

סדור  
שים  
שלום

לשבת ויום טוב

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Siddur Sim Shalom  
FOR SHABBAT AND FESTIVALS



THE RABBINICAL ASSEMBLY  
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM  
New York City

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׁכּוֹי בֵּינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשְׂנִי בְּצִלְמוֹ.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשְׂנִי יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשְׂנִי בֶן / בַּת־חוּרִין.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֲוֹרִים.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרָמִים.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאֶרֶץ עַל הַמַּיִם.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשָׂה לִי כָל־צָרָכִי.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִינֵן מִצְעָדֵי־גִבּוֹר.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעֲקֹב כֶּחַ.

*ברכה for God's compassion*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינֵי  
וּתְנוּמָה מֵעַפְעָפִי. וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי  
אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ, וְאֵל  
תְּבִיאֵנוּ לֹא לַיְדֵי חָטָא, וְלֹא לַיְדֵי עֲבָרָה וְעוֹן, וְלֹא לַיְדֵי  
נִסְיוֹן, וְלֹא לַיְדֵי בְזִיוֹן, וְאֵל תִּשְׁלַט־בְּנוּ יִצְרָחֵרֶע, וְהִרְחִיקְנוּ  
מֵאָדָם רָע וּמִחֵבֵר רָע. וּדְבַקְנוּ בְּיִצְרָחֵרֶע הַטּוֹב וּבְמַעֲשֵׂים  
טוֹבִים, וְכוּף אֶת־יִצְרָחֵרֶע לְהַשְׁתַּעֲבֹד־לָךְ. □ וּתְנֵנוּ הַיּוֹם  
וּבְכָל־יּוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוּאֵינוּ,  
וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים. בְּרוּךְ אַתָּה יְהוָה גּוֹמֵל חֲסָדִים  
טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

*We are grateful for the daily renewal of our lives.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*We pray for God's compassion.*

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

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּצִּילֵנִי  
הַיּוֹם וּבְכָל־יּוֹם מֵעַיִי פָּנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע  
וּמִחֶבֶר רָע, וּמִשָּׂכֵן רָע וּמִפֶּגַע רָע וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין  
קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן־בְּרִית וּבֵין שְׂאִינוֹ  
בֶן־בְּרִית.

*Personal thoughts and supplications may be added.*

לְעוֹלָם יִהְיֶה אָדָם יָרָא שָׁמַיִם בְּסִתְרָם וּבִגְלוּיָם,  
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁכַּם וַיֹּאמֶר:

רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים  
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה  
חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה צְדָקָנוּ, מָה יִשְׁעֵנוּ, מָה לַחֲנוּנוּ,  
מָה גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, הֲלֹא כָּל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאֲנִשֵּׁי הַשֵּׁם  
כָּלֹא הִיוּ, וְחַכְמַיִם כְּבָלִי מִדַּע, וְנְבוֹנִים כְּבָלִי הַשֶּׁכֶל,  
כִּי כָּל מַעֲשֵׂינוּ הָהוּוּ וַיְמִי חַיֵּינוּ הֵבֵל לְפָנֶיךָ. וּמוֹתֵר  
הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֵכֵל הֵבֵל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהָבָךְ  
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמְרִיָּה, זָרַע יִצְחָק יַחֲידוֹ שֶׁנֶּעְקַד  
עַל גֵּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנוֹךְ שְׂמֵאֵל הַבְּתָרָה  
שֶׁאֱהָבָתָ אוֹתוֹ וּמִשְׁמַחְתָּהּ שֶׁשְׂמַחְתָּ בּוֹ קָרָאתָ אֶת־  
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ  
וּלְבָרַךְךָ וּלְקַדְּשׁ וּלְתַת שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ. □ אֲשֶׁרֵינוּ,  
מִה־טוֹב חָלַקְנוּ וּמִה־נִּצְעִים גּוֹרְלָנוּ וּמִה יִפָּה יִרְשָׁתֵנוּ.  
אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ מִשְׁפִּימִים וּמַעֲרִיבִים עָרֵב וּבָקָר,  
וְאוֹמְרִים פְּעַמִּים בְּכָל־יּוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.  
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

