,
v'atah b'rachamecha harabim
amad'ta lahem b'eit tzaratam,
rav'ta et rivam, dan'ta et dinam,
nakam'ta et nik'matam,
masar'ta giborim b'yad chalashim,
v'rabim b'yad m'atim,
ut'mei-im b'yad t'horim,
ur'sha-im b'yad tzadikim,
v'zeidim b'yad os'kei Toratecha.
Ul'cha asita Sheim gadol
v'kadosh b'olamecha,
ul'am'cha Yisra-eil asita
t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְּנֵיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ,
 וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלָיו,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kein ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם
 שְׁמְךָ מַלְכֵנוּ
 תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
 yitbarach v'yitromam
 Shim'cha Malkeinu
 tamid l'olam va-ed.

On *Shabbat Shuvah* we add:
 וְכַתוּב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ.

On *Shabbat Shuvah* we add:
 Uch'tov l'chayim tovim
 kol b'nei v'ritecha.

וְכָל הַחַיִּים
 יוֹדוּךָ סֵלָה,
 וִיהַלְלוּ אֶת שְׁמְךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתֵנוּ
 וְעֲזָרָתֵנוּ סֵלָה.
 בָּרוּךְ אַתָּה יְהוָה,
 הַטוֹב שְׁמְךָ
 וְלֹךְ נֶאֱחָה לְהוֹדוֹת.

V'chol hachayim
 yoducha selah,
 vihal'lu et Shim'cha be-emet,
 ha-Eil y'shu-ateinu
 v'ezrateinu selah.
Baruch Atah Adonai,
 hatov Shim'cha
 ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאָמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְיָ הוֹה וַיְשִׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יְאֵר יְיָ הוֹה פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יִשָּׂא יְיָ הוֹה פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם,	Sim shalom ba-olam,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachased v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וּצְדָקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשָׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l'vareich
אֶת עַמָּךְ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכֹל עֵת וּבְכֹל שָׂעָה	b'chol eit uv'chol sha-ah
בְּשָׁלוֹמְךָ.	bish'lomecha.

On *Shabbat Shuvah* we add:

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

On *Shabbat Shuvah* we add:

B'seifer chayim b'racha v'shalom,
ufar'nasa tovah,
nizacheir v'nikateiv l'fanecha,
anachu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

בְּרוּךְ אַתָּה יְהוָה,
הַמְּבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

On *Shabbat Shuvah* we conclude:

בְּרוּךְ אַתָּה יְהוָה,
עֹשֶׂה הַשָּׁלוֹם.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On *Shabbat Shuvah* we conclude:

Baruch Atah Adonai,
osei hashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

On *Rosh Chodesh*, *Hanukkah*, and *Shabbat Chol Hamo'ed*, continue with *Hallel* on p. 316.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.	Yit' gadal v'yit'kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל	Y'hei sh'mei raba m'varach l'alam ul'almei almay. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעָלְמָא וּלְעָלְמֵיָא מִכָּל</div> </div> <div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>l'eila ul'eila mikol</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

תִּתְקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדֶם אֲבוֹהוֹן דִּי בְּשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרְמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אֲמֵין.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

K'riat Ha-Torah (Reading of the Torah)

אֵין כְּמוֹךָ	Ein kamocha
בְּאֱלֹהִים, יְהוָה,	va-Elohim Adonai,
וְאֵין כְּמַעֲשֶׂיךָ.	v'ein k'ma-asecha.
מַלְכוּתְךָ מַלְכוּת	Malchut'cha malchut
כָּל עֲלָמִים,	kol olamim,
וּמִמְשָׁלְתְּךָ	umem'shalt'cha
בְּכָל דּוֹר וָדוֹר.	b'chol dor vador.
יְהוָה מֶלֶךְ, יְהוָה מַלְאָךְ,	Adonai Melech, Adonai malach,
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֶךְ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

There is none like You among the gods that are worshipped, my Master, and nothing like Your works. Your sovereignty is for all worlds, and Your dominion is in every generation. Adonai is King, Adonai was King, Adonai will reign forever and ever. God will give strength to God's people; God will bless God's people with peace.

Av Harachamim (Compassionate Parent)

אֲבִי הַרַחֲמִים,	Av harachamim,
הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,	heitivah vir'tzon'cha et Tziyon,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.	tiv'neh chomot Y'rushalayim.
כִּי בָךְ לְבַד בְּטַחְנוּ,	Ki v'cha l'vad batach'nu,
מֶלֶךְ אֵל רַם וְנִשָּׂא,	Melech Eil ram v'nisa,
אֲדוֹן עוֹלָמִים.	Adon olamim.

Compassionate Father! In Your favor, do good to Zion; may You rebuild the walls of Jerusalem. For in You alone do we trust, King, Almighty, Exalted and Uplifted, Master of all things.

We rise as the Ark is opened.

Vay'hi Bin'so-a (When the Ark Traveled)

וַיְהִי בְנִסְעַ הָאָרֶן	Vay'hi bin'so-a ha-aron
וַיֹּאמֶר מֹשֶׁה׃	vayomer Moshe:
קוּמָה יְהוָה	kumah Adonai
וַיִּפְצְזוּ אוֹיְבֶיךָ,	v'yafutzu oy'vecha,
וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ.	v'yanusu m'sanecha mipanecha.
כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה,	Ki mitziyon teitzei Torah,
וּדְבַר יְהוָה מִירוּשָׁלַיִם.	ud'var Adonai Mirushalayim.
בָּרוּךְ שֶׁנָּתַן תוֹרָה	Baruch shenatan Torah
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ.	l'amo Yisra-eil bik'dushato.

Whenever the Ark traveled, Moses would say: "Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You." For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Blessed is God Who gave the Torah to God's people Israel in holiness.

בֵּה אֲנֵא רַחֵץ	Bei ana racheitz
וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא	v'lish'mei kadisha yakira
אֲנֵא אֵמַר תְּשִׁבְחָן.	ana eimar tush'b'chan.
יְהֵא רַעְוָא קְדָמָךְ	Y'hei ra-ava kadamach
דְּתַפְתַּח לִבִּי בְּאוֹרֵיתָא,	d'tif'tach libi b'oraita,
וְתַשְׁלִים מִשְׁאַלִּין דְּלִבִּי	v'tash'lim mishalin d'libi
וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל,	v'liba d'chol amach Yisra-eil,
לְטַב וְלַחַיִּין וְלְשָׁלָם.	l'tav ul'chayin v'lish'lam.

In God do I put my trust; unto His holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amein.

The *Hazzan* chants each of the following verses, which is then repeated by the congregation:

Sh'ma - Echad (Hear - One)

שְׁמַע יִשְׂרָאֵל,	Sh'ma Yisra-eil,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
יְהוָה אֶחָד.	Adonai Echad.
אֶחָד אֱלֹהֵינוּ,	Echad Eloheinu,
גָּדוֹל אֲדוֹנֵינוּ,	gadol Adoneinu,
קָדוֹשׁ שְׁמוֹ.	kadosh Sh'mo.

*Hear, O Israel, Adonai is our God, Adonai is One.
One is our God, great is our Master, holy is God's Name.*

The *Hazzan* continues.

We face the Ark and bow on "Gad'lu", standing again at "Ladonai".

גָּדְלוּ לַיהוָה אֱתִי,	<u>Gad'lu</u> <u>Ladonai</u> iti,
וְנִרְמָמָה שְׁמוֹ יַחְדָּו.	un'rom'mah Sh'mo yach'dav.

Declare the greatness of Adonai with me, and let us exalt God's Name together.

The Torah is taken on a *hakkafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

לְךָ יְהוָה הַגְדָּלָה	L'cha Adonai hag'dulah
וְהַגְבוּרָה וְהַתְּפָאֶרֶת	v'hag'vurah v'hatif'eret
וְהַנִּצָּח וְהַהוֹד,	v'haneitzach v'hahod,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,	ki chol bashamayim uva-aretz,
לְךָ יְהוָה הַמַּמְלָכָה	l'cha Adonai hamam'lachah
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹשׁ.	v'hamit'nasei l'chol l'rosh.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לַהֲדוֹם רַגְלָיו, קָדוֹשׁ הוּא.	lahadom rag'lav, kadosh Hu.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ,	Rom'mu Adonai Eloheinu,
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לְהַר קֹדֶשׁוֹ,	l'har kod'sho,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.	ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Exalt Adonai our God, and prostrate yourselves at God's footstool, for God is holy. Exalt Adonai our God, and prostrate yourselves at God's holy mountain, for Adonai our God is holy.

The Torah scroll finishes its circuit and is laid down. We are seated.

Before the Torah is read, the gabbai or Torah reader recites:

Merciful Father, have compassion on the people You have borne. Remember the covenant with the patriarchs, and save our souls from evil times. Rebuke the evil inclination from those You have borne, grant us eternal survival, and in Your goodness, fulfill our requests for deliverance and mercy.

וַיַּעֲזֹר וַיַּגֵּן וַיּוֹשִׁיעַ	V'ya-azor v'yagein v'yoshi-a
לְכֹל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.	l'chol hachosim bo, v'nomar Amein.
הַכֹּל הָיוּ גֹדֵל לֵאלֹהֵינוּ,	Hakol havu godel leiloheinu,
וַתֵּנוּ כְבוֹד לַתּוֹרָה.	ut'nu chavod la-Torah.
(כֹּהֵן, קָרָב:	(Kohein, k'rav:
יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)	ya-amod ____ ben ____ hakohein.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל	Baruch shenatan Torah l'amo Yisra-eil
בְּקִדְשָׁתוֹ.	bik'dushato.

The congregation recites together with the gabbai or Torah reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם,	V'atem had'veikim Badonai Eloheichem,
חַיִּים כְּלָכֶם הַיּוֹם.	chayim kul'chem hayom.

May God help, shield, and save all who take refuge in Him, and let us say Amein. Let us all declare the greatness of our God, and give honor to the Torah. (Kohein, come forward. Arise, ____ son of ____ the Kohein.) Blessed is the One Who gave the Torah to His people Israel in holiness.

And you who cling to Adonai your God are alive, all of you, today.

Birchot Ha-Torah (Torah blessings)

Before the Torah is read, the person honored with an aliyah recites:

בְּרַחוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree repeats:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree continues:

בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר בָּנוּ asher bachar banu
מִכָּל הָעַמִּים, mikol ha-amim,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. v'natan lanu et Torato.
בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה. notein ha-Torah.

Bless Adonai, Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Blessed are You, Adonai our God, King of the Universe, Who chose us from among all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.

Following the Torah reading, the honoree recites:

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,	asher natan lanu Torat emet,
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.	v'chayei olam nata b'tocheinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה.	notein ha-Torah.

Blessed are You, Adonai our God, King of the Universe, Who gave us the Torah of truth, and planted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

The *Birkat ha-Gomel* prayer is recited by those who have survived a life-threatening event, including serious illness, overseas trip, childbirth, etc.

Birkat ha-Gomel

The following is recited by the gomel.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech Ha-olam
הַגּוֹמֵל לְחַיִּים טוֹבוֹת,	hagomeil l'chayavim tovot,
שֶׁגַּמְלָנִי כָּל טוֹב.	sheg'malani kol tov.

Blessed are You, Adonai our God, King of the universe, Who bestows goodness upon the undeserving, Who has bestowed every goodness upon me.

The entire congregation makes this response with one voice. When there are different Hebrew word options, the first one is for a man and (the one in parentheses is for a woman).

מִי שֶׁגַּמְלָךְ / (שֶׁגַּמְלָךְ)	Mi sheg'malcha/(sheg'maleich)
כָּל טוֹב,	kol tov
הוּא יִגְמַלְךְ / (יִגְמַלְךְ)	Hu yig'mal'cha/(yig'maleich)
כָּל טוֹב סֵלָה.	kol tov selah.

May God Who has bestowed goodness on you, continue to give you every goodness.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעֵילָא מִן כָּל	b'rich Hu l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעֵילָא וּלְעָלְמֵי מְכָל</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On *Shabbat Shuvah* we substitute: *far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

V'zot Ha-Torah (This is the Torah)

וְזֹאת הַתּוֹרָה	V'zot ha-Torah,
אֲשֶׁר שָׂם מֹשֶׁה	asher sahm Moshe,
לִפְנֵי בְנֵי יִשְׂרָאֵל	lif'nei b'nei Yisra-eil
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.	al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the Children of Israel; from the mouth of Adonai with the hand of Moses.

Z'mirot (songs) for Torah dressing

**Torah, Torah, Torah,
Torah, Torah, Torah,
Torah tzivah lanu Moshe.
Morasha k'hilat Ya-akov.**

**Eitz chayim hi
lamachazikim bah,
v'tom'cheha m'ushar.
D'racheha dar'chei no-am,
v'chol n'tivotaha shalom.**

B'rachah Lifnei Ha-Haftarah (Blessing Before the Haftarah)

בָּרוּךְ אַתָּה יְהוָה	Baruch Atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר	asher bachar
בְּנְבִיאִים טוֹבִים,	bin'vi-im tovim,
וְרָצָה בְּדִבְרֵיהֶם	v'ratzah v'div'reihem,
הַנֶּאֱמָרִים בְּאֵמֶת,	hane-emarim be-emet,
בָּרוּךְ אַתָּה יְהוָה	baruch Atah Adonai,
הַבּוֹחֵר בַּתּוֹרָה	habocheir ba-Torah
וּבְמֹשֶׁה עַבְדּוֹ,	uv'Moshe av'do,
וּבְיִשְׂרָאֵל עַמּוֹ,	uv'Yisra-eil amo,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.	uvin'vi-ei ha-emet vatzedek.

Blessed are You, Adonai our God, King of the Universe, Who chose good prophets and was pleased with their words, which were spoken in truth. Blessed are You, Adonai, Who chooses the Torah and Moses, Your servant, and Israel, Your people, and the prophets of truth and righteousness.

B'rachot Acharei Ha-Haftarah (Blessings After the Haftarah)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
צוּר כָּל הָעוֹלָמִים,	tzur kol ha-olamim,
צַדִּיק בְּכָל הַדֹּרוֹת,	tzadik b'chol hadorot,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
הַאֹמֵר וְעֹשֶׂה,	ha-omeir v'oseh,
הַמְדַּבֵּר וּמְקַיֵּם,	ham'dabeir um'kayeim,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.	shekol d'varav emet vatzedek.

נֶאֱמָן אַתָּה הוּא	Ne-eman Atah Hu
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
וְנֶאֱמָנִים דְּבָרֶיךָ,	v'ne-emanim d'varecha,
וְדָבָר אֶחָד מִדְּבָרֶיךָ	v'davar echad mid'varecha
אַחֲזֹר לֹא יָשׁוּב רֵיקָם,	achor lo yashuv reikam,
כִּי אֵל מֶלֶךְ	ki Eil Melech
נֶאֱמָן וְרַחֲמָן אַתָּה.	ne-eman v'rachaman Atah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
בְּכָל דְּבָרָיו.	b'chol d'varav.

רַחֵם עַל צִיּוֹן	Racheim al Tziyon
כִּי הִיא בֵּית חַיֵּינוּ,	ki hi beit chayeinu,
וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ	v'la-aluvat nefesh toshi-a
בְּמַהֲרָה בְּיָמֵינוּ.	bim'heirah v'yameinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.	m'samei-ach Tziyon b'vaneha.

שִׁמְחֵנוּ יְהוָה אֱלֹהֵינוּ	Sahm'cheinu Adonai Eloheinu
בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ,	b'Eiliyahu hanavi av'decha,
וּבְמַלְכוּת	uv'malchut
בֵּית דָּוִד מְשִׁיחֶךָ.	beit David m'shichecha.
בְּמַהְרָה יָבֹא	Bim'heirah yavo
וַיִּגַּל לִבֵּנוּ,	v'yageil libeinu,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר	al kis'o lo yeisheiv zar
וְלֹא יִנְחֹלוּ	v'lo yin'chalu
עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ,	od acheirim et k'vodo,
כִּי בָשָׁם קָדְשְׁךָ	ki v'Sheim kod'sh'cha
נִשְׁבַּעְתָּ לוֹ,	nish'bata lo,
שֶׁלֹּא יִכָּפֶה	shelo yich'beh
נֵרוֹ לְעוֹלָם וָעֶד.	neiro l'olam va-ed.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִגֵּן דָּוִד.	magein David.

On *Shabbat* (including *Shabbat Chol Hamo-ed Pesach*), we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה	Al ha-Torah v'al ha-avodah
וְעַל הַנְּבִיאִים	v'al han'vi-im
וְעַל יוֹם הַשַּׁבָּת הַזֶּה,	v'al yom ha-Shabbat hazeh,
שֶׁנִּתְּתָ לָנוּ	shenatata lanu
יְהוָה אֱלֹהֵינוּ	Adonai Eloheinu
לְקֹדֶשֶׁה וְלִמְנוּחָה,	lik'dushah v'lim'nuchah,
לְכָבוֹד וּלְתִפְאַרֶת.	l'chavod ul'tif'aret.
עַל הַכֹּל יְהוָה אֱלֹהֵינוּ	Al hakol Adonai Eloheinu
אֲנַחְנוּ מוֹדִים לָךְ,	anach'nu modim lach,
וּמְבָרְכִים אוֹתְךָ.	um'var'chim otach.

יְתַבְרַךְ שִׁמְךָ	Yit'barach Shim'cha
בְּפִי כָל חַי	b'fi kol chai
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְקַדֵּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Blessed are You, Adonai our God, King of the Universe, Rock of all the worlds, Righteous in all generations, Almighty and faithful, Who says and does, Who speaks and fulfills, for all of Your words are true and righteous.

Reliable are You, Adonai our God, and reliable are Your words. Not one of them is ever retracted unfulfilled, for You are Almighty, King Who is dependable and merciful. Blessed are You, Adonai, the Almighty Who is reliable in all of His words.

Have compassion on Zion, the home of our life. Deliver the one whose soul is humiliated speedily, in our days. Blessed are You, Adonai, Who causes Zion to rejoice with her children.

Cause us to rejoice, Adonai our God, with Elijah the prophet, your servant, and with the kingdom of the House of David, Your anointed. May he come swiftly, causing our hearts to exult. No stranger shall sit upon his throne, and no others will inherit his honor, for by Your holy Name, You swore to him that his light would never be extinguished. Blessed are You, Adonai, Shield of David.

For the Torah, for worship, for the prophets, and for this Shabbat which You have given us, Adonai our God, for holiness and for rest, for honor and for glory. For all this, Adonai our God, we thank You and bless You; blessed be Your Name by the mouths of all the living, now and forever. Blessed are You, Adonai, Sanctifier of the Sabbath.

Y'kum Purkan (Deliverance will Arise)

יְקוּם פִּרְקָן מִן שָׁמַיָא...

Y'kum purkan min sh'maya...

May there arise deliverance from heaven; favor, kindness, compassion, long life, plenty, help from Heaven, health, understanding, and living children, who will continue studying Torah. May this be for the entire holy congregation - adults, children, infants, and women. Our masters, our sages, our holy communities in the land of Israel and in Babylonia, the heads of communities in exile, the heads of schools, the judges, their students, and all the students of their students, and all who busy themselves with Torah will be blessed by the King of the Universe. He will increase their days, and deliver them from all distress and illness.

מָרָן דִּי בְשָׁמַיָא, יְהֵא בְסַעֲדָכוֹן,
כָּל זְמַן וְעֵדָן, וְנֹאמַר אָמֵן.

Maran di vish'maya, y'hei b'sa'd'chon

kol z'man v'idan, v'nomar **Amein.**

The Master of Heaven will help you at every time and season, and let us say "Amein."

Mi Shebeirach (The One Who Blessed)

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ,
אַבְרָהָם יִצְחָק וְיַעֲקֹב...

Mi shebeirach avoteinu,

Avraham Yitzchak v'Ya-akov...

The One Who blessed our ancestors, Abraham, Isaac, and Jacob, He will bless all of this holy congregation - them, their wives, their sons, their daughters, and all that is theirs. And whosoever sets apart synagogues for prayer, and whosoever enters to pray, and whosoever donates lamps to light, wine for Kiddush and Havdalah, food for travelers, charity for the needy, and all who devote themselves to the needs of the community will be rewarded by the Holy One, Blessed is He. He will remove from them sickness, grant them healing, and pardon their sins.

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל מַעֲשֵׂה יְדֵיהֶם,
עַם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

V'yish'lach b'rachah v'hatz'lachah

b'chol ma-asei y'deihem,

im kol Yisrael acheihim v'nomar **Amein.**

He will send blessing and success on all the work of their hands, together with all of Israel, and let us say "Amein."

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

Adonai, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war anymore.” “For all of them, from the least to the greatest, shall know Me.” And let us say: *Amen*.

Avinu Shebashamayim (Our Father in Heaven)

אָבִינוּ שֶׁבַשְׁמַיִם,	Avinu shebashamayim,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,	tzur Yisra-eil v'go-alo,
בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל,	bareich et m'dinat Yisra-eil,
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.	reishit tz'michat g'ulateinu.
הַגֵּן עָלֶיהָ בְּאֶבְרַת חֲסֶדֶךָ,	Hagein aleha b'evrat chasdecha,
וּפְרוֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.	uf'ros aleha sukat sh'lomecha.
וּשְׁלַח אוֹרְךָ וְאַמְתֵּךְ לְרֹאשֶׁיהָ,	Ush'lach or'cha va-amit'cha l'rasheha,
שָׂרֶיהָ וְיוֹעֲצֶיהָ,	sareha v'yo-atzeha,
וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.	v'tak'neim b'etza tovah mil'fanecha.
חֲזֵק אֶת־יְדֵי מְגִנֵּי	Chazeik et y'dei m'ginei
אֶרֶץ קְדְשֵׁנוּ,	eretz kod'sheinu,
וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,	v'han'chileim Eloheinu y'shu-ah,
וְעֹטֶרֶת נִצָּחוֹן תְּעִטֵּרֵם.	va-ateret nitzachon t'at'reim.
וְנַתַּת שְׁלוֹם בְּאֶרֶץ	V'natata shalom ba-aretz
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,	v'sim'chat olam l'yosh'veha,
וְנוֹאמַר אָמֵן.	v'nomar: Amein.

*Our Father in heaven, Rock of Israel and its Redeemer, bless the State of Israel, the beginning of our redemption. Shield it with Your lovingkindness, and spread over it the shelter of Your peace. Direct its leaders and advisors with Your light, Your truth, and Your good counsel. Give strength to the hands of those who defend our Holy Land. Deliver them, and crown their efforts with lasting triumph. Bless the Land with peace, and its inhabitants with joy, and let us say: **Amein.***

A Prayer for Peace

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

*Then nation will not threaten nation,
and the human family will not again know war.*

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

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

Fulfill the promise conveyed in scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

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

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen.*

Birchot Hachodesh (Blessings of the New Month)

May it be Your will, Adonai our God and God of our ancestors, to renew this coming month for us for goodness and blessing. Grant us a long life – a life of peace, goodness, blessing, sustenance, and bodily vigor, a life in which there is reverence of Heaven and fear of sin, a life in which there is no shame or disgrace, a life of prosperity and honor, a life in which there will be love of Torah and fear of Heaven, a life in which the wishes of our hearts will be fulfilled for good. Amein.

The *Hazzan* holds the Sefer Torah while continuing:

<p>מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחֵירוֹת, הוּא יְגָאֵל אוֹתָנוּ בְּקָרוֹב, וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ, חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.</p>	<p>Mi she-asah nisim la-avoteinu v'ga-al otam mei-av'dut l'cheirut, Hu yig'al otanu b'karov, vikabeitz nidacheinu mei-arba kan'fot ha-aretz, chaveirim kol Yisra-eil, v'nomar Amein.</p>
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The blanks below vary by month. The first blank is filled in with the name of the upcoming month, the second blank is filled in with the day (or days) on which the new month will begin.

The following paragraph is recited by the *Hazzan* and repeated by the congregation. The congregation then continues with the next paragraph, which is then recited by the *Hazzan*.

<p>____ רֹאשׁ חֹדֶשׁ</p>	<p>Rosh Chodesh _____</p>
<p>____ יְהִיָּה בְּיוֹם</p>	<p>yih'yeh bayom _____</p>
<p>הָבָא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.</p>	<p>haba aleinu v'al kol Yisra-eil l'tovah.</p>

*May God Who performed miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us together from the four corners of the earth; all Israel are friends. And let us say: **Amein**.*

The new month of _____, will be on _____; may it come to us and all Israel for goodness.

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא,
עֲלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וּלְשָׁלוֹם,
אָמֵן.
לְשִׂשׁוֹן וּלְשִׂמְחָה,
אָמֵן
לִישׁוּעָה וּלְנֶחֱמָה,
וְנֹאמַר
אָמֵן

Y'chad'sheihu ha-Kadosh Baruch Hu,
aleinu v'al kol amo beit Yisra-eil,
l'chayim ul'shalom,
Amein.
L'sason ul'sim'chah,
Amein.
Lishu-ah ul'nechemah,
V'nomar
Amein.

May the Holy One, blessed is God, renew it for us and for all God's people, the House of Israel, for life and for peace,

Amein.

For happiness and for rejoicing,

Amein.

For deliverance and for consolation,

Amein.

And let us say:

Amein.

Ashrei (Happy)

אַשְׁרֵי יוֹשֵׁבֵי בֵיתְךָ,	Ashrei yosh'vei veitecha,
עוֹד יִהְיֶה לְךָ סֵלָה.	od y'hal'lucha selah.
אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ,	Ashrei ha-am shekachah lo,
אַשְׁרֵי הָעַם שִׁיחֻה אֱלֹהִיו.	ashrei ha-am she-Adonai Elohav.
תְּהִלָּה לְדָוִד,	T'hilah l'David,
אֲרוֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ,	Aromim'cha Elohai ha-Melech,
וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.	va-avar'chah Shim'cha l'olam va-ed.
בְּכָל יוֹם אֲבָרְכָךָ,	B'chol yom avar'cheka,
וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.	va-ahal'lah Shim'cha l'olam va-ed.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,	Gadol Adonai um'hulal m'od,
וְלִגְדֻלְתּוֹ אֵין חֶקֶר.	v'lig'dulato ein cheiker.
דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֶׂיךָ,	Dor l'dor y'shabach ma-asecha,
וּגְבוּרָתְךָ יִגִּידוּ.	ug'vurotecha yagidu.
הַדָּר כְּבוֹד הוֹדֶךָ,	Hadar k'vod hodecha,
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.	v'div'rei nif'l'otecha asicha.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ	Ve-ezuz nor'otecha yomeiru,
וּגְדוּלְתְּךָ אֲסַפְּרֶנָּה.	ug'dulat'cha asap'renah.
זִכְרֵךָ רַב טוֹבָךָ יִפְיֵעוּ,	Zeicher rav tuv'cha yabi-u,
וְצִדְקָתְךָ יִרְנֶנוּ.	v'tzid'kat'cha y'raneinu.
חֲנוּן וְרַחוּם יְהוָה,	Chanun v'rachum Adonai,
אַרְךָ אֲפִים וּגְדֹל חֶסֶד.	erech apayim ug'dol cha-sed.
טוֹב יְהוָה לְכָל,	Tov Adonai lakol,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.	v'rachamav al kol ma-asav.
יִוְדֶיךָ יְהוָה כָּל מַעֲשֶׂיךָ,	Yoducha Adonai kol ma-asecha,
וְחִסְדֶּיךָ יִבְרַכּוּכָה.	vachasidecha y'var'chuchah.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,	K'vod malchut'cha yomeiru,
וּגְבוּרָתְךָ יִדְבָּרוּ.	ug'vurat'cha y'dabeiru.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ,
 וּכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.
 סוּמֶךְ יְהוָה לְכָל הַנִּפְלִיִּם,
 וְזוֹקֵף לְכָל הַכְּפוּפִים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ,
 וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן.
 צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
 וְחָסִיד בְּכָל מַעֲשָׂיו.
 קָרוֹב יְהוָה לְכָל קָרְאִיו,
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רָצוֹן יִרְאִיו יַעֲשֶׂה,
 וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
 שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו,
 וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תְּהִלַּת יְהוָה יִדְבֹּר פִּי,
 וּיְבָרֵךְ כָּל בָּשָׂר
 שֵׁם קִדְּשׁוֹ, לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נְבָרֵךְ יְיָ,
 מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

L'hodi-a liv'nei ha-adam g'vurotav,
uch'vod hadar malchuto.
 Malchut'cha malchut kol olamim,
 umemshalt'cha b'chol dor vador.
Someich Adonai l'chol hanof'lim,
v'zokeif l'chol hak'fufim.
 Einei chol eilecha y'sabeiru,
 v'atah notein lahem et och'lam b'ito.
Potei-ach et yadecha,
umas'bi-a l'chol chai ratzon.
 Tzadik Adonai b'chol d'rachav,
 v'chasid b'chol ma-asav.
Karov Adonai l'chol kor'av,
l'chol asher yik'ra-u hu ve-emet.
 R'tzon y'rei-av ya-aseh,
 v'et shav'atam yish'ma v'yoshi-eim.
Shomeir Adonai et kol ohavav,
v'eit kol har'sha-im yash'mid.
 T'hilat Adonai y'dabeir pi,
 vivareich kol basar
 Sheim kod'sho l'olam va-ed.
Va-anach'nu n'vareich Yah,
mei-atah v'ad olam, hal'luyah.

Fortunate are those who dwell in Your house; may they continue to praise You.
Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever.
Every day I will bless You; I will extol Your Name forever and ever.
Adonai is great and highly extolled; His greatness is unfathomable.
Your works will be praised by one generation to another; they will declare Your mighty acts.
I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
Of Your awesome might, they will speak; of Your greatness I will recount.

*They will tell of your bountifulness; they will joyfully exult in Your righteousness.
Adonai is gracious and compassionate; He is slow to anger and great in kindness.
Adonai is good to all; His mercy encompasses all His works.
All Your works will thank You, Adonai; Your pious ones will bless You.
They will speak of the honor of Your dominion; they will declare Your might.
Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
Your dominion is the dominion for all times; Your dominion is in every generation.
Adonai supports all the fallen; Adonai straightens all the bent.
The eyes of all look to You expectantly; You give them their food at its proper time.
You open Your hand; you satisfy the desire of every living being.
Adonai is just in all His ways; Adonai is benevolent in all His deeds.
Adonai is near to all who call upon Him; near to all who call upon Him in truth.
The will of those who revere Him He fulfills; He hears their cry and delivers them.
Adonai watches over all those who love Him; he will destroy all the wicked.
Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
And we will bless God from now to eternity. Praise God!*

Y'hal'lu - Hodo (They Will Praise - God's Glory)

יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.
Y'hal'lu et Sheim Adonai
ki nis'gav Sh'mo l'vado.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם קְרוֹבּוֹ,
הַלְּלוּיָהּ.
Hodo al eretz v'shamayim,
v'yarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo,
Hal'luyah.

Praise the Name of Adonai, for God's Name alone is exalted.

God's glory is over the earth and the skies. God will raise the might of God's people, which is praise for God's faithful, for the children of Israel, for the people near to God. Praise God!

The Torah is taken on a *hakfafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

Psalm 29

מִזְמוֹר לְדָוִד.
הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וָעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם
אֵל הַכְּבוֹד הִרְעִים
יְהוָה עַל מַיִם רַבִּים.
Mizmor l'David.
Havu Ladonai b'nei eilim
havu Ladonai kavod va-oz.
Havu Ladonai k'vod Sh'mo
hishtachavu Ladonai
b'had'rat kodesh.
Kol Adonai al hamayim
Eil hakavod hir'im
Adonai al mayim rabim.

קוֹל יְהוָה בִּכְהָ	Kol Adonai bako-ach
קוֹל יְהוָה בִּהְדָּר.	kol Adonai behadar.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים	Kol Adonai shoveir arazim
וַיִּשְׁבֵּר יְהוָה	vay'shabeir Adonai
אֶת אֲרָזֵי הַלְבָּנוֹן.	et ar'zei ha-L'vanon.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל	Vayar'kideim k'mo eigel
לְבָנוֹן וְשִׁרְיוֹן	L'vanon v'Sir'yon
כְּמוֹ בֵן רְעִמִים.	k'mo ven r'eimim.
קוֹל יְהוָה	Kol Adonai
חֹצֵב לַהֲבוֹת אֵשׁ,	chotzeiv lahavot eish,
קוֹל יְהוָה יַחִיל מִדְּבָר,	kol Adonai yachil mid'bar,
יַחִיל יְהוָה מִדְּבַר קָדֵשׁ.	yachil Adonai mid'bar kadeish.
קוֹל יְהוָה יַחֲלֵל אַיָּלוֹת.	Kol Adonai y'choleil ayalot
וַיַּחֲשֹׁף יַעְרוֹת	vayechesof y'arot
וּבְהִיכָלוֹ כָּלֹ	uv'heichalo kulo
אֲמַר כְּבוֹד.	omeir kavod.
יְהוָה לַמַּבּוּל יָשָׁב	Adonai lamabul yashav
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.	vayeishev Adonai Melech l'olam
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֶךְ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

A Psalm of David. Ascribe honor and might to Adonai, you children of the mighty; ascribe God the glory due God's Name. Prostrate yourselves before Adonai, in the splendor of holiness. Adonai's voice is upon the waters, the God of glory thunders mightily. God's voice is powerful and beautiful, shattering the cedars of Lebanon. God makes Mount Lebanon leap like a calf, Siryon like a ram. Adonai's voice splits rocks with lightning, making the desert of Kadesh tremble. God's voice causes hinds to calve, and strips the forests bare; in God's Sanctuary, all proclaim God's glory. God was enthroned during the flood, and will sit as King forever. God will give strength to God's people; God will bless them with peace.

Eitz Chayim (A Tree of Life)

וּבִנְחָה יֹאמַר:	Uv'nucho yomar:
שׁוּבָה, יְהוּה רִבְבוֹת	shuvah Adonai riv'vot
אֵלַי יִשְׂרָאֵל.	al'fei Yisra-eil.
קוּמָה יְהוּה לְמִנוּחֶתְךָ,	Kumah Adonai lim'nuchtecha,
אַתָּה וְאַרֹן עֲזֶךָ.	Atah v'aron uzecha.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק	Kohanecha yil'b'shu tzedek,
וְחִסְדֶּיךָ יְרַנְּנוּ.	vachasidecha y'raneinu.
בַּעֲבוּר דָּוִד עַבְדְּךָ,	Ba-avur David av'decha,
אַל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.	al tasheiv p'nei m'shichecha.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,	Ki lekach tov natati lachem,
תּוֹרָתִי אֶל תַּעֲזוּבוּ.	Torati al ta-azovu.
עֵץ חַיִּים הִיא	Eitz chayim hi
לְמַחֲזִיקִים בָּהּ,	lamachazikim bah,
וְתִמְכֶּיהָ מְאֹשָׁר.	v'tom'cheha m'ushar.
דְּרָכֶיהָ דְּרָכֵי נְעִם,	D'racheha dar'chei no-am,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.	v'chol n'tivoteha shalom.
הַשִּׁיבָנוּ יְהוּה	Hashiveinu Adonai
אֵלֶיךָ וְנִשְׁוּבָה,	eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ	chadeish yameinu
כְּקֶדֶם.	k'kedem.

Whenever the Ark rested, Moses would say: "Return, Adonai, to the hosts of Israel. Arise, Adonai, unto Your place of rest, You and the Ark of Your strength. May Your priests be clothed in righteousness, and Your faithful sing for joy. For the sake of your servant David, do not reject Your anointed. A precious teaching I have given you; never forsake My Torah.

It is a tree of life to those who grasp it, and those who uphold it are fortunate. Its ways are pleasant and all of its paths are peace. Help us to return to You, Adonai, and we shall return; renew our days as of old.

The Torah scroll is returned to the Ark. The Ark is closed and we are seated.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	B'alma di v'ra kir'utei,
וְיַמְלִיךְ מַלְכוּתֵיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעֵילָא וּלְעֵילָא מִכּוֹל</div> </div>	
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>l'eila ul'eila mikol</div> </div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחְמַתָּא,	tushb'chata v'nechemata,
דְּאֻמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

Musaf Amidah for Shabbat (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בְּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אַבוֹתֵינוּ [וְאִמּוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן,
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
 וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Ha-Eil hagadol hagibor v'hanora,
 Eil elyon,
 gomeil chasadim tovim v'konei hakol,
 v'zocheir chas'dei avot [v'imahot],
 umeivi go-eil liv'nei v'neihem
 l'ma-an Sh'mo b'ahavah.

On *Shabbat Shuvah* we add:

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חָפֵץ בַּחַיִּים,
 וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

On *Shabbat Shuvah* we add:

Zoch'reinu l'chayim,
 Melech chafeitz bachayim,
 v'chot'veinu b'seifer hachayim,
 l'ma-an'cha Elohim chayim.

מֶלֶךְ עוֹזֵר [וּפּוֹקֵד]
 וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה יְהוָה,
 מֶגֶן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].

Melech ozeir [ufokeid]
 umoshi-a umagein.
Baruch Atah Adonai,
 magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On *Shabbat Shuvah* we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

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

Atah gibor l'olam Adonai,
m'chayei meitim Atah,
rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטָּל.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֶּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עֶפֶר,	lisheinei afar,
מִי כַמוֹךְ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.

On *Shabbat Shuvah* we add:

מִי כַמוֹךְ אַב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

On *Shabbat Shuvah* we add:

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

וְנֶאֱמַן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From *Sh'mini Atzeret - Pesach*: You cause the wind to blow and the rain to fall.

From *Pesach - Sh'mini Atzeret* some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

On *Shabbat Shuvah* we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 188.
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: " <i>Kadosh</i> ", " <i>kadosh</i> ", " <i>kadosh</i> ", " <i>Baruch</i> ", and " <i>Yimloch</i> ".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words " <i>zeh el zeh</i> " - to the left during the first " <i>zeh</i> ", to the right during the second " <i>zeh</i> ", and to the center during " <i>v'amar</i> ".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ	Na-aritz'cha v'nak'dish'cha
בְּסוּד שִׁיחַ שַׂרְפֵי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שְׁמֶךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
כַּכְתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֵל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וְיַחֲזֹן עִם הַמִּיְחָדִים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעַמִּים בְּאַהֲבָה שְ�מַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,
הוא מִלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
וְהוא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית,
לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.
וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לְאָמֹר:
יְמַלֵּךְ יְהוָה לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן
לְדֹר וָדֹר הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ
וּלְנִצָּח נִצָּחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

Hu Eloheinu Hu Avinu,
Hu mal'keinu Hu moshi-einu,
v'Hu yash'mi-einu b'rachamav sheinit,
l'einei kol chai; lih'yot lachem leilohim.

Ani Adonai Eloheichem.

Uv'div'rei kod'sh'cha katuv leimor:

Yim'loch Adonai l'olam,

Elohayich Tziyon

l'dor v'dor hal'luyah.

L'dor vador nagid god'lecha,
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

"I am Adonai your God."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשֵׁי כָּל יוֹם
יְהִלְלוךָ, סְלַח.
בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ.

Atah kadosh, v'Shim'cha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch Atah Adonai
ha-Eil ha-Kadosh.

On *Shabbat Shuvah* we conclude:

הַמֶּלֶךְ הַקָּדוֹשׁ.

On *Shabbat Shuvah* we conclude:

ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

On *Shabbat Shuvah* we conclude: *the King, the Holy One.*

K'dushat Hayom (Holiness of the Day)

תִּכְנַת שַׁבַּת רָצִיתָ קֶרְבָּנוֹתֶיהָ,
צִוִּיתָ פִּירוּשֶׁיהָ עִם סִדּוּרֵי נִסְכֶּיהָ.
מִעֲנִיָּה לְעוֹלָם כְּבוֹד יִנְחָלוּ.
טוֹעֲמִיהָ חַיִּים זָכוּ.
וְגַם הָאוֹהָבִים דְּבָרֶיהָ
גִּדְּלָהּ בַּחֲרוּ.
אִז מִסִּינַי נִצְטָווּ עָלֶיהָ,
וּתְצַוֶּימָהּ אֱלֹהֵינוּ,
לְהַקְרִיב בָּהּ קֶרְבֵּן
מוֹסַף שַׁבַּת כְּרָאוּי.

Titkanta Shabbat ratzita korb'noteha,
tzivita peirusheha im sidurei n'sacheha.
M'angeha l'olam kavod yin'chalu,
to-ameha chayim zachu.
V'gam ha-ohavim d'vareha
g'dulah bacharu.
Az misinai nitz'tavu aleha,
vat'tzaveim Adonai Eloheinu,
l'hak'riv bah korban
musaf Shabbat kara-ui.

You established Shabbat and took pleasure in its offerings, commanding its laws together with the laws of its drink-offering. Those who make the Shabbat a delight will inherit honor; those who relish it will merit eternal life; those who love its teachings have chosen greatness. At Sinai we were commanded about it. You commanded us, Adonai our God, to bring the Musaf sacrifice on the Sabbath according to its laws.

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יְהִי רָצוֹן מִלְּפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
הַמְשִׁיב בָּנִים לְגִבּוֹלָם,
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,
וְתִטַּעֲנוּ בְּגִבּוֹלֵנוּ,
שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת קֶרְבָּנוֹתֶיהֶם,
תְּמִידִים כְּסֻדָּרָם
וּמוֹסָפִים כְּהִלְחָתָם,
וְאֶת מוֹסַף יוֹם הַשַּׁבָּת הַזֶּה

Y'hi ratzon mil'fanecha
Adonai Eloheinu Veilohei avoteinu,
hameishiv banim lig'vulam,
sheta-aleinu v'sim'chah l'artzeinu,
v'tita-einu big'vuleinu,
shesham asu avoteinu
l'fanecha et korb'noteichem,
t'midim k'sid'ram
umusafim k'hilchatam,
v'et musaf yom haShabbat hazeh

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה
 כְּמִצְוַת רְצוֹנְךָ
 כִּכְתוּב בְּתוֹרָתְךָ,
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ
 מִפִּי כְבוֹדְךָ כְּאֻמּוֹר:

asu v'hik'rivu l'fanecha b'ahavah
 k'mitz'vat r'tzonecha
 kakatuv b'Toratecha,
 al y'dei Moshe av'decha
 mipi ch'vodecha ka-amur:

May it be Your will, Adonai our God and God of our ancestors, Who returns Your children to their land, to lead us to our land in joy and to plant us within its borders. There our ancestors offered to You their daily and special sacrifices. And the Musaf sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

וּבְיוֹם הַשַּׁבָּת,
 שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם,
 וּשְׁנֵי עֶשְׂרֹנִים
 סֹלֶת מִנְחָה
 בְּלוּלָה בַשֶּׁמֶן וְנִסְכוֹ.
 עֹלַת שַׁבָּת בְּשַׁבָּתוֹ,
 עַל-עֹלַת הַתָּמִיד וְנִסְכָּהּ.

Uv'yom haShabbat,
 sh'nei-k'vasim b'nei-shanah t'mimim,
 ush'nei esronim
 solet minchah
 b'lulah vashemen v'nisko.
 Olat Shabbat b'Shabbato,
 al-olat hatamid v'niskah.

Offerings for the day of Shabbat: two male yearling lambs without flaw, together with two-tenths of an ephah of fine flour mixed with oil as a grain offering, with its libation. This is the burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

יְשֹׁמְחוּ בְּמַלְכוּתְךָ	Yis'mchu v'mal'chut'cha
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֶנֶג.	shom'rei Shabbat v'kor'ei oneg.
עִם מְקַדְּשֵׁי שְׁבִיעִי,	Am m'kad'shei sh'vi-i,
כָּלֵם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטּוֹבְךָ.	kulam yis'b'u v'yit'angu mituvecha.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,	v'hash'vi-i ratzita bo v'kidash'to
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,	chamdat yamim oto karata,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.	zeicher l'ma-asei v'reishit.

Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
רָצֵה בְּמִנוּחָתֵנוּ.	r'tzei vim'nuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kad'sheinu b'mitz'votecha
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,	v'tein chelkeinu b'Toratecha,
שְׂבַעֲנוּ מִטּוֹבְךָ,	sab'einu mituvecha
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.	v'sam'cheinu bishu-atecha,
וְטַהַר לִבֵּנוּ	v'taheir libeinu
לְעַבְדְּךָ בְּאֵמֶת,	l'ovd'cha be-emet.
וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ	V'hanchileinu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	b'ahavah uv'ratzon
שַׁבָּת קִדְּשָׁךְ,	Shabbat kod'shecha,
וַיְנַוְּחוּ בָּהּ יִשְׂרָאֵל,	v'yanuchu vah Yisra-eil,
מְקַדְּשֵׁי שְׁמֶךָ.	m'kad'shei Sh'mecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְקַדֵּשׁ הַשַּׁבָּת.	m'kadeish ha-Shabbat.

Our God and God of our ancestors, may our rest find favor with you. Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God, and may all Israel rest thereon as we sanctify Your Name. Blessed are You, Adonai, Sanctifier of the Sabbath.

Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוּדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during "Modim anachnu lach"; at the end of the prayer, during the words "Baruch Atah Adonai", bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l'olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵנוּ	magein yish'einu

אַתָּה הוּא לְדֹר וָדֹר.	Atah Hu l'dor vador.
נוֹדֶה לָךְ	Nodeh l'cha
וְנִסְפֵּר תְּהִלָּתְךָ	un'sapeir t'hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסֻרִּים בְּיָדְךָ	ham'surim b'yadecha
וְעַל נִשְׁמוֹתֵינוּ	v'al nish'moteinu
הַפְּקוּדוֹת לָךְ,	hap'kudot lach,
וְעַל נִסְיָךְ	v'al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb'chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v'al nif'l'otecha v'tovotecha
שֶׁבְּכָל עֵת,	sheb'chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v'tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v'ham'racheim ki lo
תָּמּוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּינוּ לָךְ.	mei-olam kivinu lach.

On *Chanukah* we add:

עַל הַנִּסִּים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחֲמוֹת,
שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזֶמֶן הַזֶּה.

On *Chanukah* we add:

Al hanissim v'al hapurkan,
v'al hag'vurot,
v'al hat'shu-ot,
v'al hamilchamot;
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.

בִּימֵי מַתִּיתָיו בֶּן יוֹחָנָן
 כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הָרָשָׁה עַל עַמֶּךָ יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרַתְךָ,
 וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
 עָמַדְתָּ לָהֶם בַּעֵת צָרָתָם,
 רַבְתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם,
 נִקְמַתָּ אֶת נִקְמָתָם,
 מָסַרְתָּ גִבּוֹרִים בְּיַד חֲלָשִׁים,
 וְרַבִּים בְּיַד מְעֻטִּים,
 וְטִמְאִים בְּיַד טְהוֹרִים,
 וְרָשָׁעִים בְּיַד צַדִּיקִים,
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלֹךְ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.
 וְאַחֲרַיִךְ בָּאוּ בָנֶיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
 וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Bimei Matit'yahu ben Yochanan
 kohein gadol, Chash'mona-i uvanav,
 k'she-am'dah malchut Yavan
 har'sha-ah al am'cha Yisra-eil
 l'hash'kicham Toratecha,
 ul'ha-aviram meichukei r'tzonecha,
 v'atah b'rachamecha harabim
 amad'ta lahem b'eit tzaratam,
 rav'ta et rivam, dan'ta et dinam,
 nakam'ta et nik'matam,
 masar'ta giborim b'yad chalashim
 v'rabim b'yad m'atim,
 ut'mei-im b'yad t'horim,
 ur'sha-im b'yad tzadikim,
 v'zeidim b'yad os'kei Toratecha.
 Ul'cha asita Sheim gadol
 v'kadosh b'olamecha,
 ul'am'cha Yisra-eil asita
 t'shu-ah g'dolah ufurkan k'hayom hazeh.
 V'achar kach ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neivot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּל־
יְתִבְרַךְ וְיִתְרוֹמַם
שְׁמֶךָ מְלִכֵּנוּ
תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam
yitbarach v'yitromam
Shim'cha Malkeinu
tamid l'olam va-ed.