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

*Personal thoughts and supplications may be added.*

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

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

קדיש דרבנן 

*Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.*

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרוּן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On לעלא לעלא מפל: ברכתא ושירתא: שבת שובה*

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל-תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְעַל כָּל-מָאן דְּעֵסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא  
הָדִין וְדִי בְּכָל-אַתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,  
חֲנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין וּמְזוּנָא רְוִיחָא,  
וּפּוּרְקָנָא מִן קַדָּם אַבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

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

*The service continues with the appropriate Daily Psalm,  
pages 72-78.*

 **KADDISH D'RABBANAN**

*After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.*

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

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

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

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

Al Yisra-el v'al rabanan v'al talmideihon,  
v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,  
di v'atra ha-dein v'di v'khol atar v'atar,  
y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin,  
v'ḥayin arikhin u-m'zona r'viḥa,  
u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

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

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

*The service continues with the appropriate Daily Psalm,  
pages 72-78.*

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

### THE PSALM FOR SHABBAT

הַיּוֹם יוֹם שַׁבַּת קָדֵשׁ,  
שָׁבוּ הַיּוֹם הַלְלוּ אֱמוּנָתוֹ בְּבֵית הַמִּקְדָּשׁ.

תהלים צ"ב

מְזֻמֹּר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהִדּוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.  
לְהַגִּיד בַּבֶּקֶר חֲסִדְךָ, וְאֶמּוֹנְתְךָ בַּלַּיְלוֹת.  
עַל־יְעֲשׂוֹר וְעַל־נַבֵּל, עָלַי הַגִּיוֹן בְּכַנּוֹר.  
כִּי שָׁמַחְתָּנִי יְהוָה בְּפִעֲלֶךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרַגֵּן.  
מִה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה, מְאֹד עָמְקוּ מִחֻשְׁבְּתֶיךָ.  
אִישׁ־בַּעַר לֹא יָדַע, וְכִסִּיל לֹא יָבִין אֶת־זֹאת.  
בְּפֶרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל־פְּעֲלֵי אָוֶן,  
לְהַשְׁמָדֵם עַד־יָעַד.  
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,  
כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,  
יִתְפָּרְדוּ כָּל־פְּעֲלֵי אָוֶן.

וּתְרַם בְּרָאִים קַרְנֵי,  
בַּלְתִּי בְּשִׁמֹן רֵעֵנִי.

וּתְבַט עֵינַי בְּשׁוּרֵי,

בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי.

צְדִיק כְּתָמַר יִפְרַח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יְהוָה, בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

□ עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יִשָּׂר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

*Psalm 30 is on page 81.*

*Mourner's Kaddish is on page 82.*



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

### THE PSALM FOR SHABBAT

*On Shabbat the Levites recited this psalm  
in the Temple:*

PSALM 92

*A Song for Shabbat.*

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

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

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

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

The thoughtless cannot comprehend;  
the foolish cannot fathom this:

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

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

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

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

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

קדיש יתום *Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דֵּי בְּרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן  
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*\*On שבת שובה:* לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 **MOURNER'S KADDISH**

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

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

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


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

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

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

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

# כסוקי דזמרא

ברוך שאמר 

ברוך שאמר וְהָיָה הָעוֹלָם,  
ברוך הוא.  
ברוך עוֹשֵׂה בְּרֵאשִׁית,  
ברוך אוֹמֵר וְעוֹשֵׂה,  
ברוך גּוֹזֵר וּמְקַיֵּם,  
ברוך מְרַחֵם עַל הָאָרֶץ,  
ברוך מְרַחֵם עַל הַבְּרִיּוֹת,  
ברוך מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,  
ברוך חַי לְעַד וְקַיֵּם לְנֶצַח,  
ברוך פּוֹדֶה וּמַצִּיל,  
ברוך שְׁמוֹ.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב  
הַרְחֵמוֹן, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עֲבַדְךָ נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ,  
בְּשִׁבְחוֹת וּבְזַמִּירוֹת, נְגִדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֲרֶךָ וּנְזַכִּיר  
שְׁמֶךָ וּנְמַלִּיכְךָ מַלְכֵנוּ אֱלֹהֵינוּ, □ יְחִיד חַי הָעוֹלָמִים.  
מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדֵי עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה  
יְהוָה מֶלֶךְ מְהַלֵּל בְּתַשְׁבּוּחוֹת.