On *Shabbat Shuvah* we add:

וְכָתוּב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתֶךָ.

On *Shabbat Shuvah* we add:

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

וְכֹל הַחַיִּים
יִדְוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ
וְעִזְרָתֵנוּ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה,
הַטוֹב שְׁמֶךָ
וְלֶךְ נָאָה לְהוֹדוֹת.

V'chol hachayim
yoducha selah,
vihal'lu et Shim'cha be-emet,
ha-Eil y'shu-ateinu
v'ezrateinu selah.
Baruch Atah Adonai,
hatov Shim'cha
ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season. In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

On Shabbat Shuvah we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of Birkat Shalom is only recited during the Hazzan's repetition of the Amidah. Silent prayers continue with Sim Shalom.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בָּרַכְנוּ בְּבִרְכָּהּ הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאֲמֹר:	am k'doshecha, ka-amur:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יִשָּׂא אֲדֹנָי פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם,	Sim shalom ba-olam,
טוֹבָה וּבְרָכָה,	tovah uv'rachah,
חֵן וַחֲסֵד וְרַחֲמִים,	chein vachesed v'rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar'cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וּצְדָקָה וּבְרָכָה	utz'dakah uv'rachah
וְרַחֲמִים וְחַיִּים,	v'rachamim v'chayim,
וְשָׁלוֹם.	v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l'vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשָׁלוֹמְךָ.	bish'lomecha.

On *Shabbat Shuvah* we add:

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

On *Shabbat Shuvah* we add:

B'seifer chayim b'racha v'shalom,
ufar'nasa tovah,
nizacheir v'nikateiv l'fanecha,
anachu v'chol am'cha beit Yisra-eil,
l'chayim tovim ul'shalom.

בְּרוּךְ אַתָּה יְהוָה,
הַמְּבַרֵּךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

On *Shabbat Shuvah* we conclude:

בְּרוּךְ אַתָּה יְהוָה,
עֹשֶׂה הַשָּׁלוֹם.

Baruch Atah Adonai,
ham'vareich et amo Yisra-eil bashalom.

On *Shabbat Shuvah* we conclude:

Baruch Atah Adonai,
osei hashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

On Shabbat Shuvah we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

On Shabbat Shuvah we conclude: Blessed are You, Adonai, Who makes the peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרִּי פִי	Yih'yu l'ratzon im'rei fi
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Kaddish Shaleim* on p. 203.

Musaf Amidah for Shabbat Rosh Chodesh (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר [וּפּוֹקֵד] וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].	Ha-Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim v'konei hakol, v'zocheir chas'dei avot [v'imahot], umeivi go-eil liv'nei v'neihem l'ma-an Sh'mo b'ahavah. Melech ozeir [ufokeid] umoshi-a umagein. <u>Baruch</u> <u>Atah</u> <u>Adonai</u> , magein Avraham [ufokeid Sarah].
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Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.	Atah gibor l'olam Adonai, m'chayei meitim Atah, rav l'hoshi-a.
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From <i>Sh'mini Atzeret - Pesach</i> : מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
From <i>Pesach - Sh'mini Atzeret</i> some add: מוֹרִיד הַטֹּל.

From <i>Sh'mini Atzeret - Pesach</i> : Mashiv haru-ach umorid hagashem.
From <i>Pesach - Sh'mini Atzeret</i> some add: Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֶּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כַמוֹךְ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֹאמֵן אַתָּה	V'ne-eman Atah
לְהַחַיּוֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ	Na-aritz'cha v'nak'dish'cha
כְּסוּד שִׁיחַ שְׂרִפֵּי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שְׁמְךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
כַּכְתוּב עַל יַד נְבִיאֶךָ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתּוֹ שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וְיַחֲזִין עִם הַמִּיחָדִּים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ,
 הוּא מִלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
 וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית,
 לְעֵינֵי כָל חַי, לְהַיּוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם.
 וּבְדַבְּרֵי קֹדֶשׁ כָּתוּב לֵאמֹר:
 יְמַלֵּךְ יְהוָה לְעוֹלָם,
 אֱלֹהֵיךָ צִיּוֹן
 לְדֹר וָדֹר הַלְלוּיָהּ.
 לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ
 וּלְנִצָּח נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ,
 וְשִׁבְחֶךָ אֱלֹהֵינוּ
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Hu Eloheinu Hu Avinu,
 Hu mal'keinu Hu moshi-einu,
 v'Hu yash'mi-eine b'rachamav sheinit,
 l'einei kol chai; lih'yot lachem leilohim.

Ani Adonai Eloheichem.

Uv'div'rei kod'sh'cha katuv leimor:

Yim'loch Adonai l'olam,

Elohayich Tziyon

l'dor v'dor hal'luyah.

L'dor vador nagid god'lecha
 ul'neitzach n'tzachim k'dushat'cha nak'dish,
 v'shiv'chacha Eloheinu
 mipinu lo yamush l'olam va-ed,
 Ki Eil Melech gadol v'kadosh Atah.
 Baruch Atah Adonai, ha-Eil ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

"I am Adonai your God."

And the Psalmist wrote:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקָדוֹשִׁים בְּכָל יוֹם	uk'doshim b'chol yom
יְהַלְלוךָ, סֶלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה יִצְרַת עוֹלָמְךָ מִקֵּדֶם,	Atah yatzarta olam'cha mikedem,
כָּלִיתָ מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.	kilita m'lach't'cha bayom hash'vi-i.
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	Ahav'ta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,	v'romam'tanu mikol hal'shonot,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidash'tanu b'mitz'votecha,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבֹדֶתְךָ,	v'keirav'tanu Malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	v'Shim'cha hagadol v'hakadosh
עָלֵינוּ קָרָאתָ.	aleinu karata.
וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה,	Vatiten lanu Adonai Eloneinu b'ahavah,
שַׁבָּתוֹת לְמִנוּחָה	Shabbatot lim'nucha
וְרָאִשֵׁי חֳדָשִׁים לְכַפָּרָה.	v'rashei chodashim l'chaparrah.
וְלִפִּי שְׁחָטָאנוּ לְפָנֶיךָ,	Ul'fi shechatanu l'fanecha,
אֲנַחְנוּ וְאַבֹּתֵינוּ, חֲרָבָה עִירָנוּ	anachnu va-avoteinu, charvah ireinu
וְשֵׁמֶם בֵּית מִקְדָּשְׁנוּ	v'shameim beit mik'dasheinu
וְגָלָה יְקָרָנוּ,	v'galah y'kareinu,
וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ.	v'nutal kavod mibeit chayeinu.
וְאֵין אֲנַחְנוּ יְכוּלִים	v'ein anachnu y'cholim
לַעֲשׂוֹת חֻבֹּתֵינוּ	la-asot chovoteinu
בְּבֵית בְּחִירָתְךָ,	b'veit b'chiratecha,
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol v'hakadosh
שֶׁנִּקְרָא שִׁמְךָ עָלָיו,	shenik'ra shim'cha alav,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ:	mip'nei shenish'tal'cha b'mik'dashecha.

You formed Your world at the beginning, completing Your work on the seventh day. You loved us and favored us, exalting us above all tongues and sanctifying us with Your mitzvot, drawing us near to Your service, our King, and to Your great and holy Name. Adonai our God, in Your love You gave us Sabbaths for rest and Rosh Chodesh days for atonement. But because we and our ancestors sinned before You, our city was destroyed, our Holy Temple was laid waste, our honor was banished, and glory was removed from our lives. And we are not able to go up to Your chosen house, the house of holiness and greatness, upon which You have placed Your name, because of the hand which was raised against Your holy place.

יְהִי רָצוֹן מִלְּפָנֶיךָ	Y'hi ratzon mil'fanecha
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Adonai Eloheinu Veilohei avoteinu,
[הַמְשִׁיב בָּנִים לְגְבוּלָם]	[hameishiv banim lig'vulam,]
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,	sheta-aleinu v'sim'chah l'artzeinu,
וְתִטַּעֲנוּ בְּגְבוּלָנוּ,	v'tita-einu big'vuleinu,
שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ	shesham asu avoteinu
לְפָנֶיךָ אֶת קֶרְבְּנוֹתֵיהֶם,	l'fanecha et korb'noteichem,
תְּמִידִים כְּסֹדֶרָם	t'midim k'sid'ram
וּמוֹסָפִים כְּהִלְחָתָם,	umusafim k'hilchatam,
וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה	v'et musaf yom haShabbat hazeh
עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה	asu v'hik'rivu l'fanecha b'ahavah
כְּמִצְוַת רָצוֹנְךָ	k'mitz'vat r'tzonecha
כְּכָתוּב בְּתוֹרָתְךָ,	kakatuv b'Toratecha,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ	al y'dei Moshe av'decha
מִפִּי כְבוֹדְךָ כְּאֹמַר:	mipi ch'vodecha ka-amur:

May it be Your will, Adonai our God and God of our ancestors, Who returns Your children to their land, to lead us to our land in joy and to plant us within its borders. There our ancestors offered to You their daily and special sacrifices. And the Musaf sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

וּבְיוֹם הַשַּׁבָּת,	Uv'yom haShabbat,
שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם,	sh'nei-k'vasim b'nei-shanah t'mimim,
וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת מִנְחָה	ush'nei esronim solet minchah
בְּלוּלָה בַשֶּׁמֶן וְנִסְכוֹ.	b'lulah vashemen v'nisko.
עֹלַת שַׁבָּת בְּשַׁבָּתוֹ,	Olat Shabbat b'Shabbato,
עַל-עֹלַת הַתָּמִיד וְנִסְכָּהּ.	al-olat hatamid v'niskah.

Offerings for the day of Shabbat: two male yearling lambs without flaw, together with two-tenths of an ephah of fine flour mixed with oil as a grain offering, with its libation. This is the burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

וּבְרָאשֵׁי חֹדֶשִׁיכֶם	Uv'rashei chod'sheichem
תִּקְרִיבוּ עֹלָה לַיהוָה,	tak'rivu olah Ladonai,
פָּרִים בְּנֵי־בָקָר שְׁנַיִם	parim b'nei-vakar sh'nayim
וְאַיִל אֶחָד	v'a-yil echad
כְּבָשִׁים בְּנֵי־שָׁנָה	k'vasim b'nei-shanah
שִׁבְעָה תְּמִימִם.	shiv'ah t'mimim.
וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר,	Umin'chatam v'nis'keihem kim'dubar,
שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר,	sh'loshah esronim lapar,
וּשְׁנֵי עֶשְׂרוֹנִים לְאֵיל,	ush'nei esronim la-a-yil,
וְעֶשְׂרוֹן לִכְבֵּשׁ, וַיֵּין כְּנִסְכּוֹ,	v'isaron lakeves, v'ya-yin k'nisko,
וְשִׁעִיר לְכִפּוּר,	v'sa-ir l'chapeir,
וּשְׁנֵי תְּמִידִים כֹּהֲלִכָתָם.	ush'nei t'midim k'hilchatam.

On your Rosh Chodesh (New Moon) Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven male yearling lambs, without flaw. And their grain offerings and libations as prescribed: three-tenths of an ephah of fine flour for each bull, two-tenths of an ephah for the ram, one-tenth for each lamb, and wine according to each libation. A he-goat for atonement, and the two daily offerings, according to their law.

יִשְׁמְחוּ בְּמַלְכוּתְךָ
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
 עִם מְקַדְּשֵׁי שְׁבִיעִי,
 כָּלֵם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטוֹבְךָ.
 וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,
 חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

Yis'mchu v'mal'chut'cha
 shom'rei Shabbat v'kor'ei oneg.
 Am m'kad'shei sh'vi-i,
 kulam yis'b'u v'yit'angu mituvecha.
 v'hash'vi-i ratzita bo v'kidash'to
 chamdat yamim oto karata,
 zeicher l'ma-asei v'reishit.

Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רָצָה בְּמִנוּחָתָנוּ וְיַחֲדָשׁ עָלֵינוּ
 בְּיוֹם הַשַּׁבָּת הַזֶּה
 אֶת הַחֹדֶשׁ הַזֶּה
 לְטוֹבָה וְלִבְרָכָה,
 לְשִׂשׁוֹן וְלִשְׂמֻחָה,
 לִישׁוּעָה וְלִנְחָמָה,
 לְפָרְנָסָה וְלִכְלָכָה,
 לְחַיִּים וְלִשְׁלוֹם,
 לְמַחֲלֵילַת חָטָא וְלִסְלִיחַת עוֹן.

Eloheinu Veilohei avoteinu,
 r'tzei vim'nuchateinu v'chadeish aleinu
 b'yom haShabbat hazeh
 et hachodesh hazeh
 l'tovah v'liv'rachah,
 l'sason ul'sim'chah,
 lishu-ah ul'nechamah,
 l'farnasah ul'chal'kalah,
 l'chayim ul'shalom,
 lim'chilat cheit v'lis'lichat avon.

During a leap year add:

וְלִכְפָּרַת פָּשָׁע

During a leap year add:

ul'chaparot pasha.

כִּי בְּעַמְּךָ יִשְׂרָאֵל
 בַּחֲרַת מִכֹּל הָאֻמוֹת,
 וְשַׁבָּת קִדַּשְׁתָּ לָהֶם הַיּוֹדֵעַתָּ,
 וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.
 בָּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת
 וַיִּשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

Ki v'am'cha Yisra-eil
 bacharta mikol ha-umot,
 v'Shabbat kod'sh'cha lahem hodata,
 v'chukei rashei chodashim lahem kavata.
 Baruch Atah Adonai,
 M'kadeish haShabbat
 v'Yisra-eil v'rashei chodashim.

Our God and God of our ancestors, may our rest find favor with you. On this Shabbat, renew for us a new month of goodness and blessing, happiness and rejoicing, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression.

During a leap year add: and atonement for wrongdoing.

For You have chosen Your people Israel from among all nations, and made known Your holy Shabbat to them, and established for them the laws of New Moon days. Blessed are You, Adonai, Sanctifier of Shabbat, Israel, and Rosh Chodesh (the New Moon).

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Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהָשִׁיב אֶת הָעֲבֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָּךְ.	mei-olam kivinu lach.

On *Chanukah* we add:

עַל הַנְּסִים, וְעַל הַפְּרָקָן,
וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
בְּזֶמֶן הַזֶּה.

בִּימֵי מַתִּיתְיָהוּ בֶּן יוֹחָנָן
כֹּהֵן גָּדוֹל, חֲשׁמוֹנָאִי וּבְנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם,
נִקְמַת אֶת נִקְמָתָם,
מִסֶּרַת גְּבוּרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מְעֻטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ,
וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

On *Chanukah* we add:

Al hanissim v'al hapurkan,
v'al hag'vurot,
v'al hat'shu-ot,
v'al hamilchamot;
she-asita la-avoteinu
bayamim haheim
baz'man hazeh.
Bimei Matit'yahu ben Yochanan
kohein gadol, Chash'mona-i uvanav,
k'she-am'dah malchut Yavan
har'sha-ah al am'cha Yisra-eil
l'hash'kicham Toratecha,
ul'ha-aviram meichukei r'tzonecha,
v'atah b'rachamecha harabim
amad'ta lahem b'eit tzaratam,
rav'ta et rivam, dan'ta et dinam,
nakam'ta et nik'matam,
masar'ta giborim b'yad chalashim
v'rabim b'yad m'atim,
ut'mei-im b'yad t'horim,
ur'sha-im b'yad tzadikim,
v'zeidim b'yad os'kei Toratecha.
Ul'cha asita Sheim gadol
v'kadosh b'olamecha,
ul'am'cha Yisra-eil asita
t'shu-ah g'dolah ufurkan k'hayom hazeh.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ
 לְדַבֵּר בֵּיתְךָ,
 וּפָנּוּ אֶת הַיְכָלְךָ,
 וְטִהַרוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשְׁךָ,
 וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

V'achar kach ba-u vanecha
 lid'vir beitecha,
 ufinu et heichalecha,
 v'tiharu et mik'dashecha,
 v'hid'liku neirot b'chatz'rot kod'shecha,
 v'kav'u sh'monat y'mei chanukah eilu,
 l'hodot ul'haleil l'Shim'cha hagadol.

וְעַל כָּלם
 יִתְבָּרַךְ וְיִתְרוֹמַם
 שְׁמֶךָ מְלָכֵנוּ
 תָּמִיד לְעוֹלָם וָעֶד.
 וְכָל הַחַיִּים
 יוֹדוּךָ סֶלָה,
 וִיהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתֵנוּ
 וְעֲזָרָתֵנוּ סֶלָה.
 בְּרוּךְ אַתָּה יְהוָה,
 הַטּוֹב שְׁמֶךָ
 וְלֹךְ נֶאֱחָ לְהוֹדוֹת.

V'al kulam
 yitbarach v'yitromam
 Shim'cha Malkeinu
 tamid l'olam va-ed.
 V'chol hachayim
 yoducha selah,
 vihal'lu et Shim'cha be-emet,
 ha-Eil y'shu-ateinu
 v'ezrateinu selah.
Baruch Atah Adonai,
 hatov Shim'cha
 ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season. In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah.

You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

This first section of *Birkat Shalom* is only recited during the *Hazzan's* repetition of the *Amidah*. Silent prayers continue with Sim Shalom.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בְּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עִם קְדוֹשְׁךָ, כְּאֲמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וְיַשִּׁים לְךָ שְׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם,	Sim shalom ba-olam,
טוֹבָה וּבְרָכָה,	to vah uv' rachah,
חֵן וְחֶסֶד וְרַחֲמִים,	chein vachased v' rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar' cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv' rachah
וְרַחֲמִים וְחַיִּים,	v' rachamim v' chayim,
וְשָׁלוֹם.	v' shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l' vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכֹל עֵת וּבְכֹל שָׂעָה	b'chol eit uv'chol sha-ah
בְּשָׁלוֹמְךָ.	bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	ham' vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרִּי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל	b'rich Hu l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעָלְמָא וְלְעָלְמֵיָא מִכָּל</div> </div> <div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>l'eila ul'eila mikol</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

תִּתְקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדֶם אֲבוֹהוֹן דִּי בְּשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Ein Keiloheinu (There is None Like Our God)

אֵין כֵּאלֹהֵינוּ,	Ein Keiloheinu,
אֵין כַּאֲדֹנֵינוּ,	ein Kadoneinu,
אֵין כְּמַלְכֵנוּ,	ein k'Malkeinu,
אֵין כְּמוֹשִׁיעֵנוּ.	ein k'Moshi-einu.

מִי כֵאלֹהֵינוּ,	Mi Cheiloheinu,
מִי כַאֲדֹנֵינוּ,	mi Chadoneinu,
מִי כְּמַלְכֵנוּ,	mi ch'Malkeinu,
מִי כְּמוֹשִׁיעֵנוּ.	mi ch'Moshi-einu.

נֹדֶה לֵאלֹהֵינוּ,	Nodeh Leiloheinu,
נֹדֶה לַאֲדֹנֵינוּ,	nodeh Ladoneinu,
נֹדֶה לְמַלְכֵנוּ,	nodeh l'Malkeinu,
נֹדֶה לְמוֹשִׁיעֵנוּ.	nodeh l'Moshi-einu.

בָּרוּךְ אֱלֹהֵינוּ,	Baruch Eloheinu,
בָּרוּךְ אֲדֹנֵינוּ,	baruch Adoneinu,
בָּרוּךְ מַלְכֵנוּ,	baruch Malkeinu,
בָּרוּךְ מוֹשִׁיעֵנוּ.	baruch Moshi-einu.

אַתָּה הוּא אֱלֹהֵינוּ,	Atah Hu Eloheinu,
אַתָּה הוּא אֲדֹנֵינוּ,	Atah Hu Adoneinu,
אַתָּה הוּא מַלְכֵנוּ,	Atah Hu Malkeinu,
אַתָּה הוּא מוֹשִׁיעֵנוּ.	Atah Hu Moshi-einu.

אַתָּה הוּא שֶׁהִקְטִירוּ	Atah Hu shehik'tiru
אֲבוֹתֵינוּ	avoteinu
לִפְנֵיךָ	l'fanecha
אֶת קְטֹרֶת הַסַּמִּים.	et k'toret hasamim.

*There is none like our God, there is none like our Master,
there is none like our King, there is none like our Redeemer.*

*Who is like our God? Who is like our Master?
Who is like our King? Who is like our Redeemer?*

*Let us thank our God, let us thank our Master,
let us thank our King, let us thank our Redeemer.*

*Blessed is our God, blessed is our Master,
blessed is our King, blessed is our Redeemer.*

*You are our God, You are our Master,
You are our King, You are our Redeemer.*

You are the One before whom our ancestors burned the incense-offering.

Please rise for the *Aleinu* prayer. During this prayer, we bow during ,לפני מלך, (kor'im umishtachavim umodim, lif'nei Melech) in the following manner: during "Kor'im" bend your knees, during "umish'tachavim umodim" bow from the waist, and stand upright again during "lifnei Melech".

Aleinu (We will Praise)

עֲלֵינוּ לְשַׁבַּח	Aleinu l'shabei-ach
לְאֲדוֹן הַכֹּל,	la-Adon hakol,
לְתֵת גְּדֻלָּה	lateit g'dulah
לְיוֹצֵר בְּרֵאשִׁית,	l'yotzeir b'reishit,
שֶׁלֹא עָשָׂנוּ	shelo asanu
כְּגֹיֵי הָאֲרָצוֹת	k'goyei ha-aratzot
וְלֹא שָׁמְנוּ	v'lo saman
כְּמִשְׁפְּחוֹת הָאָדָמָה,	k'mishp'chot ha-adamah,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,	shelo sam chelkeinu kahem,
וְגָרְלָנוּ כָּכֵל הַמּוֹנֵם.	v'goraleinu k'chol hamonam.
וְאַנַּחְנוּ כּוֹרְעִים	Va-anach'nu <u>kor'im</u>
וּמִשְׁתַּחֲוִים וּמוֹדִים	<u>umishtachavim umodim</u>
לְפָנֵי מֶלֶךְ,	<u>lif'nei Melech,</u>
מַלְכֵי הַמַּלְכִּים,	mal'chei ham'lachim,
הַקָּדוֹשׁ בְּרוּךְ הוּא.	ha-Kadosh baruch Hu.
שֶׁהוּא נוֹטֶה שָׁמַיִם	Shehu noteh shamayim
וְיֹסֵד אֶרֶץ,	v'yoseid aretz,
וּמוֹשָׁב יְקָרוֹ	umoshav y'karo
בְּשָׁמַיִם מִמָּעַל,	bashamayim mima-al,
וּשְׁכִינַת עֶזֶר	ush'chinat uzo
בְּגִבְהֵי מְרוֹמִים,	b'gov'hei m'romim,

הוא אֱלֹהֵינוּ, אֵין עוד.
 אֱמֶת מַלְכֵנוּ, אָפֶס זולתו,
 כִּכְתוּב בְּתוֹרָתוֹ:
 וַיֵּדַעַת הַיּוֹם
 וְהִשְׁבִּית אֶל לְבַבָּךְ,
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ
 מִתַּחַת, אֵין עוד.

Hu Eloheinu, ein od.
 Emet Malkeinu, efes zulato,
 kakatuv b'Torato:
 v'yadata hayom
 vahasheivota el l'vavecha,
 ki Adonai, Hu ha-Elohim,
 bashamayim mima-al,
 v'al ha-aretz
 mitachat, ein od.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,
 לְתִקֵּן עוֹלָם בְּמַלְכוּת שִׁדִּי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.
 יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל
 כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,
 תִּשָּׁבַע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכָּרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
 וַיִּקְבְּלוּ כָלָם
 אֶת עוֹל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד,

Al kein n'kaveh l'cha Adonai Eloheinu,
 lir'ot m'heira b'tif'eret uzecha,
 l'ha-avir gilulim min ha-aretz
 v'ha-elilim karot yikareitun,
 l'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yik'r'u viSh'mecha,
 l'haf'not eilecha kol rish'ei aretz.
 Yakiru v'yeid'u kol yoshvei teivel
 ki l'cha tichra kol berech,
 tishava kol lashon.
 L'fanecha Adonai Eloheinu
 yik'r'u v'yipolu.
 V'lich'vod Shim'cha y'kar yiteinu,
 vikab'lu chulam
 et ol malchutecha
 v'tim'loch aleihem m'heirah
 l'olam va-ed,

כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כַּכָּתוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

ki hamal'chut shel'cha hi
ul'ol'mei ad timloch b'chavod,
Kakatuv b'Toratecha:
Adonai yimloch l'olam va-ed.

וְנֹאמַר: וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהִי יְהוָה אֶחָד
וְשִׁמוֹ אֶחָד.

V'ne-emar: v'hayah Adonai,
l'Melech al kol ha-aretz,
bayom hahu
yih'yeh Adonai echad
u-Sh'mo echad.

We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else."

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "Adonai will reign forever and ever."

As it is said: "And Adonai will be King over the whole world; on that day, Adonai shall be One and God's Name One."

We are seated.

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אַמֵּין. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵילָא מִן כּוֹל	Yit' gadal v'yit' kadash sh'mei raba. [Amein.] B'alma di v'ra kir'utei, v'yam'lich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil, ba-agala uviz'man kariv v'im'ru Amein. Y'hei sh'mei raba m'varach I'alam ul'almei almaya. Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha b'rich Hu l'eila min kol
On <i>Shabbat Shuvah</i> we substitute: לְעֵילָא וּלְעָלְמֵי מְכָל	On <i>Shabbat Shuvah</i> we substitute: l'eila ul'eila mikol
בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאָמִירָן בְּעָלְמָא, וְאָמְרוּ אַמֵּין.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Shir Ha-Kavod (Song of Glory)

We rise as the Ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעְרוֹג. נַפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ, לִדְעַת כָּל רֹז סוּדְךָ. מִדֵּי דַבָּרִי בְּכַבֹּדְךָ, הוֹמָה לְבִי אֶל דּוֹדְךָ. עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת. אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֶדְמָךְ אֶכְנֹךְ וְלֹא יִדְעֲתִיךָ. בֵּיד נְבִיאֶךָ בְּסוּד עַבְדֶּיךָ, דְּמִיתָ חֹדֶר כְּבוֹד הוֹדְךָ. גִּדְלָתְךָ וּגְבוּרָתְךָ, כִּנּוּ לְתוֹקֶךָ פְּעֻלָּתְךָ. דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה, וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ. הִמְשִׁילוּךָ בְּרוּב חֲזִיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל דְּמִיוֹנוֹת. וַיַּחֲזוּ בְּךָ זִקְנָה וּבַחֲרוּת, וְשִׁעָר רֹאשְׁךָ בְּשִׁיבָה וְשִׁחֲרוּת. זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב, כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב. חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ. טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קִנְצוֹתָיו רְסִיסֵי לַיְלָה. יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִּי לַעֲטֹרֶת צְבִי.	Anim z' mirot v' shirim e-erog, ki eilecha nafshi ta-arog. Nafshi chamdah b'tzeil yadecha, lada-at kol raz sodecha. Midei dab'ri bich'vodecha, homeh libi el dodecha. Al kein adabeir b'cha nich'badot, v'shim'cha achabeir b'shrei y'didot. Asap'rah ch'vod'cha v'lo r'iticha, adam'cha achan'cha v'lo y'daticha. B'yad n'vi-echa b'sod avadecha, dimita hadar ch'vod hodecha. G'dulat'cha ug'vuratecha, kinu l'tokef p'ulatecha. Dimu ot'cha v'lo ch'fi yesh'cha, vay'shavucha l'fi ma-asecha. Him'shilucha b'rov chez'yonot, hin'cha echad b'chol dim'yonot. Vayechezu v'cha zik'nah uvacharut, us'ar rosh'cha b'seivah v'shacharut. Zich'nah b'yom din uvacharut b'yom k'rav, k'ish milchamot yadav lo rav. Chavash kova y'shu-ah b'rosho, hoshi-a lo y'mino uz'ro-a kod'sho. Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah. Yit'pa-eir bi ki chafeitz bi, v'Hu yih'yeh li la-ateret tz'vi.
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כֶּתֶם טָהוֹר פָּז דְּמוֹת רֹאשׁוֹ,
 וַחֲקַל עַל מֵיצַח כְּבוֹד שֵׁם קִדְשׁוֹ.
 לַחֵן וּלְכְבוֹד צְבִי תִפְאַרֶת,
 אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
 מַחְלָפוֹת רֹאשׁוֹ כְּבִימִי בְּחֵרוֹת,
 קִנְצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת.
 נוֹה הַצֶּדֶק צְבִי תִפְאַרֶתוֹ,
 יַעֲלֶה נָא עַל רֹאשׁ שְׂמֻחָתוֹ.
 סִגְלָתוֹ תְּהִי נָא בְּיָדוֹ עֲטָרָה,
 וַצִּנִּיף מְלוּכָה צְבִי תִפְאַרֶת.
 עֲמוּסִים נִשְׂאָם עֲטָרַת עֲנָדָם,
 מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.
 פָּאֲרוּ עָלָי וּפָאֲרִי עָלָיו,
 וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו.
 צַח וְאָדוֹם לְלִבּוֹשׁוֹ אָדוֹם,
 פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוֹם.
 קֶשֶׁר תְּפִלִּין הִרְאָה לְעֵנָיו,
 תְּמוּנַת יְהוָה לִנְגֵד עֵינָיו.
 רוֹצֶה בְּעַמּוֹ עֲנֻוִים יִפְאָר,
 יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר.
 רֹאשׁ דְּבָרָךְ אֲמַת קוֹרָא מֵרֹאשׁ,
 דּוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.
 שִׁית הַמֶּזֶן שִׁירִי נָא עָלֶיךָ,
 וְרִנָּתִי תִקְרַב אֵלֶיךָ.
 תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטָרָה,
 וּתְפִלָּתִי תִכּוֹן קְטוֹרֶת.
 תִּיקַר שִׁירַת רִשׁ בְּעֵינֶיךָ,
 כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ.
 בְּרַכָּתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר,
 מְחֻלָּל וּמוֹלִיד צַדִּיק כְּבִיר.

Keter tahor paz d'mut rosho,
 v'chak al meitzach ch'vod Sheim kod'sho.

L'chein ul'chavod tz'vi tif'areh
umatu lo it'rah atarah.

Mach-l' fot rosho k'vimei v'churot,
 k'vutzotav tal'talim sh'chorot.

N'vei hatzedek tz'vi tif'arto
ya-aleh na al rosh sim'chato.

S'gulato t'hi na v'yado ateret,
 utz'nif m'luchah tz'vi tiferet.

Amusim n'sa-am ateret in'dam,
mei-asher yak'ru vei-einav kib'dam.

P'eiro alai uf'eiri alav,
 v'karov eilai b'karov eilav.

Tzach v'adom lil'vusho adom,
purah b'dar'ko b'vo-o mei-edom.

Keshet t'filin her'ah l'anav,
 t'munat Adonai l'neged einav.

Rotzeh v'-amo anavim y'fa-eir,
yosheiv t'hilot bam l'hit'pa-eir.

Rosh d'var'cha emet korei meirosh,
 dor vador am doresh'cha d'rosh.

Shit hamon shirai na alecha,
v'rinati tik'rav eilecha.

T'hilati t'hi l'rosh'cha ateret,
 ut'filati tikon k'toret.

Tikar shirat rash b'einecha,
kashir yushar al kor'banecha.

Birchati ta-aleh l'rosh mash'bir,
 m'choleil umolid tzadik kabir.

וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ,
וְאוֹתָהּ קַח לָךְ כְּבָשִׁימִים רֹאשׁ.
יַעֲרֹב נָא שִׁיחִי עֲלֶיךָ,
כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ.

Uv'virchati t'na-ana li rosh,
v'otah kach l'cha kiv'samim rosh.
Ye-erav na sichi alecha,
ki nafshi ta-arog eilecha.

The Ark is closed and we are seated.

לָךְ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה
וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בְּשָׁמִימִים וּבְאָרֶץ,
לָךְ יְהוָה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ,
מִי יִמְלֹל גְּבוּרוֹת יְהוָה,
יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

L'cha Adonai hag'dulah v'hag'vurah
v'hatif'eret v'haneitzach v'hahod,
ki chol bashamayim uva-aretz,
l'cha Adonai hamam'lachah
v'hamit'nasei l'chol l'rosh
mi y'maleil g'vurot Adonai,
yashmi-a kol t'hilato.

I will sing sweet songs to You, because my soul yearns for You. My soul longs for the shelter of Your hand, to understand Your mysteries. I speak of Your glory, and my heart longs for Your love. I will honor Your glories and Your Name with loving songs. Though I see and know You not, I shall speak in metaphor, and describe You. By the hand of the Prophets, You showed us the glory of Your might. They described the might of Your deeds. They allegorized You, but not in Your full reality; they described You by Your works. Though You are described in many and varied ways, You contain them all. They saw you in age and youth, with hair of white or black. Aged on the day of judgment, and young on the day of battle, like a man of war. You put salvation on Your head, Your hand and Your arm. Your head is filled with dew, your hair with the rains of the night. God shall glory in me for He yearns for me; he shall be my crown. The finest gold is upon God's head, and carved on God's forehead is His glorious and holy Name. Favor and glory are God's splendor, God's people crown Him with prayer. The hair of God's head is the black ringlets of youth. Zion is God's splendor; may He raise it up with joy. May God's treasured people be like a royal crown. God bore them in their infancy, and honored them because they are precious to Him. God showed the knot of His tefillin to Moses; He is near to me when I call. God will raise the humble; He desires them and celebrates with them. Your word is truth from the very beginning; the people who seek You lead the next generation. I beg you to place my songs before you, to bring my joyful song near to you. May my praises be a crown for Your head, and my prayer accepted like incense. Let the song of the poor be as dear in your eyes as the song which was sung over Your offerings. May my praise rise up to you, my Creator, Righteous and Mighty. Incline Your head to me, and accept it like choice incense. May my prayer be sweet before You, for my soul yearns for You.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Who can explain Your mighty deeds? Who can declare all of Your praise?

Adon Olam (Master of the World)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יִצְיִר נִבְרָא. לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malach, b'terem kol y'tzir niv'ra. L'eit na-asah v'chef'tzo kol, azai Melech Sh'mo nik'ra.
וְאַחֲרֵי כָכֶלֶת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.	V'acharei kich'lot hakol, l'vado yim'loch nora. V'Hu hayah, v'Hu hoveh, v'Hu yih'yeh, b'tif'arah.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.	V'Hu echad v'ein sheni, l'ham'shil lo l'hach'birah. B'li reishit b'li tach'lit, v'lo ha-oz v'hamis'rah.
וְהוּא אֵלִי וְחֵי גֹאֲלִי, וְצוּר חֲבִלִי בְּעֵת צָרָה. וְהוּא נָסִי וּמְנוֹס לִי, מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא.	V'Hu Eili v'chai go-ali, v'tzur chev'li b'eit tzarah. V'Hu nisi umanos li, m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲרָה. וְעַם רוּחִי גְּוִיָּתִי, יְהוּה לִי וְלֹא אִירָא.	B'yado af'kid ruchy, b'eit ishan v'a-irah. V'im ruchy g'viyati, Adonai li, v'lo ira.

*You are our Eternal God, who reigned before any being had yet been created; when all was done according to Your will, already You were King.
And after all ceases to be, still You will rule in solitary majesty. You were, are, and will be in glory.
And You are One; none other can compare to or consort with the Eternal One. You are without beginning, without end; to You belong power and dominion.
And You are my God, my living redeemer, my rock in times of trouble and distress. You are my banner and my refuge, my benefactor when I call to You.
Into Your hands I entrust my spirit, when I sleep and when I wake. And with my spirit my body also; the Eternal is with me, I shall not fear.*

Shacharit Amidah for Festivals (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this *Amidah* section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

אֲדֹנָי שְׁפָתַי תִּפְתָּח Adonai s’fatai tif’tach
וּפִי יַגִּיד תְּהִלָּתְךָ. ufi yagid t’hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v’imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz’chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	Ha-Eil hagadol hagibor v'hanora,
אֵל עֲלִיּוֹן,	Eil elyon,
גּוֹמֵל חַסָּדִים טוֹבִים וְקוֹנֵה הַכֹּל,	gomeil chasadim tovim v'konei hakol,
וְזוֹכֵר חַסְדֵי אֲבוֹת [וְאִמָּהוֹת],	v'zocheir chas'dei avot [v'imahot],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם	umeivi go-eil liv'nei v'neihem
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an Sh'mo b'ahavah.
מֶלֶךְ עוֹזֵר [וּפּוֹקֵד]	Melech ozeir [ufokeid]
וּמוֹשִׁיעַ וּמַגֵּן.	umoshi-a umagein.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].	magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,	Atah gibor l'olam Adonai,
מַחְיֶה מֵתִים אַתָּה,	m'chayei meitim Atah,
רַב לְהוֹשִׁיעַ.	rav l'hoshi-a.

From *Sh'mini Atzeret - Pesach*:

מַשִּׁיב הָרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

From *Sh'mini Atzeret - Pesach*:

Mashiv haru-ach
umorid hagashem.

From *Pesach - Sh'mini Atzeret* some add:

מוֹרִיד הַטֹּל.

From *Pesach - Sh'mini Atzeret* some add:

Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כַמוֹךְ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֹאמָן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the <i>K'dushat ha-Sheim</i> prayer, often referred to as the " <i>Kedushah</i> ", is only recited during the repetition of the <i>Amidah</i> . When the <i>Amidah</i> is recited silently, continue on p. 309.
During the <i>K'dushat ha-Sheim</i> prayer, we recite the words in small type to ourselves. They are then repeated by the <i>Hazzan</i> . The words in bold type are either recited responsively (congregation and then <i>Hazzan</i>), or together, depending on the <i>minhag</i> (custom) of the community.
As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: " <i>Kadosh</i> ", " <i>kadosh</i> ", " <i>kadosh</i> ", " <i>Baruch</i> ", and " <i>Yimloch</i> ".
As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words " <i>zeh el zeh</i> " - to the left during the first " <i>zeh</i> ", to the right during the second " <i>zeh</i> ", and to the center during " <i>v'amar</i> ".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,	N'kadeish et Shim'cha ba-olam,
בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,	k'Sheim shemak'dishim oto bish'mei marom,
כַּכְתוּב עַל יַד נְבִיאֶךָ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> <u>v'amar</u> :
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	<u>Kadosh</u>, <u>kadosh</u>, <u>kadosh</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל	Az b'kol ra-ash gadol
אֲדִיר וְחֲזָק מְשִׁמִּיעִים קוֹל,	adir v'chazak mash'mi-im kol,
מְתַנַּשְׂאִים לְעַמַּת שְׂרָפִים,	mit'nas'im l'umat s'rafim,
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.	l'umatam baruch yomeiru.
בְּרוּךְ כְּבוֹד יְהוָה	<u>Baruch</u> k'vod Adonai
מִמְקוֹמוֹ.	mim'komo.
מִמְקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ,	Mim'kom'cha Malkeinu tofi-a,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ.	v'timloch aleinu, ki m'chakim anachnu lach.
מָתִי תִמְלֹךְ בְּצִיּוֹן,	Matai tim'loch b'Tziyon,
בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.	B'karov b'yameinu, l'olam va-ed tishkon.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,	Titgadal v'titkadesh b'toch Y'rushalayim ir'cha,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.	l'dor vador ul'neitzach n'tzachim.

וְעִינֵינוּ תְּרַאֲיֶנָּה מַלְכוּתְךָ,
כְּדָבָר הָאֲמֹר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה.
יְמַלֶּךְ יְהוָה לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן
לְדֹר וָדֹר,
הַלְלוּיָהּ.

V' eineinu tir' enah malchutecha,
kadavar ha-amur b' shirei uzecha,
al y' dei David m' shi-ach tzid' kecha.

**Yimloch Adonai l'olam,
Elohayich Tziyon
l'dor vador
hal'luyah.**

לְדֹר וָדֹר נָגִיד גְּדֻלָּהּ
וּלְנֶצַח נִצָּחִים קְדוּשַׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god' lecha
ul' neitzach n' tzachim k' dushat' cha nak' dish,
v' shiv' chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v' kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, "And they called one to another and said:

'Holy, holy, holy is Adonai of hosts, the earth is full of God's glory.'

Then, with a great voice, mighty and strong, they make their voices heard, raising themselves up toward the serafim, facing them, they say, "Blessed."

"Blessed is the glory of Adonai from its place."

From Your place, our King, may You appear and reign over us, for we yearn for You. When will You reign in Zion? May it be soon, in our days, that You dwell there forever. You will be exalted and sanctified within Jerusalem, Your city, for all generations and for all eternity. May our eyes behold Your sovereignty, as it is said in the songs of David, Your righteous anointed:

"Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!"

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקָדוֹשִׁים בְּכֹל יוֹם	uk'doshim b'chol yom
יְהַלְלוךָ, סֶלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְכָּנוּ לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קִרְאתָ.

Atah v'chartanu mikol ha-amim,
ahav'ta otanu, v'ratzita banu,
v'romam'tanu mikol hal'shonot,
v'kidash'tanu b'mitz'votcha,
v'keirav'tanu Malkeinu la-avodatecha,
v'Shim'cha hagadol v'ha-Kadosh aleinu
karata.

You have chosen us from among all nations for Your service; You loved us and took pleasure in us, exalting us above all tongues and sanctifying us with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

On *Shabbat* we add:

שַׁבָּתוֹת לְמִנוּחָהּ וּ

מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים
לְשִׁשּׁוֹן, אֶת יוֹם

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

Vatiten lanu, Adonai Eloheinu, b'ahavah

On *Shabbat* we add:

Shabbatot lim'nucha u-

mo-adim l'sim'cha, chagim uz'manim
l'sason, et yom

On *Shabbat* we add:

haShabbat hazeh, v'et yom

On *Pesach*:

חַג הַמַּצּוֹת הַזֶּה, זִמְן חֵירוּתָנוּ,

On *Shavuot*:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן
תּוֹרָתָנוּ,

On *Sukkot*:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתָנוּ,

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

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
זִמְן שִׂמְחָתָנוּ,

On *Pesach*:

chag hamatzot hazeh, z'man cheiruteinu,

On *Shavuot*:

chag hashavu-ot hazeh, z'man matan
Torateinu,

On *Sukkot*:

chag hasukkot hazeh, z'man simchateinu,

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

hash'mini, chag ha-atzeret hazeh,
z'man simchateinu,

On *Shabbat* we add:

בְּאַהֲבָה

On all days:

מִקְרָא קֹדֶשׁ, זֵכֶר לְיִצְיַת מִצְרַיִם.

You gave us, Adonai our God, in love

On *Shabbat* we add: *Sabbaths for rest,*

festivals for rejoicing, holidays for happiness, and this

On *Shabbat* we add: *Shabbat and this*

On *Pesach*: Festival of Matzot, season of our liberation,

On *Shavuot*: Festival of Shavuot, season of the giving of the Torah,

On *Sukkot*: Festival of Sukkot, season of our rejoicing,

On *Simchat Torah* and *Sh'mini Atzeret*: Festival of Sh'mini Atzeret, season of our rejoicing,

On *Shabbat* we add: *in love*

On all days: *a day of holy assembly, remembering the exodus from Egypt.*

On *Shabbat* we add:

b'ahavah

On all days:

mik'ra kodesh, zeicher litzi-at Mitzrayim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

יַעֲלֶה וְיָבֹא וְיָגִיעַ,

וְיִרְאֶה וְיִרְצֶה

וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר

זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,

זִכְרוֹן אֲבוֹתֵינוּ,

זִכְרוֹן מָשִׁיחַ

בֶּן דָּוִד עֲבֹדָךְ,

זִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,

זִכְרוֹן כָּל עַמְּךָ

בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְפָלִיטָה לְטוֹבָה,

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Eloheinu Veilohei avoteinu,

ya-aleh v'yavo v'yagi-a,

v'yeira-eh v'yeiratzeh

v'yishama, v'yipakeid v'yizacheir

zich'roneinu ufik'doneinu,

v'zich'ron avoteinu,

v'zich'ron mashi-ach

ben David av'decha,

v'zich'ron Y'rushalayim ir kod'shecha,

v'zich'ron kol am'cha

beit Yisra-eil l'fanecha,

lif'leitah l'tovah,

l'chein ul'chesed ul'rachamim

l'chayim ul'shalom, b'yom

On <i>Pesach</i> :	On <i>Pesach</i> :
חַג הַמַּצּוֹת הַזֶּה.	chag hamatzot hazeh.
On <i>Shavuot</i> :	On <i>Shavuot</i> :
חַג הַשְּׁבָעוֹת הַזֶּה.	chag hashavu-ot hazeh.
On <i>Sukkot</i> :	On <i>Sukkot</i> :
חַג הַסֻּכּוֹת הַזֶּה.	chag hasukkot hazeh.
On <i>Simchat Torah</i> and <i>Sh'mini Atzeret</i> :	On <i>Simchat Torah</i> and <i>Sh'mini Atzeret</i> :
הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה.	hash'mini, chag ha-atzeret hazeh.
On all days:	On all days:
זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, אָמֵן.	Zochreinu, Adonai Eloheinu, bo l'tovah, Amein.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה, אָמֵן.	Ufok'deinu vo liv'rachah, Amein.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.	V'hoshi-einu vo l'chayim, Amein.
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חַוֶּס וְחַנּוּן,	Uvid'var y'shu-ah v'rachamim, chus v'choneinu,
וְרַחֲמֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,	v'racheim aleinu v'hoshi-einu, ki eilecha eineinu,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.	ki Eil Melech chanun v'rachum Atah.

Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of

On Pesach: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Simchat Torah and Sh'mini Atzeret: Festival of Sh'mini Atzeret.