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

# P'SUKEI D'ZIMRA

## PSALM AND SONG

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 **BARUKH SHE-AMAR**

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

Praised is God whose word created the world.

*Sing praise.*

Glorified is the Author of Creation.

*Laud the One whose word is performance.*

Acclaimed is God whose decree is fulfillment.

*Revere the One whose mercy envelops the world.*

Adored is God, whose kindness embraces all creatures.

*Honor the One who rewards those who revere Him.*

Blessed is God who lives forever, endures eternally.

*Celebrate the One who redeems and rescues.*

Praised is God's name.

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

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

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

שמות י"ד: ל'-ל"א

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיִּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם. □ וַיִּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה, וַיֹּאמְרוּ בְּיַהּוָה וּבְמֹשֶׁה עַבְדּוֹ.

שמות ט"ו: א'-י"ח

אֲזַ וַיִּשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ  
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס  
 וּרְכַבּוֹ רָמָה בַיָּם: עֲזִי וּזְמַרְתִּי זֶה וַיְהִי־לִי  
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנֹהוּ אֱלֹהֵי  
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה  
 שְׂמוֹ: מִרְכַּבַּת פָּרְעָה וַחִילוֹ יִרְהַב בַּיָּם וּמִבְחָר  
 שְׁלֹשִׁיו טָבְעוּ בַיַּם־סוּף: תְּהַלֵּם יְכַסִּימוּ יִרְדּוּ בְּמִצּוֹלֹת כְּמוֹ  
 אֲבֹן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַכַּחַם יְמִינֶךָ  
 יְהוָה תִּרְעַץ אוֹיְבֶיךָ: וּבִלְבַב גְּאוּנֶךָ תִּהְלֵס  
 קַמִּיךָ תִּשְׁלַח חֲרֹנֶךָ לְאֹכְלֵמוֹ בְּקֶשׁ: וּבְרוּחַ  
 אֲפִיךָ נַעֲרָמוּ מַיִם נֶצְבּוּ כְמוֹ־נֶגֶד  
 גְּזֵלִים קָפְאוּ תְהַלֵּם בְּלִבֵּי־יָם: אָמַר  
 אוֹיְבֶיךָ אֲרוּרָה אֲשִׁיג אֲחַלֵּק שְׁלָל תַּמְלֵאמוֹ  
 נִפְשֵׁי אֶרְיֵק חֲרָבִי תִּזְרִי־שְׂמוֹ יָדַי: נִשְׁפָּת  
 בְּרוּחֶךָ כִּסְמוֹ יָם צִלְלוּ כְּעוֹפֹרֶת בְּמַיִם  
 אֲדִירִים: מִי־כְמֹכָה בְּאֵלֶם יְהוָה מִי  
 כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ נִרְאָה תְהַלֵּם עֲשֵׂה  
 פְּלֵא: נְטִיתִי יְמִינֶךָ תִּבְלַעְמוֹ אֶרֶץ: נְחִיתִי  
 בְּחִסְדֶּךָ עַם־זֵו גְּאֵלְתִּי נִהְלֵתִי בְעֵזְךָ אֶל־נְוָה

EXODUS 14:30-31

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majestic triumph!  
Horse and driver God has hurled into the sea.  
Adonai is my strength and my might; God is my deliverance.  
This is my God, to whom I give glory —  
my ancestor's God, whom I exalt.

Adonai is a warrior; God's name is Adonai.  
Pharaoh's chariots and army has God cast into the sea;  
Pharaoh's choicest captains have drowned in the Sea of Reeds.  
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —  
Your right hand, Adonai, shatters the enemy.  
With Your majestic might You crush Your foes;  
You let loose Your fury, to consume them like straw.  
In the rush of Your rage the waters were raised;  
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!  
I will devour them, I will draw my sword.  
With my bare hands will I dispatch them."  
You loosed the wind — the sea covered them.  
Like lead they sank in the swelling waters.