On all days: Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשָׁשׂוֹן,
כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On *Shabbat* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוֹבָךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On *Shabbat* we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׁמְחָה וּבְשָׁשׂוֹן

On *Shabbat* we add:

שִׁבְתָּ וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
וַיְשַׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה,
מִקִּדְּשֶׁךָ

On *Shabbat* we add:

הַשִּׁבְתָּ וְ

יִשְׂרָאֵל וְהַזְמַנִּים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On *Shabbat* we add:

Eloheinu Veilohei avoteinu,
r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votcha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On *Shabbat* we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On *Shabbat* we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On *Shabbat* we add:

haShabbat v'

Yisra-eil v'haz'manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us Your holy Shabbat as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

Festivals, and may Israel, the sanctifiers of Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

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Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוּדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתַחֲזִינָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיֵּינוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יִתְבָּרַךְ וְיִתְרוֹמַם	yitbarach v'yitromam
שְׁמֶךָ מְלָכֵנוּ	Shim'cha Malkeinuu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִדְּוּךָ סֵלָה,	yoducha selah,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יְשׁוּעָתֵנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתֵנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai,</u>
הַטּוֹב שְׁמֶךָ	hatov Shim'cha
וְלֶךְ נֶאֱחָה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עַם קְדוֹשְׁךָ, כְּאָמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְיָ הוֹה וַיְשִׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יְאֵר יְיָ הוֹה פָּנָיו אֵלֶיךָ וַיִּחְנֶנְךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יִשָּׂא יְיָ הוֹה פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שָׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם,	Sim shalom ba-olam,
טוֹבָה וּבְרָכָה,	to vah uv' rachah,
חֵן וְחֶסֶד וְרַחֲמִים,	chein vachased v' rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בְּרַכְנוּ אֲבִינוּ	Bar' cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv' rachah
וְרַחֲמִים וְחַיִּים,	v' rachamim v' chayim,
וְשָׁלוֹם.	v' shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	V'tov b'einecha l' vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשָׁלוֹמְךָ.	bish'lomecha.
בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	ham' vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהִי לְרָצוֹן אֲמִרִי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
יַעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Hallel* on p. 316.

When Sukkot falls on a weekday, continue with *N'tilat Lulav* on p. 315.

N'tilat Lulav (Blessings on the Lulav)

During *Sukkot*, except on *Shabbat*, we bless the *lulav* before beginning the recitation of *Hallel*.

This is customarily done in the following manner:

The entire *lulav* (palm branch, myrtles, and willows) is held in the right hand with the spine facing you, two willows on the left, and three myrtles on the right.

The *etrog* is held in the left hand, touching the *lulav*, with the *pitam* (not the stem, the protrusion on the other end) down.

After the blessing is said, the *etrog* is reversed so that the *pitam* is facing up, and the two are shaken together (keeping them touching one another).

We shake them three times in each direction, in this order: East, South, West, North, towards Heaven, and towards the Earth.

בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitz'votav v'tzivanu
עַל נְטִילַת לֻלָּב.	al n'tilat lulav.

We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us concerning the taking of the lulav.

On the first day of *Sukkot*, we add the *Shehecheyanu* blessing:

בְּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ	shehecheyanu v'kiy'manu
וְהִגַּעַנוּ לְזִמְן הַזֶּה.	v'higi-anu laz'man hazeh.

Blessed are You, Adonai our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.

These “four species” are often described as representing the people Israel – those with learning and good deeds, those with learning alone, those with good deeds alone, and those with neither. Without one of the parts of the lulav, we could not shake it; without every one of the Children of Israel, we are incomplete.

Hallel (Thanksgiving)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ	asher kid'shanu
בְּמִצְוֹתָיו וְצִוָּנוּ	b'mitz'votav v'tzivanu
לִקְרֹא אֶת הַהֵלֵל.	lik'ro et ha-haleil.

We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us to recite the Hallel.

Psalm 113

הַלְלוּיָהּ הַלְלוּ	Hal'luyah hal'lu
עַבְדֵי יְהוָה,	av'dei Adonai,
הַלְלוּ אֶת שֵׁם יְהוָה.	hal'lu et Sheim Adonai.
יְהִי שֵׁם יְהוָה מְבֹרָךְ	Y'hi Sheim Adonai m'vorach
מֵעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
מִמִּזְרַח שֶׁמֶשׁ	Mimiz'rach shemesh
עַד מְבֹאוֹ,	ad m'vo-o
מְהֻלָּל שֵׁם יְהוָה.	m'hulal Sheim Adonai.
רַם עַל כָּל גּוֹיִם יְהוָה,	Ram al kol goyim Adonai,
עַל הַשָּׁמַיִם כְּבוֹדוֹ.	al hashamayim k'vodo.
מִי כָדֹנַי אֱלֹהֵינוּ	Mi Kadonai Eloheinu,
הַמַּגְבִּיחַ לְשָׁבֶת,	hamag'bihi lashavet,
הַמַּשְׁפִּיל לְרֹאשׁוֹת,	hamash'pili lir'ot,
בַּשָּׁמַיִם וּבָאָרֶץ.	bashamayim uva-aretz.

מְקִימֵי מַעַפָּר דָּל,	M'kimi mei-afar dal,
מַאֲשֵׁפֶת יָרִים אֶבְיוֹן,	mei-ash'pot yarim evyon,
לְהוֹשִׁיבֵי עַם נְדִיבִים,	l'hoshivi im n'divim,
עַם נְדִיבֵי עַמּוֹ.	im n'divei amo.
מוֹשִׁיבֵי עֶקְרֶת הַבַּיִת,	Moshivi akeret habayit,
אִם הַבָּנִים שְׂמִיחָה.	eim habanim s'meichah.
הַלְלוּיָהּ.	Hal'luyah.

Praise God! Praise, you servants of Adonai, praise the Name of Adonai. The Name of God will be blessed from now until forever. From the rising of the sun to its setting, the Name of Adonai will be praised. Adonai is high above all nations, God's glory is above the heavens. Who is like Adonai, our God, dwelling on high yet looking down so low in the heavens and upon the earth? God raises up the poor from the dust, from the dunghills God lifts up the needy, seating them with the nobles of God's people. God returns the barren woman to her home as a joyful mother of children. Praise God!

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,	B'tzeit Yisra-eil mi-Mitz'rayim,
בֵּית יַעֲקֹב מֵעַם לֵעִז.	beit Ya-akov mei-am lo-eiz.
הִיְתָה יְהוּדָה לְקָדְשׁוֹ,	Hay'tah Y'hudah l'kod'sho,
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.	Yisra-eil mam'sh'lotav.
הַיָּם רָאָה וַיָּנֹס,	Hayam ra-ah vayanos,
הַיַּרְדֵּן יָסַב לְאַחֹר.	ha-Yardein yisov l'achor.
הַהָרִים רָקְדוּ	Heharim rak'du
כְּאֵילִים,	ch'eilim,
גְּבֻעוֹת	g'va-ot
כְּבִנֵי צֹאן.	kiv'nei tzon.

מַה לְךָ הַיָּם	Mah l'cha hayam
כִּי תָנוּס	ki tanus
הַיַּרְדֵּן	ha-Yardein
תִּסּוּב לְאַחֹר.	tisov l'achor.
הַהָרִים תִּרְקְדוּ	Heharim tir'k'du
כְּאֵילִים,	ch'eilim,
גְּבָעוֹת	g'va-ot
כִּבְנֵי צֹאן.	kiv'nei tzon.
מִלִּפְנֵי אֲדוֹן	Milif'nei adon
חֻלֵּי אֶרֶץ,	chuli aretz,
מִלִּפְנֵי	milif'nei
אֱלֹהֵי יַעֲקֹב.	Elo-ah Ya-akov.
הַהֹפְכֵי הַצּוּר	Ha-hof'chi hatzur
אֲגַם מַיִם,	agam mayim,
חֲלָמִישׁ	chalamish
לְמַעַן מַיִם.	l'ma'y'no mayim.

When Israel went out of Egypt, the house of Jacob from an alien people, Judah became God's holy nation, and Israel, God's domain. The sea saw them and fled, the Jordan turned back in its course; the mountains skipped like rams, and the hills like lambs. What troubles you, sea, that you flee; Jordan, that you turn backwards? Mountains, that you skip like rams; hills, like lambs? Tremble, O earth, before your Master, before the God of Jacob, Who turns the rock into a pool of water, the flintstone into a fountain.

Psalm 115:1-11

לֹא לָנוּ יְהוָה, לֹא לָנוּ...

Lo lanu Adonai, lo lanu....

Not for our sake, Adonai, not for our sake, but for the sake of Your Name give honor, for the sake of Your lovingkindness and truth. Why should the nations be able to say, "Where now is their God?" Our God is in heaven, doing whatever He wills. Their idols are silver and gold, the products of human hands. They have a mouth but cannot speak, eyes but cannot see, ears but cannot hear, a nose but cannot smell, hands but cannot feel, feet but cannot walk, they cannot make a sound in their throat. Their makers, and all who trust in them, shall become like them.

יִשְׂרָאֵל בְּטַח בַּיהוָה,

Yisra-eil b'tach Badonai,

עֲזָרָם וּמִגְנָם הוּא.

ezram umaginam Hu.

בֵּית אַהֲרֹן בְּטַחוּ בַיהוָה,

Beit Aharon bit'chu Vadonai,

עֲזָרָם וּמִגְנָם הוּא.

ezram umaginam Hu.

יִרְאֵי יְהוָה בְּטַחוּ בַיהוָה,

Yir'ei Adonai bit'chu Vadonai,

עֲזָרָם וּמִגְנָם הוּא.

ezram umaginam Hu.

Let Israel trust in Adonai, for God is their help and their shield. Let the House of Aaron trust in Adonai, for God is their help and their shield. Let those who fear God trust in Adonai, for God is their help and their shield.

Psalm 115:12-18

יְהוָה זָכְרָנוּ יְבָרֵךְ,	Adonai z'charanu y'vareich,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,	y'vareich et beit Yisra-eil,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן.	y'vareich et beit Aharon.
יְבָרֵךְ יִרְאֵי יְהוָה,	Y'vareich yir-ei Adonai,
הַקְטָנִים עִם הַגְּדֹלִים.	hak'tanim im ha-g'dolim.
יֹסֵף יְהוָה עָלֵיכֶם,	Yoseif Adonai aleichem,
עָלֵיכֶם וְעַל בְּנֵיכֶם.	aleichem v'al b'neichem.
בְּרוּכִים אַתֶּם לַיהוָה,	B'ruchim atem Ladonai,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.	osei shamayim va-aretz.
הַשָּׁמַיִם שָׁמַיִם לַיהוָה,	Hashamayim shamayim Ladonai,
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.	v'ha-aretz natan liv'nei adam.
לֹא הַמֵּיתִים יְהַלְלוּ יְהוָה,	Lo hameitim y'hal'lu Yah,
וְלֹא כָל יֹרְדֵי דוּמָה.	v'lo kol yor'dei dumah.
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה,	Va-anach'nu n'vareich Yah,
מֵעַתָּה וְעַד עוֹלָם.	mei-Atah v'ad olam.
הַלְּלוּיָהּ.	Hal'luyah.

Adonai, will remember us and bless us: God will bless the House of Israel, God will bless the House of Aaron, and God will bless those who fear God, the small ones along with the great. May Adonai increase your blessings, you and your children. Blessed are you unto Adonai, Creator of heaven and earth. The heaven is the heaven of Adonai, but the earth God gave to us. The dead do not praise God, neither do those who go down into silence. But we will bless God from now until forever. Praise God!

There are three groups of people listed in this psalm - the House of Israel, the House of Aaron (priests), and "those who fear God". Who is in this third group? The rabbis teach us that this refers to converts – those who have chosen a Jewish life out of reverence for and awe of God.

Psalm 116:1-11

אֶהְבֶּתִי כִּי יִשְׁמַע יְהוָה,

Ahav'ti ki yish'ma Adonai,

אֶת קוֹלִי תַחֲנוּנַי...

et koli tachanunai...

I love knowing that Adonai hears my voice, my prayers. Because God hears me, I will call on Him throughout my days. The cords of death surrounded me; the grave held me in its grip, I encounter trouble and sorrow. I called on the Name of Adonai, "I beseech You, Adonai, save my soul." God is gracious, righteous, and compassionate, protecting the simple – I was brought low and God delivered me. Be at ease once again, my soul, for Adonai has rewarded you bountifully. God has delivered me from death, my eye from tears, my foot from stumbling.

אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים.

Et'haleich lifnei Adonai, b'artzot hachayim.

הָאֵמַנְתִּי כִּי אֶדְבֹּר, אֲנִי עָנִיתִי מְאֹד.

He-emanti ki adabeir, ani aniti m'od.

אֲנִי אָמַרְתִּי בְּחַפְזִי כָּל הָאָדָם כֹּזֵב.

Ani amarti v'chof'zi kol ha-adam kozeiv.

I shall walk before Adonai in the land of the living. I kept my faith even when when I said, "I suffer greatly." I said in my haste, "All people are deceitful."

Psalm 116:12-19

מָה אֶשְׁיב לַיהוָה, כָּל תַּגְמוּלוֹהִי עָלַי...

Mah ashiv Ladonai, kol tag'mulohi alai...

How can I repay Adonai for all the rewards He has given to me? I will raise the cup of deliverance and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all His people. Grievous is the death of the pious in Adonai's sight. I beseech You, Adonai, for I am Your servant, the son of Your maidservant; You have loosed my bonds.

לְךָ אֶזְבַּח זֶבַח תּוֹדָה

L'cha ezbach zevach todah

וּבְשֵׁם יְהוָה אֶקְרָא.

uv'Sheim Adonai ekra.

נִדְרֵי לַיהוָה אֲשַׁלֵּם

N'darai Ladonai ashaleim

נִגְדָה נָא לְכֹל עַמּוֹ.

negdah na l'chol amo.

בְּחִצְרוֹת בֵּית יְהוָה

B'chatzrot beit Adonai

בְּתוֹכֵכִי יְרוּשָׁלַיִם.

b'tocheichi Y'rushalayim.

הַלְלוּיָהּ.

Hal'luyah.

To You will I bring an offering of thanksgiving, and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all God's people, in the courtyard of the House of God, in the midst of Jerusalem. Praise God!

Psalm 117

הַלְלוּ אֶת יְהוָה, כָּל גּוֹיִם,	Hal'lu et Adonai, kol goyim,
שִׁבְּחֵהוּ כָּל הָאֻמִּים.	shab'chuhu kol ha-umim.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,	Ki gavar aleinu chasdo,
וְאֵמֶת יְהוָה לְעוֹלָם הַלְלוּיָהּ.	ve-emet Adonai l'olam hal'luyah.

Praise Adonai, all nations; extol God, all peoples. God's kindness has overwhelmed us; God's truth endures forever. Halleluyah!

During *Sukkot*, we wave the *lulav* during the beginning and middle of Psalm 118. The *lulav* and *etrog* are held as in the first shaking, and shaken three times in the specified direction during the following words:
 "Hodu" (East), "Ki" (South), "Tov" (West), "Ki" (North), "L'olam" (Up) "Chasdo" (Down); "Yomar" (E),
 "Yisra-eil" (S&W), "Ki" (N), "L'olam" (Up) "Chasdo" (Down);
 The *lulav* is never shaken on the word "Adonai".

Psalm 118:1-20

הוֹדוּ לַיהוָה כִּי טוֹב,	<u>Hodu</u> L ^{ad} onai <u>ki</u> tov,
כִּי לְעוֹלָם חַסְדּוֹ.	<u>ki</u> l'olam <u>chasdo</u> .
יֹאמֶר נָא יִשְׂרָאֵל,	<u>Yomar</u> na <u>Yisra-eil</u> ,
כִּי לְעוֹלָם חַסְדּוֹ.	<u>ki</u> l'olam <u>chasdo</u> .
יֹאמְרוּ נָא בֵּית אַהֲרֹן,	Yom'ru na veit Aharon,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
יֹאמְרוּ נָא יִרְעֵי יְהוָה,	Yom'ru na yir'ei Adonai,
כִּי לְעוֹלָם חַסְדּוֹ.	ki l'olam chasdo.
מִן הַמִּצָּר קָרָאתִי יְהוָה,	Min hameitzar karati Yah,
עֲנֵנִי בַמִּרְחָב יְהוָה.	anani vamer'chav Yah.
עֲנֵנִי בַמִּרְחָב יְהוָה.	Anani vamer'chav Yah.
יְהוָה לִי לֹא אִירָא,	Adonai li lo ira,
מָה יַעֲשֶׂה לִי אָדָם.	mah ya-aseh li adam.

יְהוָה לִי בְעֹזִי,	Adonai li b'oz'rai,
וְאֲנִי אֶרְאֶה בְּשֹׁנָאִי.	va-ani er'eh v'son'ai.
טוֹב לַחֲסוֹת בִּיהוָה,	Tov lachasot Badonai,
מִבֶּטֶחַ בָּאָדָם.	mib'to-ach ba-adam.
טוֹב לַחֲסוֹת בִּיהוָה,	Tov lachasot Badonai,
מִבֶּטֶחַ בְּנִדְבִיבִים.	mib'to-ach bin'divim.
כָּל גּוֹיִם סָבְבוּנִי	Kol goyim s'avuni
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai ki amilam.
סָבְבוּנִי גַם סָבְבוּנִי	Sabuni gam s'avuni
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai ki amilam.
סָבְבוּנִי כְּדִבְרִים	Sabuni chid'vorim
דֹּעֲכוּ כְּאֵשׁ קוֹצִים,	do-achu k'eish kotzim,
בְּשֵׁם יְהוָה כִּי אֲמִילָם.	b'Sheim Adonai amilam.
דָּחָה דְּחִיתָנִי לְנָפֶל,	Dacho d'chitani lin'pol,
וַיהוָה עֲזָרָנִי.	Vadonai azarani.
עֲזִי וְזִמְרַת יְהוָה,	Ozi v'zim'rat Yah,
וַיְהִי לִי לִישׁוּעָה.	vay'hi li lishu-ah.
קוֹל רִנָּה וִישׁוּעָה	Kol rinah vishu-ah
בְּאַהֲלֵי צַדִּיקִים,	b'ohalei tzadikim,
יְמִין יְהוָה עָשָׂה חַיִּיל.	y'min Adonai osah chayil.
יְמִין יְהוָה רוֹמֵמָה,	Y'min Adonai romeimah,
יְמִין יְהוָה עָשָׂה חַיִּיל.	y'min Adonai osah chayil.
לֹא אֲמוֹת כִּי אֶחְיֶה,	Lo amut ki ech'yeh,
וְאַסְפֵּיר מַעֲשֵׂי יְהוָה.	va-asapeir ma-asei Yah.
יָסַר יִסְרָנִי יְהוָה,	Yasor yis'rani Yah,
וְלִמּוֹת לֹא נִתַּנְנִי.	v'lamavet lo n'tanani.

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק,	Pit'chu li sha-arei tzedek,
אֲבֹא בָם אֹדֶה יְהוָה.	avo vam odeh Yah.
זֶה הַשָּׁעַר לַיהוָה,	Zeh hash-a-ar Ladonai,
צְדִיקִים יָבֹאוּ בוֹ.	tzadikim yavo-u vo.

Praise Adonai, for God is good: God's love endures forever. Let the House of Israel declare: God's love endures forever. Let the House of Aaron declare: God's love endures forever. Let those who revere Adonai declare: God's love endures forever.

In distress I called to Adonai, Who answered and set me free. Since Adonai is with me, I shall not fear, for what can mortals do to me? With Adonai at my side to help me, I will see my enemies' defeat. It is better to take refuge on Adonai than to trust in mortals, to take refuge in Adonai than to trust in the powerful. Though all nations surrounded me, in Adonai's Name I cut them down. Though they surrounded me like bees, like a thorn fire they were extinguished; in Adonai's Name I cut them down. I was pushed again and again to fall, but Adonai helped me. God's strength and might was my deliverance. Joyous song and deliverance sound from the tents of the righteous; the hand of Adonai performs mighty deeds. I shall not die, but live, to recount the deeds of Adonai. Adonai has severely chastised me, but did not condemn me to death.

Open for me the gates of righteousness; I will enter them to praise Adonai. This is the gate of Adonai; the righteous shall enter it.

During *Sukkot*, we wave the *lulav* during the beginning and middle of Psalm 118. The *lulav* and *etrog* are held as in the first shaking, and shaken three times in the specified direction during the following words:
 “Ana” (E), “Hoshi-a” (S & W), “Ana” (N), “Hoshi-a” (Up & Down).
 The *lulav* is never shaken on the word “Adonai”.

Psalm 118:21-29

Each of the following four verses is recited twice.

אֹדְךָ כִּי עֲנִיתָנִי,	Od'cha ki anitani,
וַתְּהִי לִי לִישׁוּעָה.	vat'hi li lishu-ah.
אֶבֶן מַאֲסוֹ הַבּוֹנִים,	Eh-ven ma-asu habonim,
הֵיטָה לְרֹאשׁ פִּנָּה.	hay'ta l'rosh pinah.
מֵיֵת יְהוָה הֵיטָה זֹאת,	Mei-eit Adonai hay'tah zot,
הִיא נִפְלְאָת בְּעֵינֵינוּ.	hi nif'lat b'eineinu.
זֶה הַיּוֹם עָשָׂה יְהוָה,	Zeh hayom asah Adonai,
נִגִּילָה וְנִשְׂמְחָה בּוֹ.	nagilah v'nis'm'cha vo.

I praise You for having answered me; You have been my deliverance. The stone that the builders rejected has become the cornerstone. This is the Adonai's doing; it is marvelous in our eyes. This is the day that Adonai has made; let us exult and rejoice in it.

The *Hazzan* chants each phrase, which is then repeated by the congregation.

אָנָּה יְהוָה הוֹשִׁיעָה נָּא.	<u>Ana</u> Adonai <u>hoshi-ah</u> na.
אָנָּה יְהוָה הוֹשִׁיעָה נָּא.	<u>Ana</u> Adonai <u>hoshi-ah</u> na.
אָנָּה יְהוָה הַצְלִיחָה נָּא.	Ana Adonai hatz'lichah na.
אָנָּה יְהוָה הַצְלִיחָה נָּא.	Ana Adonai hatz'lichah na.

We beseech you, Adonai, deliver us.
We beseech you, Adonai, deliver us.
We beseech you, Adonai, help us prosper.
We beseech you, Adonai, help us prosper.

Each sentence in this portion of Psalm 118 is recited twice.

בָּרוּךְ הָבָא בְּשֵׁם יְהוָה,
בִּרְכֻנֹכֶם מִבֵּית יְהוָה.

אֵל יְהוָה וַיֵּאָרֶן לָנוּ,
אֶסְרוּ חַג בַּעֲבֹתֵיכֶם
עַד קַרְנוֹת הַמִּזְבֵּחַ.

אֵלֵי אַתָּה וְאוֹדֶךָ
אֱלֹהֵי אֲרוֹמְךָ.

הוֹדוּ לַיהוָה כִּי טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ.

Each sentence in this portion of Psalm 118 is recited twice.

Baruch haba b'Sheim Adonai,
beirach'nuchem mibeit Adonai.

Eil Adonai vaya-er lanu,
is'ru chag ba-avotim
ad karnot hamiz'bei-ach.

Eli Atah v'odeka
Elohai arom'meka.

Hodu Ladonai ki tov,
ki l'olam chasdo.

Blessed is the one who comes in the Name of Adonai; we bless you from the house of God. Almighty God gave us light; bind the sacrifices and bring them to the corners of the Altar. You are my God, and I will give thanks to You; My God, I will exalt You. Give thanks to God for God is good; God's lovingkindness lasts forever.

You will be praised, Adonai our God, by all Your works, Your pious ones, the righteous who do Your will, and all of Your people, the House of Israel. They will thank and bless you, praise and exalt Your Name, our King.

כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Ki l'cha tov l'hodot ul'Shim'cha na-eh l'zameir,
ki mei-olam v'ad olam Atah Eil.
Baruch Atah Adonai,
Melech m'hulal batishbachot.

To You it is good to give thanks; to Your Name it is fitting to sing praises. You are God, from this world to the next. Blessed are You, Adonai, King Who is exalted with songs of praise.

Kaddish Shaleim (Full Kaddish)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach l'alam ul'almei almay.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעָלָא מִן כָּל	b'rich Hu l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעָלָא וּלְעָלְמֵי מְכָל</div> </div>	
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma, v'im'ru Amein.