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

You stretched out Your hand — the earth swallowed them.  
In Your love You lead the people You redeemed;  
with Your strength You guide them to Your holy habitation.

קְדֹשָׁהּ: שִׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל  
 אֲחֹזוּ יֹשְׁבֵי פְלִשְׁתִּים: אֲזוּ נִבְהָלוּ אֱלוֹפֵי  
 אֱדוֹם אֵילֵי מוֹאָב לֹא חִזְמוּ רַעַד נִמְלָגוּ  
 כָּל יֹשְׁבֵי כְנָעַן: תִּפְּלוּ עֲלֵיהֶם אֵימַתָּה  
 וּפָחַד בְּגֹדֶל זְרוּעֶךָ יִדְמֹו כְּאֶבֶן עֵד  
 יַעֲבֹר עִמָּךָ יְהוָה עַד-יַעֲבֹר עִם-זוּ  
 קִנִּיתָ: תִּבְאֲמוּ וְתִטְעֲמוּ בְהַר גִּחְלֹתֶךָ מְכוּן  
 לְשַׁבְּתֶךָ פְּעֻלַּת יְהוָה מִקֹּדֶשׁ אֲדֹנָי כּוֹנְנֵנוּ  
 יְדִיךָ: יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:  
 יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד.

תהלים כ"ב: כ"ט, עבדיה א': כ"א, זכריה י"ד: ט'

□ כִּי לִיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם. וְעַלֹּ מוֹשְׁעִים בְּהַר  
 צִיּוֹן לְשֹׁפֵט אֶת-הַר יַעֲשֹׂו, וְהִיטָה לִיהוָה הַמְּלוּכָה. וְהָיָה  
 יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד  
 וְשִׁמוֹ אֶחָד.

(On הושענא רבה, continue on page 106.)

שְׁחַר אֲבִקְשָׁה צוּרֵי וּמִשְׁגָּבֵי  
 אֶעֱרֹךְ לְפָנֶיךָ שְׁחָרֵי וְגַם עֲרָבֵי.  
 לְפָנֵי גְדֻלַּתְךָ אֶעֱמֹד וְאֶבְהִיל  
 כִּי עֵינֶיךָ תִּרְאֶה כָּל-מַחְשְׁבוֹת לְבָבִי.  
 מִה-זֶה אֲשֶׁר יוֹכֵל הַיָּלֵב וְהַלְשׁוֹן לַעֲשׂוֹת  
 וּמִה-כֵּחַ רוּחֵי בְּתוֹךְ קִרְבִּי.  
 הִנֵּה לִּי תֵיטֵב וּמֵרֵת אֲנוֹשׁ  
 עַל כֵּן אוֹדֶךָ בְּעוֹד נִשְׁמַת אֱלוֹהֵי בֵי.



Nations take note and tremble;  
panic grips the dwellers of Philistia.  
Edom's chieftains are chilled with terror;  
trembling seizes the mighty of Moab.  
All the citizens of Canaan are confused;  
dread and dismay descend upon them.  
Your overwhelming power makes them still as stone,  
while Your people, Adonai —  
the people whom You have redeemed —  
pass peacefully over.

Lead them to Your lofty mountain;  
let them lodge there in Your abode,  
the sanctuary You have established.  
Adonai shall reign throughout all time.  
Adonai shall reign throughout all time.

PSALM 22:29; OVADIAH 1:21; ZEKHARIAH 14:9

For sovereignty belongs to Adonai, who rules the nations.  
Deliverers shall arise on Mount Zion to judge the mountain of  
Esau, and Adonai shall be supreme. Adonai shall be sovereign  
over all the earth. On that day Adonai shall be One and His  
name One.

*(On Hoshana Rabbah, continue on page 106.)*

*This poem by Solomon ibn Gabirol, composed  
in eleventh-century Spain, forms a poetic bridge  
between the majesty of the P'sukei D'Zimra psalms  
and the humble devotion of Nishmat, which follows.*

At dawn I seek You, Refuge, Rock sublime;  
My morning prayers I offer, and those at evening time.  
I tremble in Your awesome presence, contrite,  
For my deepest secrets lie stripped before Your sight.  
  
My tongue, what can it say? My heart, what can it do?  
What is my strength, what is my spirit too?  
But should music be sweet to You in mortal key,  
Your praises will I sing so long as breath's in me.

עַל כֵּן אַבְרָהָם שִׁפְלָגְתָּ בְּנוֹ, וְרוּחַ וּנְשָׁמָה שִׁנְפַחְתָּ  
 בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ  
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ  
 אֶת־שִׁמְךָ מִלְּכָנוּ. כִּי כָל־פֶּה לָּךְ יוֹדֶה, וְכָל־לִשׁוֹן לָּךְ  
 תִּשָּׁבַע, וְכָל־בֶּרֶךְ לָּךְ תִּכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,  
 וְכָל־לְבָבוֹת יִירָאוּךָ, וְכָל־קָרֵב וְכָל־יִזְמְרוּ לְשִׁמְךָ,  
 כִּדְבַר שְׁכֵתוֹב: כָּל־עֲצָמוֹתַי תִּאֲמַרְנָה, יְהוּה מִי כָמוֹךָ,  
 מִצִּיל עֲנִי מִחֶזֶק מְמַנּוּ, וְעֲנֵי וְאַבְיוֹן מְגוֹזְלוֹ. מִי יִדְמֶה־  
 לָּךְ וּמִי יִשׁוּהֶ־לָּךְ וּמִי יַעֲרֶךְ־לָּךְ, הָאֵל הַגָּדוֹל הַגְּבוּר  
 וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קִנְיַת שָׁמַיִם וָאָרֶץ. □ נְהַלְלֶךָ וּנְשַׁבְּחֶךָ  
 וּנְפָאֲרֶךָ וּנְבָרְךָ אֶת־שֵׁם קְדוֹשְׁךָ, כְּאָמֹר: לְדָוִד. בְּרַכִּי  
 נַפְשִׁי אֶת־יְהוָה, וְכָל־קָרְבִי אֶת־שֵׁם קְדוֹשׁ.

*On יום טוב, the Hazzan begins here:*

הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ, הַגָּדוֹל בְּכַבּוֹד שִׁמְךָ, הַגְּבוּר לְנִצְחָה  
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלֶכֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וּנְשָׂא.

*On שבת, the Hazzan begins here:*

**שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ.**  
 וְכֵתוֹב: רַנְּנוּ צְדִיקִים בְּיְהוָה, לִישְׂרָיִם נְאֻה תְּהִלָּה.  
 □ בְּפִי יִשְׂרָיִם תִּתְהַלֵּל  
 וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ  
 וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם  
 וּבְקָרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל  
 בְּרַנְּנָה יִתְפָּאֵר שִׁמְךָ מִלְּכָנוּ בְּכָל־דּוֹר וְדוֹר.  
 □ שְׁכֵן חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ  
 יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם  
 לְהַדְרֵה, לְבָרַךְ לְעֵלֶה וּלְקַלֵּס  
 עַל כָּל־דַּבְּרֵי שִׁירוֹת וְתִשְׁבַּחוֹת  
 דָּוִד בֶּן־יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

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

*On Festivals, the Reader begins here:*

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

*On Shabbat, the Reader begins here:*

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

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

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

וְשִׁתַּבַּח שְׁמֶךָ לְעַד, מִלְכָּנוּ,  
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ.  
 כִּי לְךָ נִאֲוָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה,  
 עַז וּמְמִשְׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה,  
 תְּהִלָּה וְתַפְאֶרֶת, קְדֻשָּׁה וּמְלָכוּת.  
 □ בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.  
 בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,  
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה,  
 מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

*On שבת שובה, Psalm 130 (page 254) may be added.*

## חצי קדיש

*Hazzan:*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,  
 וַיִּמְלִיךָ מְלָכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

*Hazzan:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְמָא  
 מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשִׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן  
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On שבת שובה: לְעֵלְמָא לְעֵלְמָא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא*