תִּתְקַבַּל צְלוֹתְהוֹן	Titkabal tz'lot'hon
וּבְעוֹתְהוֹן	uva-ut'hon
דְּכֹל יִשְׂרָאֵל	d'chol Yisra-eil
קֹדֶם אֲבוּהוֹן דִּי בְּשִׁמְיָא	kodam avuhon di vish'maya
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמִיָּא	min sh'maya
וְחַיִּים עָלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
עֲשֵׂה שָׁלוֹם בְּמִרְמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ אָמֵן.	v'im'ru Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein.** May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

K'riat Ha-Torah (Reading of the Torah)

אֵין כָּמוֹךָ	Ein kamocha
בְּאֱלֹהִים, יְהוָה,	va-Elohim Adonai,
וְאֵין כְּמַעֲשֶׂיךָ.	v'ein k'ma-asecha.
מַלְכוּתְךָ מַלְכוּת	Malchut'cha malchut
כָּל עֲלָמִים,	kol olamim,
וּמִמְשָׁלְתְּךָ	umem'shalt'cha
בְּכָל דּוֹר וָדוֹר.	b'chol dor vador.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,	Adonai Melech, Adonai malach,
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.	Adonai yimloch l'olam va-ed.
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֶךְ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

There is none like You among the gods that are worshipped, my Master, and nothing like Your works. Your sovereignty is for all worlds, and Your dominion is in every generation. Adonai is King, Adonai was King, Adonai will reign forever and ever. God will give strength to God's people; God will bless God's people with peace.

Av Harachamim (Compassionate Parent)

אֲבִי הַרַחֲמִים,	Av harachamim,
הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,	heitivah vir'tzon'cha et Tziyon,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.	tiv'neh chomot Y'rushalayim.
כִּי בְךָ לְבַד בְּטַחֲנוּ,	Ki v'cha l'vad batach'nu,
מֶלֶךְ אֵל רַם וְנִשָּׂא,	Melech Eil ram v'nisa,
אֲדוֹן עוֹלָמִים.	Adon olamim.

Compassionate Father! In Your favor, do good to Zion; may You rebuild the walls of Jerusalem. For in You alone do we trust, King, Almighty, Exalted and Uplifted, Master of all things.

We rise as the Ark is opened.

Vay'hi Bin'so-a (When the Ark Traveled)

וַיְהִי בְנִסְעַ הָאָרֶן	Vay'hi bin'so-a ha-aron
וַיֹּאמֶר מֹשֶׁה:	vayomer Moshe:
קוּמָה יְהוָה	kumah Adonai
וַיִּפְצְזוּ אוֹיְבֶיךָ,	v'yafutzu oy'vecha,
וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ.	v'yanusu m'sanecha mipanecha.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,	Ki mitziyon teitzei Torah,
וּדְבַר יְהוָה מִירוּשָׁלַיִם.	ud'var Adonai Mirushalayim.
בָּרוּךְ שֶׁנָּתַן תוֹרָה	Baruch shenatan Torah
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁ.	l'amo Yisra-eil bik'dushato.

Whenever the Ark traveled, Moses would say: "Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You." For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Blessed is God Who gave the Torah to God's people Israel in holiness.

On Festivals, the following is recited three times:

<p>יהוה, יהוה, אל רחום וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת, נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא אָוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְיָה.</p>	<p>Adonai, Adonai, Eil rachum v'chanun, erech apayim v'rav chesed ve-emet, notzeir chesed la-alafim, nosei avon vafesha v'chata-ah, v'nakeih.</p>
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Adonai, Adonai, God gracious and compassionate, patient, abounding in kindness and faithfulness, preserving kindness for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.

Silent meditation

On Festivals, the following is recited three times:

<p>וְאֲנִי תְפִלָּתִי לְךָ יְהוֹה עֵת רָצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.</p>	<p>Va-ani t'filati l'cha Adonai eit ratzon, Elohim b'rov chas'decha, aneini be-emet yish'echa.</p>
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I offer my prayer to You, Adonai, at this time of grace. In Your abundant mercy answer me with Your saving truth.

On Shabbat only:

בֵּה אֲנָא רַחֵץ	Bei ana racheitz
וְלִשְׁמֵהּ קְדִישָׁא יִקְרֵא	v'lish'mei kadisha yakira
אֲנָא אֵימַר תְּשִׁבְחֵן.	ana eimar tush'b'chan.
יְהֵא רַעְוָא קְדָמְךָ	Y'hei ra-ava kadamach
דְּתַפְתַּח לְבִי בְּאוֹרֵיתָא,	d'tif'tach libi b'oraita,
וְתִשְׁלִים מִשְׁאַלִּין דְּלִבִּי	v'tash'lim mishalin d'libi
וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל,	v'liba d'chol amach Yisra-eil,
לְטַב וְלַחַיִּין וְלִשְׁלָם.	l'tav ul'chayin v'lish'lam.

In God do I put my trust; unto His holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amein.

The *Hazzan* chants each of the following verses, which is then repeated by the congregation:

Sh'ma - Echad (Hear - One)

שְׁמַע יִשְׂרָאֵל,	Sh'ma Yisra-eil,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
יְהוָה אֶחָד.	Adonai Echad.
אֶחָד אֱלֹהֵינוּ,	Echad Eloheinu,
גָּדוֹל אֲדוֹנֵינוּ,	gadol Adoneinu,
קָדוֹשׁ שְׁמוֹ.	kadosh Sh'mo.

*Hear, O Israel, Adonai is our God, Adonai is One.
One is our God, great is our Master, holy is God's Name.*

The *Hazzan* continues.

We face the Ark and bow on "Gad'lu", standing again at "Ladonai".

גָּדְלוּ לַיהוָה אֱתִי,	<u>Gad'lu</u> <u>Ladonai</u> iti,
וְנִרְמָמָה שְׁמוֹ יַחְדָּו.	un'rom'mah Sh'mo yach'dav.

Declare the greatness of Adonai with me, and let us exalt God's Name together.

The Torah is taken on a *hakkafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

לְךָ יְהוָה הַגְדֵּלָה	L'cha Adonai hag'dulah
וְהַגְבוּרָה וְהַתְּפָאֶרֶת	v'hag'vurah v'hatif'eret
וְהַנִּצָּח וְהַהוֹד,	v'haneitzach v'hahod,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,	ki chol bashamayim uva-aretz,
לְךָ יְהוָה הַמַּמְלָכָה	l'cha Adonai hamam'lachah
וְהַמִּתְנַשֵּׂא לְכֹל לְרוֹשׁ.	v'hamit'nasei l'chol l'rosh.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לַהֲדוֹם רַגְלָיו, קְדוֹשׁ הוּא.	lahadom rag'lav, kadosh Hu.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ,	Rom'mu Adonai Eloheinu,
וְהִשְׁתַּחֲוּוּ	v'hish'tachavu
לְהַר קֹדֶשׁוֹ,	l'har kod'sho,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.	ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Exalt Adonai our God, and prostrate yourselves at God's footstool, for God is holy. Exalt Adonai our God, and prostrate yourselves at God's holy mountain, for Adonai our God is holy.

The Torah scroll finishes its circuit and is laid down. We are seated.

Before the Torah is read, the gabbai or Torah reader recites:

Merciful Father, have compassion on the people You have borne. Remember the covenant with the patriarchs, and save our souls from evil times. Rebuke the evil inclination from those You have borne, grant us eternal survival, and in Your goodness, fulfill our requests for deliverance and mercy.

וַיַּעֲזֹר וַיַּגֵּן וַיּוֹשִׁיעַ	V'ya-azor v'yagein v'yoshi-a
לְכֹל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.	l'chol hachosim bo, v'nomar Amein.
הַכֹּל הָיוּ גֹדֵל לֵאלֹהֵינוּ,	Hakol havu godel leiloheinu,
וַתֵּנוּ כְבוֹד לַתּוֹרָה.	ut'nu chavod la-Torah.
(כֹּהֵן, קָרָב:	(Kohein, k'rav:
יַעֲמֹד ____ בֶּן ____ הַכֹּהֵן.)	ya-amod ____ ben ____ hakohein.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל	Baruch shenatan Torah l'amo Yisra-eil
בְּקִדְשָׁתוֹ.	bik'dushato.

The congregation recites together with the gabbai or Torah reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם,	V'atem had'veikim Badonai Eloheichem,
חַיִּים כְּלַכֶּם הַיּוֹם.	chayim kul'chem hayom.

May God help, shield, and save all who take refuge in Him, and let us say Amein. Let us all declare the greatness of our God, and give honor to the Torah. (Kohein, come forward. Arise, ____ son of ____ the Kohein.) Blessed is the One Who gave the Torah to His people Israel in holiness.

And you who cling to Adonai your God are alive, all of you, today.

Birchot Ha-Torah (Torah blessings)

Before the Torah is read, the person honored with an aliyah recites:

בְּרַחוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et Adonai ham'vorach.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree repeats:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ Baruch Adonai ham'vorach
לְעוֹלָם וָעֶד. l'olam va-ed.

The honoree continues:

בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר בָּנוּ asher bachar banu
מִכָּל הָעַמִּים, mikol ha-amim,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. v'natan lanu et Torato.
בְּרוּךְ אַתָּה יְהוָה, Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה. notein ha-Torah.

Bless Adonai, Who is blessed.

Blessed is Adonai, Who is blessed forever and ever.

Blessed are You, Adonai our God, King of the Universe, Who chose us from among all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.

Following the Torah reading, the honoree recites:

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,	asher natan lanu Torat emet,
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.	v'chayei olam nata b'tocheinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
נוֹתֵן הַתּוֹרָה.	notein ha-Torah.

Blessed are You, Adonai our God, King of the Universe, Who gave us the Torah of truth, and planted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

The *Birkat ha-Gomel* prayer is recited by those who have survived a life-threatening event, including serious illness, overseas trip, childbirth, etc.

Birkat ha-Gomel

The following is recited by the gomel.

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech Ha-olam
הַגּוֹמֵל לְחַיִּים טוֹבוֹת,	hagomeil l'chayavim tovo,
שֶׁגַּמְלָנִי כָּל טוֹב.	sheg'malani kol tov.

Blessed are You, Adonai our God, King of the universe, Who bestows goodness upon the undeserving, Who has bestowed every goodness upon me.

The entire congregation makes this response with one voice. When there are different Hebrew word options, the first one is for a man and (the one in parentheses is for a woman).

מִי שֶׁגַּמְלָךְ / (שֶׁגַּמְלָךְ)	Mi sheg'malcha/(sheg'maleich)
כָּל טוֹב,	kol tov
הוּא יִגְמְלָךְ / (יִגְמְלָךְ)	Hu yig'mal'cha/(yig'maleich)
כָּל טוֹב סֵלָה.	kol tov selah.

May God Who has bestowed goodness on you, continue to give you every goodness.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	B'alma di v'ra kir'utei,
וַיַּמְלִיךְ מַלְכוּתֵיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח	Yit'barach v'yishtabach
וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
בְּרַכְתָּא וְשִׁירָתָא	bir'chata v'shirata
תְּשֻׁבְּחָתָא וְנַחֲמָתָא,	tushb'chata v'nechemata,
דְּאֻמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

V'zot Ha-Torah (This is the Torah)

וְזֹאת הַתּוֹרָה	V'zot ha-Torah,
אֲשֶׁר שָׂם מֹשֶׁה	asher sahm Moshe,
לְפָנֵי בְנֵי יִשְׂרָאֵל	lif'nei b'nei Yisra-eil
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.	al pi Adonai b'yad Moshe.

This is the Torah which Moses placed before the Children of Israel; from the mouth of Adonai with the hand of Moses.

Z'mirot (songs) for Torah dressing

**Torah, Torah, Torah,
Torah, Torah, Torah,
Torah tzivah lanu Moshe.
Morasha k'hilat Ya-akov.**

**Eitz chayim hi
lamachazikim bah,
v'tom'cheha m'ushar.
D'racheha dar'chei no-am,
v'chol n'tivotaha shalom.**

B'rachah Lifnei Ha-Haftarah (Blessing Before the Haftarah)

בָּרוּךְ אַתָּה יְהוָה	Baruch Atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
אֲשֶׁר בָּחַר	asher bachar
בְּנָבִיאִים טוֹבִים,	bin'vi-im tovim,
וְרָצָה בְּדִבְרֵיהֶם	v'ratzah v'div'reihem,
הַנֶּאֱמָרִים בְּאֵמֶת,	hane-emarim be-emet,
בָּרוּךְ אַתָּה יְהוָה	baruch Atah Adonai,
הַבּוֹחֵר בַּתּוֹרָה	habocheir ba-Torah
וּבְמֹשֶׁה עַבְדּוֹ,	uv'Moshe av'do,
וּבְיִשְׂרָאֵל עַמּוֹ,	uv'Yisra-eil amo,
וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.	uvin'vi-ei ha-emet vatzedek.

Blessed are You, Adonai our God, King of the Universe, Who chose good prophets and was pleased with their words, which were spoken in truth. Blessed are You, Adonai, Who chooses the Torah and Moses, Your servant, and Israel, Your people, and the prophets of truth and righteousness.

B'rachot Acharei Ha-Haftarah (Blessings After the Haftarah)

בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu Melech ha-olam,
צוּר כָּל הָעוֹלָמִים,	tzur kol ha-olamim,
צַדִּיק בְּכָל הַדֹּרוֹת,	tzadik b'chol hadorot,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
הַאֹמֵר וְעֹשֶׂה,	ha-omeir v'oseh,
הַמְדַּבֵּר וּמְקַיֵּם,	ham'dabeir um'kayeim,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.	shekol d'varav emet vatzedek.

נֶאֱמָן אַתָּה הוּא	Ne-eman Atah Hu
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
וְנֶאֱמָנִים דְּבָרֶיךָ,	v'ne-emanim d'varecha,
וְדָבָר אֶחָד מִדְּבָרֶיךָ	v'davar echad mid'varecha
אַחֲזֹר לֹא יָשׁוּב רֵיקָם,	achor lo yashuv reikam,
כִּי אֵל מֶלֶךְ	ki Eil Melech
נֶאֱמָן וְרַחֲמָן אַתָּה.	ne-eman v'rachaman Atah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הָאֵל הַנֶּאֱמָן	ha-Eil hane-eman
בְּכָל דְּבָרָיו.	b'chol d'varav.

רַחֵם עַל צִיּוֹן	Racheim al Tziyon
כִּי הִיא בֵּית חַיֵּינוּ,	ki hi beit chayeinu,
וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ	v'la-aluvat nefesh toshi-a
בְּמִהְרָה בְּיָמֵינוּ.	bim'heirah v'yameinu.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.	m'samei-ach Tziyon b'vaneha.

שִׁמְחֵנוּ יְהוָה אֱלֹהֵינוּ	Sahm'cheinu Adonai Eloheinu
בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ,	b'Eiliyahu hanavi av'decha,
וּבְמַלְכוּת	uv'malchut
בֵּית דָּוִד מְשִׁיחֶךָ.	beit David m'shichecha.
בְּמַהֲרָה יָבֹא	Bim'heirah yavo
וַיִּגַּל לְבָנוּ,	v'yageil libeinu,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר	al kis'o lo yeishev zar
וְלֹא יִנָּחֵלוּ	v'lo yin'chalu
עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ,	od acheirim et k'vodo,
כִּי בָשָׁם קֹדֶשְׁךָ	ki v'Sheim kod'sh'cha
נִשְׁבַּעְתָּ לוֹ,	nish'bata lo,
שֶׁלֹּא יִכָּפֵּה	shelo yich'beh
נֵירוֹ לְעוֹלָם וָעֶד.	neiro l'olam va-ed.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מִגֵּן דָּוִד.	magein David.

On Festivals and *Chol Ha-mo'eid*, except for *Chol Ha-mo'eid Pesach*, we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל הַנְּבִיאִים
וְעַל יוֹם

Al ha-Torah v'al ha-avodah
v'al han'vi-im
v'al yom

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה וְעַל יוֹם

On *Shabbat* we add:

ha-Shabbat hazeh v'al yom

On *Pesach*:

חג המצות

On *Shavuot*:

חג השבועות

On *Sukkot*:

חג הסוכות

On *Sh'mini Atzeret*:

השמיני, חג העצרת

Continue:

הזה,

שנתת לנו

יהוה אלהינו

On *Pesach*:

chag hamatzot

On *Shavuot*:

chag hashavu-ot

On *Sukkot*:

chag hasukkot

On *Sh'mini Atzeret*:

hash'mini, chag ha-atzeret

Continue:

hazeh,

shenatata lanu

Adonai Eloheinu

On *Shabbat* we add:

לקדשה ולמנוחה,

לששון ולשמחה,

לכבוד ולתפארת.

על הכל יהוה אלהינו

אנחנו מודים לך,

ומברכים אותך.

יתברך שמך

בפי כל חי

תמיד לעולם ועד.

ברוך אתה יהוה,

מקדש

On *Shabbat* we add:

lik'dushah v'lim'nuchah,

l'sason ul'sim'chah,

l'chavod ul'tif'aret.

Al hakol Adonai Eloheinu

anach'nu modim lach,

um'var'chim otach.

yit'barach Shim'cha

b'fi kol chai

tamid l'olam va-ed.

Baruch Atah Adonai,

m'kadeish

On *Shabbat* we add:

השבת ו

ישראל והזמנים.

On *Shabbat* we add:

ha-Shabbat v'

Yisra-eil v'haz'manim.

Blessed are You, Adonai our God, King of the Universe, Rock of all the worlds, Righteous in all generations, Almighty and faithful, Who says and does, Who speaks and fulfills, for all of Your words are true and righteous.

Reliable are You, Adonai our God, and reliable are Your words. Not one of them is ever retracted unfulfilled, for You are Almighty, King Who is dependable and merciful. Blessed are You, Adonai, the Almighty Who is reliable in all of His words.

Have compassion on Zion, the home of our life. Deliver the one whose soul is humiliated speedily, in our days. Blessed are You, Adonai, Who causes Zion to rejoice with her children.

Cause us to rejoice, Adonai our God, with Elijah the prophet, your servant, and with the kingdom of the House of David, Your anointed. May he come swiftly, causing our hearts to exult. No stranger shall sit upon his throne, and no others will inherit his honor, for by Your holy Name, You swore to him that his light would never be extinguished. Blessed are You, Adonai, Shield of David.

On Festivals and *Chol Ha-mo'eid*, except for *Chol Ha-mo'eid Pesach*, we conclude: *For the Torah, for the Divine Service, for the Prophets,*

On *Shabbat* we add: *and for this Sabbath Day*

and for this day of

On *Pesach*: *the Festival of Matzot*

On *Shavuot*: *the Festival of Shavuot*

On *Sukkot*: *the Festival of Sukkot*

On *Sh'mini Atzeret*: *the Festival of Sh'mini Atzeret*

Continue: *which You gave us, Adonai our God,*

On *Shabbat* we add: *for holiness and for rest,*

for happiness and for joy, for honor and for glory. For all this, Adonai our God, we thank You, and bless You; blessed be Your Name by the mouth of all the living, now and forever. Blessed are You, Adonai, Sanctifier of

On *Shabbat* we add: *Shabbat and*

Israel and the Seasons.

Yizkor (Memorial Service)

יהוה, מה אדם ותדעהו, בן-אנוש ותחשבהו. אדם להבל דמה, ימיו כצל עובר. בבקר יציץ וחלף, לערב ימולל ויבש. למנות ימינו כן הודע ונבא לבב חכמה. שמרתם וראה ישר כי-אחרית לאיש שלום. אך-אלהים יפדה נפשי מיד-שואל כי יקחני סלה. כלה שארי ולבבי צור-לבבי וחלקי אלהים לעולם. וישב העפר על-הארץ כשהיה והרוח תשוב אל-האלהים אשר נתנה.	Adonai, mah adam vateida-eihu, ben enosh vat'chash'veihu. Adam lahevel damah, yamav k'tzeil oveir. Baboker yatzitz v'chalaf, la-erev y'moleil v'yaveish. Lim'not yameinu kein hoda v'navi l'vav choch'mah. Sh'mor tam ur'eih yashar ki acharit l'ish shalom. Ach Elohim yif'deh naf'shi miyad sh'ol ki yikacheini selah. Kala sh'eiri ul'vavi tzur l'vavi v'chel'ki Elohim l'olam. V'yashov he-afar al ha-aretz k'shehayah v'haru-ach tashuv el ha-Elohim asher n'tanah.
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Adonai, what is man that You should know him; the son of man, that you should consider him? Man is a breath, his days are like a shadow that passes. In the morning they thrive, and in the evening they wither and are dry. Teach us to number our days, that we may get a heart of wisdom. Notice the blameless and the upright, for their end is peace. God will save my soul from the grave. Though my body fail, God is my strength and my portion for all time. The dust returns to the earth from whence it came, but the spirit returns to God Who gave it.

In memory of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שֶׁהָלַךְ לְעוֹלָמוֹ. בַּעֲבוּר שְׁבִלִי נֶדֶר אֶתֶן צְדָקָה בַּעֲדוֹ. בְּשִׁכְרָה זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְאִם שְׂעָר צְדִיקִים וְצְדִיקָנוֹת שְׁבַגְןָ עֵדֶן, וְנֹאמַר אָמֵן.	Yizkor Elohim nishmat avi mori shehalach l'olamo. ba-avur sheb'li neder etein tz'dakah ba-ado. Bis'char zeh t'hei naf'sho tz'rurah bitz'ror hachayim im nish'mot Avraham Yitzhak v'Ya-akov, Sarah Rivkah Racheil v'Lei-ah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'gan eiden, v'nomar Amein.
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May God remember the soul of my father, my teacher, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my father's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרִתִי שֶׁהָלַכָּה לְעוֹלָמָהּ. בַּעֲבוּר שְׁבִלִי נֶדֶר אֶתֶן צְדָקָה בַּעֲדוֹ. בְּשִׁכְרָה זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְאִם שְׂעָר צְדִיקִים וְצְדִיקָנוֹת שְׁבַגְןָ עֵדֶן, וְנֹאמַר אָמֵן.	Yizkor Elohim nishmat imi morati shehal'chah l'olamah. ba-avur sheb'li neder etein tz'dakah ba-ado. Bis'char zeh t'hei naf'sha tz'rurah bitz'ror hachayim im nish'mot Avraham Yitzhak v'Ya-akov, Sarah Rivkah Racheil v'Lei-ah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'gan eiden, v'nomar Amein.
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May God remember the soul of my mother, my teacher, who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my mother's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שֶׁהָלַךְ לְעוֹלָמוֹ. בְּעָבוּר שְׁבָלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְאֵם שְׁעָר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְןָ עֵדֶן, וְנֹאמַר אָמֵן.	Yizkor Elohim nishmat ba-ali shehalach l'olamo. ba-avur sheb'li neder etein tz'dakah ba-ado. Bis'char zeh t'hei naf'sho tz'rurah bitz'ror hachayim im nish'mot Avraham Yitzhak v'Ya-akov, Sarah Rivkah Racheil v'Lei-ah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'gan eiden, v'nomar Amein.
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May God remember the soul of my husband, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my husband's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שֶׁהָלַכָּה לְעוֹלָמָהּ. בְּעָבוּר שְׁבָלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְאֵם שְׁעָר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְנָ עֵדֶן, וְנֹאמַר אָמֵן.	Yizkor Elohim nishmat ishti shehal'chah l'olamah. ba-avur sheb'li neder etein tz'dakah ba-ado. Bis'char zeh t'hei naf'sha tz'rurah bitz'ror hachayim im nish'mot Avraham Yitzhak v'Ya-akov, Sarah Rivkah Racheil v'Lei-ah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'gan eiden, v'nomar Amein.
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May God remember the soul of my wife, who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my wife's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriachs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a son:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי	Yizkor Elohim nishmat b'ni
הָאָהוּב מַחְמַד עֵינַי	he-ahuv mach'mad einai
שֶׁהָלַךְ לְעוֹלָמוֹ.	shehalach l'olamo.
בַּעֲבוּר שְׁבִלֵי נֶדֶר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשֹׁכֵר זֶה תְּהִי נַפְשׁוֹ צְרוּרָה	Bis'char zeh t'hei naf'sho tz'rurah
בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שִׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שְׁבַגָן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my sweet son, the darling of my eye, who has gone to his eternal rest. Here I am, and I pledge charity for the sake of the memory of my son's soul. I ask that his soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of a daughter:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בִּתִּי	Yizkor Elohim nishmat biti
הָאָהוּבָה מַחְמַד עֵינַי	ha-ahuvah mach'mad einai
שֶׁהָלְכָה לְעוֹלָמָהּ.	shehal'chah l'olamah.
בַּעֲבוּר שְׁבִלֵי נֶדֶר אֶתֶן	ba-avur sheb'li neder etein
צְדָקָה בַּעֲדוֹ.	tz'dakah ba-ado.
בְּשֹׁכֵר זֶה תְּהִי נַפְשָׁהּ צְרוּרָה	Bis'char zeh t'hei naf'sha tz'rurah
בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitz'ror hachayim im nish'mot
אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Avraham Yitzhak v'Ya-akov,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah Rivkah Racheil v'Lei-ah,
וְאֵם שִׁעָר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzid'kaniyot
שְׁבַגָן עֵדֶן, וְנֹאמַר אָמֵן.	sheb'gan eiden, v'nomar Amein.

May God remember the soul of my sweet daughter, the darling of my eye who has gone to her eternal rest. Here I am, and I pledge charity for the sake of the memory of my daughter's soul. I ask that her soul be bound up in the bond of life together with the souls of the the Patriarchs and Matriarchs, and all the rest of the righteous in the Garden of Eden, and let us say Amein.

In memory of all the dead:

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים.	Eil malei rachamim shochein bam'romim.
הַמַּצָּא מְנוּחָה נְכוֹנָה	Ham'tzei m'nucha n'conah
תַּחַת כַּנְפֵי הַשְּׁכִינָה.	tachat kan'fei hash'chinah.
בְּמַעְלֹת קְדוּשִׁים וּטְהוֹרִים כְּזֹהר הָרָקִיעַ	B'ma-alot k'doshim ut'horim k'zot haraki-a
מְזַהְרִים אֶת־נִשְׁמוֹת כָּל־אֶלֶּה	maz'hirim et nishmot kol eileh
שֶׁהִזְכָּרְנוּ הַיּוֹם לְבִרְכָּהּ	shehiz'karnu hayom liv'rachah
שֶׁהָלְכוּ לְעוֹלָמָם.	shehal'chu l'olamam.
בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם.	B'Gan Eiden t'hi m'nuchatam.
אָנָּה, בַּעַל הָרַחֲמִים,	Anah, ba-al harachamim,
הַסְתִּירֵם בְּסִטֵּר כַּנְפֶיךָ לְעוֹלָמִים.	has'tireim b'seiter k'nafecha l'olamim.
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.	Utz'ror bitz'ror hachayim et nish'moteihem.
יְהוָה הוּא נִחַלָתָם וַיְנַחֲחוּ בְּשָׁלוֹם	Adonai hu nachalatam v'yanuchu v'shalom
עַל מִשְׁכְּבוֹתֵיהֶם.	al mish'k'voteihem.
וְנֹאמַר אָמֵן.	V'nomar Amein.

Exalted, compassionate God, Who dwells on high, may the souls of our departed find rest beneath the wings of Your Divine Presence. May they find repose in the company of the holy and pure, who shine like the brightness of the firmament. All these souls who we remember today for blessing have passed from this world; may Gan Eden (Paradise) be their eternal home. Merciful One, shelter them beneath Your wings forever, and bind their souls in the bond of eternal life. O God, be their heritage, and let them rest in in peace. And let us say 'Amen.'

Psalm 23

מִזְמוֹר לְדָוִד.	Mizmor l'David.
יְהוָה רֹעִי לֹא אֶחְסָר.	Adonai ro-i lo ech'sar.
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי	Bin'ot deshe yar'bitzeini
עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי.	al mei m'nuchot y'nahaleini.
נַפְשִׁי יִשְׁוֶיב יִנְחֵנִי	Naf'sho y'shoveiv yan'cheini
בְּמַעְגְלֵי־צֶדֶק לִמְעַן שְׁמוֹ.	v'ma'g'lei tzedek l'ma-an sh'mo.
גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת	Gam ki eileich b'gei tzal'mavet
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי	lo ira ra ki Atah imadi
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנְחַמְנִי.	shiv't'cha umish'an'techa heimah y'nachamuni.
תַּעֲרוֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צִרְרִי	Ta-aroch l'fanai shul'chan neged tzor'rai
דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כוֹסֵי רוּיָה.	dishan'ta vashemen roshi kosi r'vayah.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי	Ach tov vachesed yir'd'funi
כָּל־יְמֵי חַיִּי	kol y'mei chayai
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.	v'shav'tiv b'veit Adonai l'orech yamim.

*The Lord is my shepherd, I shall not want.
 He makes me to lie down in green pastures,
 He leads me beside the still waters, He restores my soul.
 He guides me in paths of righteousness for His name's sake.
 Though I walk through the valley of the shadow of death,
 I will fear no evil, for You are with me;
 Your rod and Your staff, they comfort me.
 You prepare a table before me in the presence of my enemies;
 You have anointed my head with oil; my cup overflows.
 Surely goodness and mercy will follow me all the days of my life,
 And I will dwell in the House of Adonai forever.*

Kaddish Yatom (Mourner's Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	Yit' gadal v'yit' kadash sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בָרָא כְּרַעוּתִיָּה, וְיַמְלִיךְ מַלְכוּתִיָּה	B'alma di v'ra kir'utei, v'yam'lich malchutei
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisra-eil,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אַמֵּן.	ba-agala uviz'man kariv v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.	Y'hei sh'mei raba m'varach I'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	Yit'barach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא	v'yit-hadar v'yit-aleh v'yit-halal Sh'mei d'kud'sha
בְּרִיךְ הוּא לְעֵלָא מִן כָּל	b'rich Hu l'eila min kol
<div style="display: flex; justify-content: space-between; border: 1px solid black; padding: 5px;"> <div style="width: 45%;"> <p style="text-align: center;">On <i>Shabbat Shuvah</i> we substitute:</p> <p style="text-align: center;">לְעֵלָא וּלְעֵלָא מְכָל</p> </div> <div style="width: 45%;"> <p style="text-align: center;">On <i>Shabbat Shuvah</i> we substitute:</p> <p style="text-align: center;">l'eila ul'eila mikol</p> </div> </div>	
בִּרְכַּתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמִּירָן בְּעָלְמָא,	bir'chata v'shirata tushb'chata v'nechemata, da-amiran b'alma,
וְאָמְרוּ אַמֵּן.	v'im'ru Amein.

יְהִי שְׁלָמָא רַבָּא	Y'hei sh'lama raba
מִן שְׁמַיָּא	min sh'maya
וְחַיִּים עֲלֵינוּ	v'chayim aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל	v'al kol Yisra-eil
וְאָמְרוּ	v'im'ru
אֲמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

On Shabbat Shuvah we substitute: far above all

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.** May there be great peace from heaven, and life for us and for all Israel, and let us say **Amein.** May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say **Amein.***

Y'hal'lu - Hodo (They Will Praise - God's Glory)

יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Y'hal'lu et Sheim Adonai
ki nis'gav Sh'mo l'vado.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ,
הַלְלוּיָהּ.

Hodo al eretz v'shamayim,
v'yarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisra-eil am k'rovo,
Hal'luyah.

Praise the Name of Adonai, for God's Name alone is exalted.

God's glory is over the earth and the skies. God will raise the might of God's people, which is praise for God's faithful, for the children of Israel, for the people near to God. Praise God!

The Torah is taken on a *hakkefah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God's teachings.

Psalm 24 is sung during weekday festivals.

Psalm 24

לְדָוִד מִזְמוֹר.
לַיהוָה הָאֶרֶץ וּמְלוֹאָהָ
תִּבֵּל וַיִּשְׁבִּי בָהּ.
כִּי הוּא עַל יַמִּים יִסְדָּהָ
וְעַל-נְהָרוֹת יִכּוֹנְנָהּ.
מִי-יַעֲלֶה בָהָר יְהוָה,
וּמִי-יָקוּם בְּמָקוֹם קֹדֶשׁוֹ.
נָקִי כַפָּיִם וְבַר לֵבָב,
אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה.

L'david mizmor.
Ladonai ha-aretz um'lo-ah,
teivel v'yosh'vei vah.
Ki Hu al yamim y'sadah
v'al n'harot y'chon'neha.
Mi ya-aleh v'har Adonai,
umi yakum bim'kom kod'sho.
N'ki chapayim uvar leivav,
asher lo nasa lashav naf'shi
v'lo nishba l'mirma.

יִשָּׂא בִּרְכָּה מֵאֵת יְהוָה,	Yisa v'racha me'eit Adonai,
וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ.	utz'dakah mei-Elohei yish'o.
זֶה דּוֹר דּוֹר שָׁבוֹ,	Zeh dor dor'shav,
מִבְּקֵשֵׁי פָנֶיךָ	m'vak'shei fanecha
יַעֲקֹב, סֵלָה.	Ya-akov, selah.
שׁוּשׁוּ שְׂעָרִים רָאשֵׁיכֶם,	S'u sh'arim rasheichem,
וְהִנֵּשׂאוּ פִתְחֵי עוֹלָם,	v'hinas'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכָּבוֹד.	v'yavo Melech hakavod.
מִי זֶה מֶלֶךְ הַכָּבוֹד,	Mi zeh Melech hakavod,
יְהוָה עֲזִיז וְגִבּוֹר	Adonai izuz v'gibor
יְהוָה גִּבּוֹר מִלְּחָמָה.	Adonai gibor mil'chamah.
שׁוּשׁוּ שְׂעָרִים רָאשֵׁיכֶם,	S'u sh'arim rasheichem,
וְשׂאוּ פִתְחֵי עוֹלָם,	us'u pit'chei olam,
וַיָּבֹא מֶלֶךְ הַכָּבוֹד. מִי הוּא זֶה	v'yavo Melech hakavod.
מֶלֶךְ הַכָּבוֹד,	Mi Hu zeh Melech hakavod,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד,	Adonai tz'va-ot Hu Melech hakavod,
סֵלָה.	selah.

David's psalm. The earth and its splendor are Adonai's; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai, and who may pray in God's Sanctuary? Those of clean hands and pure hearts, who have not used God's Name vainly, who have not sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek Him, who long for the presence of Jacob's God. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai, triumphant and mighty, Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai of hosts is the glorious King!

Psalm 29

מִזְמוֹר לְדָוִד.	Mizmor l'David.
הָבוּ לַיהוָה בְּנֵי אֱלִים	Havu Ladonai b'nei eilim
הָבוּ לַיהוָה כְּבוֹד וָעֹז.	havu Ladonai kavod va-oz.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ	Havu Ladonai k'vod Sh'mo
הִשְׁתַּחֲוּוּ לַיהוָה	hishtachavu Ladonai
בְּהַדְרַת קֹדֶשׁ.	b'had'rat kodesh.
קוֹל יְהוָה עַל הַמַּיִם	Kol Adonai al hamayim
אֵל הַכְּבוֹד הִרְעִים	Eil hakavod hir'im
יְהוָה עַל מַיִם רַבִּים.	Adonai al mayim rabim.
קוֹל יְהוָה בַּכָּחַ	Kol Adonai bako-ach
קוֹל יְהוָה בְּהִדְרָה.	kol Adonai behadar.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים	Kol Adonai shoveir arazim
וַיִּשְׁבֵּר יְהוָה	vay'shabeir Adonai
אֶת אֲרָזֵי הַלְּבָנוֹן.	et ar'zei ha-L'vanon.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל	Vayar'kideim k'mo eigel
לְבָנוֹן וְשִׁרְיוֹן	L'vanon v'Sir'yon
כְּמוֹ בֶן רְעִימִים.	k'mo ven r'eimim.
קוֹל יְהוָה	Kol Adonai
חֹצֵב לַהֲבוֹת אֵשׁ,	chotzeiv lahavot eish,
קוֹל יְהוָה יַחִיל מִדְּבָר,	kol Adonai yachil mid'bar,
יַחִיל יְהוָה מִדְּבָר קֹדֶשׁ.	yachil Adonai mid'bar kadeish.
קוֹל יְהוָה יַחֲלִיל אַיָּלוֹת.	Kol Adonai y'choleil ayalot
וַיַּעֲשֶׂה יַעְרוֹת	vayechesof y'arot
וּבְהִיכָלוֹ כָּלוּ	uv'heichalo kulo
אֱמֵר כְּבוֹד.	omeir kavod.

יְהוָה לַמַּבּוּל יֵשֶׁב	Adonai lamabul yashav
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.	vayeishev Adonai Melech l'olam
יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz l'amo yitein
יְהוָה יְבָרֵךְ	Adonai y'vareich
אֶת עַמּוֹ בְּשָׁלוֹם.	et amo vashalom.

A Psalm of David. Ascribe honor and might to Adonai, you children of the mighty; ascribe God the glory due God's Name. Prostrate yourselves before Adonai, in the splendor of holiness. Adonai's voice is upon the waters, the God of glory thunders mightily. God's voice is powerful and beautiful, shattering the cedars of Lebanon. God makes Mount Lebanon leap like a calf, Siryon like a ram. Adonai's voice splits rocks with lightning, making the desert of Kadesh tremble. God's voice causes hinds to calve, and strips the forests bare; in God's Sanctuary, all proclaim God's glory. God was enthroned during the flood, and will sit as King forever. God will give strength to God's people; God will bless them with peace.

Eitz Chayim (A Tree of Life)

וּבִנְחָה יֹאמַר:	Uv'nucho yomar:
שׁוּבָה, יְהוָה רִבְבוֹת	shuvah Adonai riv'vot
אֵלַי יִשְׂרָאֵל.	al'fei Yisra-eil.
קוּמָה יְהוָה לְמִנוּחֶתְךָ,	Kumah Adonai lim'nuchtecha,
אַתָּה וְאַרְוֶן עֶזְךָ.	Atah v'aron uzecha.
כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק	Kohanecha yil'b'shu tzedek,
וְחַסִּידֶיךָ יְרַנְּנוּ.	vachasidecha y'raneinu.
בַּעֲבוּר דָּוִד עַבְדְּךָ,	Ba-avur David av'decha,
אַל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.	al tasheiv p'nei m'shichecha.
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,	Ki lekach tov natati lachem,
תּוֹרַתִּי אֶל תַּעֲזוּבוּ.	Torati al ta-azovu.
עֵץ חַיִּים הִיא	Eitz chayim hi
לְמַחֲזִיקִים בָּהּ,	lamachazikim bah,
וְתִמְכֶּיהָ מְאֹשָׁר.	v'tom'cheha m'ushar.
דְּרָכֶיהָ דְּרָכֵי נֹעַם,	D'racheha dar'chei no-am,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.	v'chol n'tivoteha shalom.
הַשִּׁיבָנוּ יְהוָה	Hashiveinu Adonai
אֵלֶיךָ וְנִשְׁוּבָה,	eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ	chadeish yameinu
כְּקֶדֶם.	k'kedem.

Whenever the Ark rested, Moses would say: "Return, Adonai, to the hosts of Israel. Arise, Adonai, unto Your place of rest, You and the Ark of Your strength. May Your priests be clothed in righteousness, and Your faithful sing for joy. For the sake of your servant David, do not reject Your anointed. A precious teaching I have given you; never forsake My Torah.

It is a tree of life to those who grasp it, and those who uphold it are fortunate. Its ways are pleasant and all of its paths are peace. Help us to return to You, Adonai, and we shall return; renew our days as of old.

The Torah scroll is returned to the Ark. The Ark is closed and we are seated.

Chatzi Kaddish (Half Kaddish)

יִתְגַּדַּל וְיִתְקַדַּשׁ	Yit' gadal v'yit' kadash
שְׁמֵהּ רַבָּא.	sh'mei raba. [Amein.]
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,	B'alma di v'ra kir'utei,
וְיַמְלִיךְ מַלְכוּתֵיהּ	v'yam'lich malchutei
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uv'yomeichon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uv'chayei d'chol beit Yisra-eil,
בְּעָגְלָא וּבְזִמְן קָרִיב	ba-agala uviz'man kariv
וְאָמְרוּ אָמֵן.	v'im'ru Amein.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'mei raba m'varach
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.	l'alam ul'almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'barach v'yishtabach
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא	v'yitpa-ar v'yitromam v'yitnasei
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל	v'yit-hadar v'yit-aleh v'yit-halal
שְׁמֵהּ דְקֻדְשָׁא	Sh'mei d'kud'sha
בְּרִיךְ הוּא	b'rich Hu
לְעֵילָא מִן כּוֹל	l'eila min kol
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>לְעֵילָא וּלְעֵילָא מִכּוֹל</div> </div>	
<div> <div>On <i>Shabbat Shuvah</i> we substitute:</div> <div>l'eila ul'eila mikol</div> </div>	
בִּרְכַּתָּא וְשִׁירָתָא	bir'chata v'shirata
תִּשְׁבַּחְתָּא וְנִחְמַתָּא,	tushb'chata v'nechemata,
דְּאֻמִּירָן בְּעָלְמָא,	da-amiran b'alma,
וְאָמְרוּ	v'im'ru
אָמֵן.	Amein.

*Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say **Amein. May God's great Name be blessed forever and for all time.** Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all*

*On **Shabbat Shuvah** we substitute: far above all*

*blessings and hymns, praises and consolations which we utter in the world, and let us say **Amein.***

Musaf Amidah for Festivals (The Standing Prayers)

As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שְׁפָתַי. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips and my mouth will declare Your praises.

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Avot (Praising the God of our Ancestors)

בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch</u> <u>Atah</u> <u>Adonai</u> ,
אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu Veilohei
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],	avoteinu [v'imoteinu],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elohei Avraham, Elohei Yitz'chak,
וְאֱלֹהֵי יַעֲקֹב,	Veilohei Ya-akov,
[אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	[Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה].	Elohei Racheil, Veilohei Lei-ah].

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסָּדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת [וְאִמָּהוֹת], וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר [וּפּוֹקֵד] וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה].	Ha-Eil hagadol hagibor v'hanora, Eil elyon, gomeil chasadim tovim v'konei hakol, v'zocheir chas'dei avot [v'imahot], umeivi go-eil liv'nei v'neihem l'ma-an Sh'mo b'ahavah. Melech ozeir [ufokeid] umoshi-a umagein. <u>Baruch</u> <u>Atah</u> <u>Adonai</u> , magein Avraham [ufokeid Sarah].
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Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G'vurot (Mighty One)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.	Atah gibor l'olam Adonai, m'chayei meitim Atah, rav l'hoshi-a.
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From <i>Sh'mini Atzeret - Pesach</i> : מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
From <i>Pesach - Sh'mini Atzeret</i> some add: מוֹרִיד הַטָּל.

From <i>Sh'mini Atzeret - Pesach</i> : Mashiv haru-ach umorid hagashem.
From <i>Pesach - Sh'mini Atzeret</i> some add: Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	M'chal'keil chayim b'chesed,
מְחַיֵּה מֵתִים	m'chayei meitim
בְּרַחֲמִים רַבִּים,	b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים,	someich nof'lim,
וְרוֹפֵא חוֹלִים,	v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
לִישְׁנֵי עָפָר,	lisheinei afar,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	mi chamocha ba-al g'vurot
וּמִי דוֹמֵה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh
וּמַצְמִיחַ יְשׁוּעָה.	umatz'mi-ach y'shu-ah.
וְנֹאֵמָן אַתָּה	V'ne-eman Atah
לְהַחְיֹת מֵתִים.	l'hachayot meitim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
מְחַיֵּה הַמֵּתִים.	m'chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh'mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh'mini Atzeret some add: You bring the dew.

You sustain the living with kindness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.

This version of the *K'dushat ha-Sheim* prayer is only recited during the repetition of the *Amidah*. When the *Amidah* is recited silently, continue on p. 346.

During the *K'dushat ha-Sheim* prayer, we recite the words in small type to ourselves. They are then repeated by the *Hazzan*. The words in bold type are either recited responsively (congregation and then *Hazzan*), or together, depending on the *minhag* (custom) of the community.

As we recount the prophet's mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: "Kadosh", "kadosh", "kadosh", "Baruch", and "Yimloch".

As we recount the prophet's vision of the angels speaking one to another, we also acknowledge that we are surrounded by God's ministering angels. We do this by bowing during the words "zeh el zeh" - to the left during the first "zeh", to the right during the second "zeh", and to the center during "v'amar".

K'dushat ha-Sheim (Holiness of God's Name) (spoken version - for when the Amidah is recited aloud)

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ	Na-aritz'cha v'nak'dish'cha
כְּסוּד שִׁיחַ שְׂרָפִי קֹדֶשׁ	k'sod si-ach sar'fei kodesh
הַמְקַדִּישִׁים שְׁמֶךָ בְּקֹדֶשׁ,	hamak'dishim Shim'cha bakodesh,
בְּכַתוּב עַל יַד נְבִיאָךְ,	kakatuv al yad n'vi-echa,
וְקָרָא זֶה אֶל זֶה וְאָמַר:	v'kara <u>zeh</u> el <u>zeh</u> v' <u>amar</u> :
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,	<u>Kadosh, kadosh, kadosh,</u>
יְהוָה צְבָאוֹת,	Adonai tz'va-ot,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo.
כְּבוֹדוֹ מְלֵא עוֹלָם,	K'vodo malei olam,
מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה,	m'shar'tav sho-alim zeh lazeh,
אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:	Ayei m'kom k'vodo, l'umatam baruch yomeiru:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.	<u>Baruch</u> k'vod Adonai mim'komo.
מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,	Mim'komo Hu yifen b'rachamim,
וַיַּחֲזֹן עִם הַמִּיחָדִּים שְׁמוֹ	v'yachon am ham'yachadim sh'mo
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד,	erev vavoker b'chol yom tamid,
פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים.	pa-amayim b'ahavah sh'ma omrim:
שְׁמַע יִשְׂרָאֵל	Sh'ma Yisra-eil
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.	Adonai Eloheinu Adonai echad.

הוא אֱלֹהֵינוּ הוא אָבִינוּ,
הוא מִלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
וְהוא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית,
לְעֵינֵי כָל חַי, לְהַיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

Hu Eloheinu Hu Avinu,
Hu mal'keinu Hu moshi-einu,
v'Hu yash'mi-eine b'rachamav sheinit,
l'einei kol chai; lih'yot lachem leilohim.

Ani Adonai Eloheichem.

On Shabbat Chol Hamo-ed and Shabbat Rosh

Chodesh, omit these next lines:

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדִירֵנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד.

On Shabbat Chol Hamo-ed and Shabbat Rosh

Chodesh, omit these next lines:

Adir adireinu, Adonai Adoneinu,
ma adir Shim'cha b'chol ha-aretz.
V'hayah Adonai l'Melech al kol ha-aretz,
bayom hahu yih'yeh Adonai echad
u-Sh'mo echad.

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לְאֹמֹר:
יְמִלֶךְ יְהוָה לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן
לְדֹר וָדֹר תִּלְלוּהָ.

Uv'div'rei kod'sh'cha katuv leimor:

Yim'loch Adonai l'olam,

Elohayich Tziyon

l'dor v'dor hal'luyah.

לְדֹר וָדֹר נָגִיד גָּדֹלְךָ
וּלְנֶצַח נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ,
וּשְׁבַחְךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nak'dish,
v'shiv'chacha Eloheinu
mipinu lo yamush l'olam va-ed,
Ki Eil Melech gadol v'kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We revere and sanctify You on earth as Your Name is sanctified in heaven, where it is sung by the holy angels, who sanctify Your Name, as was written by your prophet: 'And the angels called one to another:

"Holy, holy, holy is Adonai of hosts, the earth is full of God's glory."

God's glory fills the world. The ministering angels ask "Where is God's glory?", and those facing them respond "Blessed."

"Blessed is the glory of Adonai from God's place."

From God's place, God will turn in compassion, granting mercy to the people who proclaim the Unity of God's Name evening and morning, every day:

Hear, O Israel: Adonai is our God, Adonai is One!

This is our God, our Father, our King, and our Redeemer. And in mercy God will let us hear again, before all who live, the promise to be our God.

“I am Adonai your God.”

On Shabbat Chol Hamo-ed and Shabbat Rosh Chodesh, omit these next lines:

Mighty one, Adonai our Master, your Name is mighty throughout all the world. Adonai will be King over the whole world; on that day Adonai will be One and God's Name One.

And the Psalmist wrote:

“Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!”

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat ha-Sheim (Holiness of God's Name)
(silent version - for when the Amidah is recited silently)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh, v'Shim'cha kadosh
וְקָדוֹשִׁים בְּכָל יוֹם	uk'doshim b'chol yom
יְהַלְלֶךָ, סֶלָה.	y'hal'lucha, selah.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai
הָאֵל הַקָּדוֹשׁ.	ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

K'dushat Hayom (Holiness of the Day)

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְכָּנוּ לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קִרְאתָ.

Atah v'chartanu mikol ha-amim,
ahav'ta otanu v'ratzita banu,
v'romam'tanu mikol hal'shonot,
v'kidash'tanu b'mitz'votcha,
v'keirav'tanu Malkeinu la-avodatecha,
v'Shim'cha hagadol v'hakadosh
aleinu karata.

You have chosen us from among all nations for Your service. You loved us and took pleasure in us, raising us up above all tongues and making us holy with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

On *Shabbat* we add:

שַׁבָּתוֹת לְמִנוּחָהּ וּ

מוֹעֲדִים לְשִׂמְחָהּ, חֲגִים וְזִמְנִים
לְשִׁשּׁוֹן, אֶת יוֹם

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם

On *Pesach*:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֲרוּתָנוּ,

On *Shavuot*:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן
תּוֹרָתָנוּ,

On *Sukkot*:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתָנוּ,

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

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
זִמְן שִׂמְחָתָנוּ,

Vatiten lanu, Adonai Eloheinu, b'ahavah

On *Shabbat* we add:

Shabbatot lim'nucha u-

mo-adim l'sim'cha, chagim uz'manim
l'sason, et yom

On *Shabbat* we add:

haShabbat hazeh, v'et yom

On *Pesach*:

chag hamatzot hazeh, z'man cheiruteinu,

On *Shavuot*:

chag hashavu-ot hazeh, z'man matan
Torateinu,

On *Sukkot*:

chag hasukkot hazeh, z'man simchateinu,

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

hash'mini, chag ha-atzeret hazeh,
z'man simchateinu,

On *Shabbat* we add:

בְּאַהֲבָה

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיַּאת מִצְרַיִם.

On *Shabbat* we add:

b'ahavah

mik'ra kodesh,

zeicher litzi-at Mitzrayim.

You gave us, Adonai our God, in love

On *Shabbat* we add: *Sabbaths for rest,*

festivals for rejoicing, holidays for happiness, and this

On *Shabbat* we add: *Shabbat and this*

On *Pesach*: Festival of Matzot, season of our liberation,

On *Shavuot*: Festival of Shavuot, season of the giving of the Torah,

On *Sukkot*: Festival of Sukkot, season of our rejoicing,

On *Simchat Torah* and *Sh'mini Atzeret*: Festival of Sh'mini Atzeret, season of our rejoicing,

On *Shabbat* we add: *in love*

On all days: *a day of holy assembly, remembering the exodus from Egypt.*

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וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ

וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ.

וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת

וּלְרֹאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ,

וּלַעֲשׂוֹת חֻבּוֹתֵינוּ

בְּבֵית בְּחִירָתְךָ,

בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ

שֶׁנִּקְרָא שִׁמְךָ עָלָיו,

מִפְּנֵי הַיָּד

שֶׁנִּשְׁתַּלַּחַהּ בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

מֶלֶךְ רַחֲמָן,

הַמְּשִׁיב בָּנִים לְגִבּוֹלָם,

Umip'nei chata-einu galinu mei-artzeinu

v'nit'rachak'nu mei-al admateinu.

V'ein anachnu y'cholim la-alot

v'leira-ot ul'hishtachavot l'fanecha,

v'la-asot chovoteinu

b'veit b'chiratecha,

babayit hagadol v'hakadosh

shenik'ra Shim'cha alav,

mip'nei hayad

shenish'tal'chah b'mik'dashecha.

Y'hi ratzon mil'fanecha

Adonai Eloheinu Veilohei avoteinu,

Melech rachaman,

hameishiv banim lig'vulam,

שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ	shetashuv ut'racheim aleinu
וְעַל מִקְדָּשְׁךָ	v'al mik'dash'cha
בְּרַחֲמֶיךָ הָרַבִּים,	b'rachamecha harabim,
וּתְבַנְהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.	v'tiv'neihu m'heirah ut'gadeil k'vodo.

Because of our sins we were exiled from our land, and driven far away from our soil. We are unable to go up, to appear and to prostrate ourselves before You, and to perform our obligations in Your chosen Sanctuary, in the great and holy house upon which Your Name is proclaimed, because of the hand that was sent against Your Sanctuary. May it be Your will, Adonai our God and God of our ancestors, to once again have mercy on us, and on Your Sanctuary; rebuild it soon and enhance its glory.

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אֲבִינוּ מַלְכֵנוּ,	Avinu Malkeinu,
גִּלְהָה כְּבוֹד מַלְכוּתְךָ	galei k'vod mal'chut'cha
עָלֵינוּ מְהֵרָה,	aleinu m'heirah,
וְהוֹפֵעַ וְהַנְשֵׂא	v'hofa v'hinasei
עָלֵינוּ לְעֵינֵי כָל חַי,	aleinu l'einei kol chai,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם	v'kareiv p'zureinu mibein hagoyim
וְנַפְּוֹצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אֶרֶץ.	un'futzoteinu kaneis miyar'k'tei aretz.
וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה	Va-havi-einu l'Tziyon ir'cha b'rinah
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	v'lirushalayim beit mik'dash'cha
בְּשִׂמְחַת עוֹלָם,	b'sim'chat olam,
שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu l'fanecha
אֶת קֶרֶבְנוֹתֵיהֶם,	et korb'noteichem,
תְּמִידִים כְּסֻדָּרָם	t'midim k'sid'ram
וּמוֹסָפִים כְּהִלְחַתָּם.	umusafim k'hilchatam.

וְאֵת מוֹסַף יוֹם

On *Shabbat* we add:

הַשַּׁבָּת הַזֶּה וְאֵת מוֹסַף יוֹם

On *Pesach*:

חַג הַמַּצּוֹת הַזֶּה,

On *Shavuot*:

חַג הַשָּׁבְעוֹת הַזֶּה,

On *Sukkot*:

חַג הַסֻּכּוֹת הַזֶּה,

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

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה,
עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנְךָ
כְּכָתוּב בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְּבוֹדְךָ כְּאֻמּוֹר:

V'et musaf yom

On *Shabbat* we add:

haShabbat hazeh v'et musaf yom

On *Pesach*:

chag hamatzot hazeh,

On *Shavuot*:

chag hashavu-ot hazeh,

On *Sukkot*:

chag hasukkot hazeh,

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

hash'mini, chag ha-atzeret hazeh,
asu v'hik'rivu l'fanecha b'ahavah
k'mitz'vat r'tzonecha
kakatuv b'Toratecha,
al y'dei Moshe av'decha
mipi ch'vodecha ka-amur:

Our Father, our King, reveal the glory of Your dominion upon us soon, appear and be uplifted over us before the eyes of all living beings. Bring near our scattered people from among the nations; gather our dispersed from the ends of the earth. Bring us with joyous song and everlasting joy to Zion, Your city, to Jerusalem, house of Your Sanctuary. There they offered to You our daily sacrifices and special services. And the special offering for this

On *Shabbat* we add: *Shabbat and the special offering for this*

On *Pesach*: Festival of Matzot,

On *Shavuot*: Festival of Shavuot,

On *Sukkot*: Festival of Sukkot,

On *Simchat Torah* and *Sh'mini Atzeret*: Festival of Sh'mini Atzeret,

Continue on all days: they offered lovingly, according to Your will, as it is written in Your Torah through Moses, Your servant.

On *Shabbat* we add (Numbers 28:9-10):

וּבַיּוֹם הַשֵּׁבִיט שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֵלֹת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֹלֹת שִׁבְתָּ בַשֶּׁבֶת עַל-עֹלֹת הַתָּמִיד וְנִסְכָּהּ.

On the first two days of *Pesach* (Numbers 28:16-19):

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חֹג שִׁבְעַת יָמִים מִצּוֹת יֵאָכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אֶשֶׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On all other days of *Pesach* (Numbers 28: 19):

וְהִקְרַבְתֶּם אֶשֶׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On *Shavuot* (Numbers 28:26-27):

וּבַיּוֹם הַבְּכוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַתִּיכֶם מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם אֵיל אֶחָד שִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה. וּמִנְחָתָם...

On the first two days of *Sukkot* (Numbers 29:12-13):

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ וְחֻגְתֶּם חֹג לַיהוָה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עֹלָה אֶשֶׁה רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנַיִם כִבְשִׁים בְּנֵי-שָׁנָה אַרְבַּעַת עָשָׂר תְּמִימִם יִהְיוּ. וּמִנְחָתָם...

On the first day of *Chol Hamo-ed Sukkot* (Numbers 29:17, 20):

וּבַיּוֹם הַשְּׁנִי פָּרִים בְּנֵי-בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם כִבְשִׁים בְּנֵי-שָׁנָה אַרְבַּעַת עָשָׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתִּי-עָשָׂר אֵילִם שְׁנַיִם כִבְשִׁים בְּנֵי-שָׁנָה אַרְבַּעַת עָשָׂר תְּמִימִם. וּמִנְחָתָם...

On the second day of *Chol Hamo-ed Sukkot* (Numbers 29:20, 23):

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֲשֵׂת־עֶשֶׂר אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...

On the third day of *Chol Hamo-ed Sukkot* (Numbers 29:23, 26):

וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַחֲמִישִׁי פָּרִים תְּשֻׁעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...

On the fourth day of *Chol Hamo-ed Sukkot*: (Numbers 29:26, 29):

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תְּשֻׁעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשֵּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...

On *Hoshanah Rabbah*: (Numbers 29:29, 32):

וּבַיּוֹם הַשֵּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַ עֶשֶׂר תְּמִימִם. וּמִנְחָתָם...

On *Sh'mini Atzeret* and *Simchat Torah* (Numbers 29:35):

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְּהִיָּה לָכֶם כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אֶשֶׁה רִיחַ נִיחֹחַ לַיהוָה פֶּרֶךְ אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם. וּמִנְחָתָם...

Added on each festival:

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר, וּשְׁנַיִ עֶשְׂרוֹנִים לְאֵיל, וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיֵּין כְּנֶסֶכוֹ, וְשִׁעִיר לְכַפֵּר, וּשְׁנַיִ תְּמִידִים כְּהִלְכָתָם.

Verses from *Bamidbar* (Numbers) relating the sacrifices offered on each holy day.

On *Shabbat* we add:

יְשִׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.
עַם מְקַדְשֵׁי שְׁבִיעִי,
כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

On *Shabbat* we add:

Yis'mchu v'mal'chut'cha
shom'rei Shabbat v'kor'ei oneg.
Am m'kad'shei sh'vi-i
kulam yis'b'u v'yit'angu mituvecha;
v'hash'vi-i ratzita bo v'kidash'to,
chamdat yamim oto karata,
zeicher l'ma-asei v'reishit.

On *Shabbat* we add: *Those who celebrate Shabbat rejoice in Your sovereignty, preserving the Sabbath and calling it a delight. All of the people who sanctify the seventh day will be fulfilled and delighted from Your goodness. You took pleasure in the seventh day, consecrating it, calling it "Most desirable of days", in remembrance of the work of Creation.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ,
טוֹב וּמֵטִיב, הִדַּרְשׁ לָנוּ.
שׁוּבָה אֵלֵינוּ בְּהֶמוֹן רַחֲמֶיךָ
בְּגִלְלֵי אֲבוֹת שֶׁעָשׂוּ רְצוֹנְךָ.
בְּנֵה בֵּיתְךָ כְּבִתְחִלָּה
וְכוֹנֵן מְקֹדֶשְׁךָ עַל מְכוֹנוֹ,
וְהִרְאֵנוּ בְּבִנְיָנוּ
וְשִׁמְחָנוּ בְּתִקּוּנוֹ,
וְהָשִׁב כֹּהֲנִים לַעֲבוֹדָתְךָ,
וְלוֹיִם לְשִׁירָם וְלִזְמָרָם,
וְהָשִׁב יִשְׂרָאֵל לְנוֹיָהֶם.
וְשֵׁם נִעֲלָה וְנִרְאָה
וְנִשְׁתַּחֲוָה לְפָנֶיךָ
בְּשָׁלוֹשׁ פַּעֲמֵי רְגֵלֵינוּ,
כַּכְתוּב בְּתוֹרָתְךָ:

Eloheinu Veilohei avoteinu
Melech rachaman, racheim aleinu,
tov umeitiv, hidaresh lanu.
Shuvah aleinu bahamon rachamecha
big'lal avot she-asu r'tzonecha.
B'nei veit'cha k'vat'chilah
v'chonein mik'dash'cha al m'chono,
v'har'einu b'vin'yano
v'sam'cheinu b'tikuno,
v'hasheiv kohanim la-avodatam,
ul'vi-yim l'shiram ul'zim'ram,
v'hasheiv Yisra-eil lin'veihem.
V'sham na-aleh v'neira-eh
v'nishtachaveh l'fanecha
b'shalosh pa-amei r'galeinu,
kakatuv b'Toratecha:

Beneficent One, come within our reach, return to us in Your abundant mercy, for the sake of our ancestors who did Your will. Rebuild Your house as before, and establish Your Sanctuary on its site; let us witness its rebuilding and rejoice in its restoration. Restore the priests to their service, the Levites to their song, and Israel to their dwelling places. And there we will go up and appear, prostrating ourselves before You, at the three seasons of our pilgrimage, as it is written in the Torah:

שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל	Shalosh p'amim bashanah yeira-eh chol
זְכוּרְךָ אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ	z'chur'cha et p'nei Adonai Elohecha
בַּמָּקוֹם אֲשֶׁר יִבְחָר,	bamakom asher yiv'char,
בַּחֹג הַמַּצּוֹת וּבַחֹג הַשְּׂבָעוֹת	b'chag hamatzot uv'chag hashavu-ot
וּבַחֹג הַסֻּכּוֹת,	uv'chag hasukkot,
וְלֹא יֵרָאֶה אֶת פְּנֵי יְהוָה רִיקָם.	v'lo yeira-eh et p'nei Adonai reikam.
אִישׁ כְּמַתַּנַּת יָדוֹ,	Ish k'mat'nat yado,
כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ	k'vir'kat Adonai Elohecha
אֲשֶׁר נָתַן לָךְ.	asher natan lach.

“Three times a year shall all your people appear before Adonai your God in the places that God will choose: on the festivals of Pesach, Shavuot, and Sukkot. They shall not appear before the face of Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing that Adonai your God has given you.”

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ
אֶת בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׁשׂוֹן,
כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

On *Shabbat* we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטוֹבְךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטֵהָר לִבֵּנוּ
לְעֲבֹדְךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

On *Shabbat* we add:

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשָׁשׂוֹן

On *Shabbat* we add:

שַׁבָּת וְ

מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה,
מִקִּדְּשֶׁךָ

On *Shabbat* we add:

הַשַּׁבָּת וְ

יִשְׂרָאֵל וְהַזְּמָנִים.

V'hasi-einu Adonai Eloheinu

et birkat mo-adecha

l'chayim ul'shalom, l'sim'chah ul'sason,

ka-asher ratzita v'amar'ta l'var'cheinu.

On *Shabbat* we add:

Eloheinu Veilohei avoteinu,
r'tzei vim'nuchateinu.

Kad'sheinu b'mitz'votcha

v'tein chelkeinu b'Toratecha,

sab'einu mituvecha,

v'sam'cheinu bishu-atecha,

v'taheir libeinu

l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

On *Shabbat* we add:

b'ahavah uv'ratzon

b'sim'chah uv'sason

On *Shabbat* we add:

Shabbat u-

mo-adei kod'shecha,

v'yism'chu v'cha Yisra-eil

m'kad'shei Sh'mecha.

Baruch Atah Adonai,

m'kadeish

On *Shabbat* we add:

haShabbat v'

Yisra-eil v'haz'manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors,

On Shabbat we add: may our rest find favor with you,

Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us as our inheritance, Adonai our God,

On Shabbat we add: in love and pleasure,

in joy and in happiness

On Shabbat we add: Shabbat and

the holy Festivals, and may Israel, who sanctify Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of

On Shabbat we add: Shabbat and

the people Israel and the festivals.

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Avodah (Service)

רְצֵה יְהוָה אֱלֹהֵינוּ	R'tzei Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,	b'am'cha Yisra-eil uvit'filatam,
וְהַשִּׁיב אֶת הָעֲבוֹדָה	v'hasheiv et ha-avodah
לְדָבִיר בֵּיתְךָ,	lid'vir beitecha,
וּתְפִלָּתָם	ut'filatam
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,	b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut'hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	avodat Yisra-eil amecha.
וְתִחְזֶזְנָה עֵינֵינוּ	V'techezenah eineinu
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.	b'shuv'cha l'Tziyon b'rachamim.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir sh'chinato l'Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.

It is traditional to bow in the following manner during the *Hoda-ah* prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

Hoda-ah (Thanksgiving)

מוֹדִים אֲנַחְנוּ לָךְ	<u>Modim anachnu lach</u>
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ	she-Atah Hu, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ	Veilohei avoteinu
לְעוֹלָם וָעֶד,	l’olam va-ed,
צוּר חַיֵּינוּ	tzur chayeinu
מִגֵּן יִשְׁעֵינוּ	magein yish’einu
אַתָּה הוּא לְדוֹר וָדוֹר.	Atah Hu l’dor vador.
נוֹדֶה לָּךְ	Nodeh l’cha
וְנִסְפֹּר תְּהִלָּתְךָ	un’sapeir t’hilatecha
עַל חַיֵּינוּ	al chayeinu
הַמְּסוּרִים בְּיָדְךָ	ham’surim b’yadecha
וְעַל נִשְׁמוֹתֵינוּ	v’al nish’moteinu
הַפְּקוּדוֹת לָּךְ,	hap’kudot lach,
וְעַל נִסֶּיךָ	v’al nisecha
שֶׁבְּכָל יוֹם עִמָּנוּ	sheb’chol yom imanu
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	v’al nif’l’otecha v’tovotecha
שֶׁבְּכָל עֵת,	sheb’chol eit,
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.	erev vavoker v’tzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם כִּי לֹא	v’ham’racheim ki lo
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָּךְ.	mei-olam kivinu lach.

וְעַל כָּל־	V'al kulam
יִתְבָּרַךְ וְיִתְרוֹמַם	yitbarach v'yitromam
שִׁמְךָ מַלְכֵנוּ	Shim'cha Malkeinu
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.
וְכָל הַחַיִּים	V'chol hachayim
יִדְוְךָ סֵלָה,	yoducha selah,
וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,	vihal'lu et Shim'cha be-emet,
הָאֵל יִשׁוּעֵתָנוּ	ha-Eil y'shu-ateinu
וְעִזְרָתָנוּ סֵלָה.	v'ezrateinu selah.
בָּרוּךְ אַתָּה יְהוָה,	<u>Baruch Atah Adonai</u> ,
הַטּוֹב שִׁמְךָ	hatov Shim'cha
וְלִךְ נֶאֱחָה לְהוֹדוֹת.	ul'cha na-eh l'hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; "The Beneficent" is Your Name and it is fitting to offer praise to You.

Birkat Shalom (Blessing of Peace)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,	Eloheinu Veilohei avoteinu,
בְּרַכְנוּ בְּבִרְכַּה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה	bar'cheinu bab'racha ham'shuleshet ba-Torah
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,	hak'tuvah al y'dei Moshe av'decha,
הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים,	ha-amurah mipi Aharon uvanav, kohanim,
עַם קְדוֹשְׁךָ, כְּאָמֹר:	am k'doshecha, ka-amur:
יְבָרְכְךָ יְיָ הוֹה וַיְשִׁמְרֶךָ.	Y'varech'cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יְאֵר יְיָ הוֹה פָּנָיו אֵלֶיךָ וַיִּחְנֶנְךָ.	Ya-eir Adonai panav eilecha vichuneka.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.
יִשָּׂא יְיָ הוֹה פָּנָיו אֵלֶיךָ	Yisa Adonai panav eilecha
וַיַּשֵּׁם לְךָ שָׁלוֹם.	v'yaseim l'cha shalom.
כֵּן יְהִי רָצוֹן.	Kein y'hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God's will.

May Adonai shine Adonai's countenance upon you and be gracious unto you.

May it be God's will.

May Adonai turn Adonai's countenance towards you, and grant you peace.

May it be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם,	Sim shalom ba-olam,
טוֹבָה וּבְרָכָה,	to vah uv' rachah,
חֵן וְחֶסֶד וְרַחֲמִים,	chein vachased v' rachamim,
עֲלֵינוּ	aleinu
וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.	v'al kol Yisra-eil amecha.
בָּרְכֵנוּ אֲבִינוּ	Bar' cheinu Avinu
כָּלֵנוּ כְּאֶחָד	kulanu k'echad
בְּאוֹר פָּנֶיךָ,	b'or panecha,
כִּי בְּאוֹר פָּנֶיךָ,	ki v'or panecha,
נִתַּת לָנוּ,	natata lanu,
יְהוָה אֱלֹהֵינוּ,	Adonai Eloheinu,
תּוֹרַת חַיִּים	Torat chayim
וְאַהֲבַת חֶסֶד,	v'ahavat chesed,
וְצִדְקָה וּבְרָכָה	utz'dakah uv' rachah
וְרַחֲמִים וְחַיִּים,	v' rachamim v' chayim,
וְשְׁלוֹם.	v' shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	V'tov b'einecha l' vareich
אֶת עַמְּךָ יִשְׂרָאֵל	et am'cha Yisra-eil
בְּכָל עֵת וּבְכָל שָׁעָה	b'chol eit uv'chol sha-ah
בְּשְׁלוֹמְךָ.	bish'lomecha.
בָּרוּךְ אַתָּה יְהוָה,	Baruch Atah Adonai,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.	ham' vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

יְהוָה לְרָצוֹן אֲמַרִּי פִי	Yih'yu l'ratzon im'rei fi
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,	v'heg'yon libi l'fanecha,
יְהוָה צוּרִי וְגֹאֲלִי.	Adonai tzuri v'go-ali.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,	Oseh shalom bim'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	v'al kol Yisra-eil, v'im'ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with *Kaddish Shaleim* on p. 203.