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

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

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

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 **HATZI KADDISH**

*Reader:*

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

*Congregation and Reader:*

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

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

*Reader:*

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

# שחרית

## קריאת שמע וברכותיה

*Hazzan:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

*Congregation, then Hazzan:*

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*The first ברכה before שמע*

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

*When a יום טוב falls on a weekday,  
continue with המאיר לארץ, page 109.*

*On שבת:*

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קְדוֹשׁ כִּיְהוָה.  
הַכֹּל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל־יּוֹם  
דְּלִתוֹת שַׁעֲרֵי מִזְרַח, וּבוֹקֵעַ חֲלוֹנֵי רְקִיעַ, מוֹצִיא חֲמָה  
מִמְּקוֹמָהּ וּלְבַנָּה מִמְּכוֹן שְׁבִתָּהּ, וַיִּמְאִיר לְעוֹלָם כְּלוֹ  
וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים. הַמְּאִיר לְאַרְץ וּלְדָרִים  
עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תְּמִיד מַעֲשֵׂה  
בְּרֵאשִׁית. הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מְאֹד, הַמְּשַׁבֵּחַ וְהַמְּפוֹאֵר  
וְהַמְּתַנַּשֵּׂא מִיְמוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים  
רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשַׁגְּבֵנוּ, מְגִן יִשְׁעָנוּ, מְשַׁגֵּב  
בְּעַדָּנוּ. אֵין כְּעַרְכֶּךָ וְאֵין זוּלָתְךָ, אֶפְס בְּלָתְךָ וּמִי דוֹמָה  
לָךְ. □ אֵין כְּעַרְכֶּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה, וְאֵין זוּלָתְךָ  
מִלְכָּנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אֶפְס בְּלָתְךָ גּוֹאֲלָנוּ לִיְמֵי  
הַמְּשִׁיחַ, וְאֵין דוֹמָה לָךְ מוֹשִׁיעָנוּ לְתַחֲיֵית הַמְּתִים.

# SHAḤARIT



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## K'RIAT SH'MA AND ITS B'RAKHOT

*Reader:*

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

*Congregation, then Reader:*

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

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

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

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

*On Shabbat:*

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

אֵל אֲדוֹן עַל כָּל-הַמַּעֲשִׂים, בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל-נִשְׁמָה.  
 גְּדֹלוֹ וְטוֹבוֹ מֵאֵל עוֹלָם, דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתוֹ.  
 הַמְתַּנָּאָה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִהְדָּר בְּכַבּוּד עַל הַמְרַכְּבָה.  
 זְכוֹת וּמִישׁוֹר לְפָנָי כְּסָאוֹ, חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ.  
 טוֹבִים מְאֹדוֹת שֶׁבְּרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.  
 כָּחַ וּגְבוּרָה נָתַן בָּהֶם, לְחַיּוֹת מוֹשְׁלִים בְּקָרֵב תֵּבֵל.  
 מְלֵאִים זֵיו וּמְפִיקִים נְגִה, נֶאֱדָה זֵיוֹם בְּכָל-הָעוֹלָם.  
 שְׂמֵחִים בְּצֵאתָם וְשֹׁשְׁבִים בְּבוֹאֵם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם.  
 פָּאֵר וְכַבּוּד נוֹתְנִים לְשֵׁמוֹ, צִהְלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ.  
 קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.  
 שֶׁבַח נוֹתְנִים לוֹ כָּל-צְבָא מְרוֹם,  
 תַּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ...

El Adon al kol ha-ma'asim, barukh u-m'vorakh b'fi kol n'shamah.  
 Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.

Ha-mitga-eh al hayot ha-kodesh, v'neh'dar b'khavod al ha-merkavah.  
 Z'khut u-mishor lifnei khis-o, hesed v'rah'amim lifnei kh'vodo.

Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.  
 Ko-ah u-g'vurah natan ba-hem, lih'yot moshlim b'kerev tevel.

M'ley-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.  
 S'mehim b'tzetam v'sasim b'vo-am, osim b'eimah r'tzon konam.

P'er v'khavod notnim lish'mo, tzo-holah v'rinah l'zekher malkhuto.  
 Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah.

Shevah notnim lo kol tz'va marom,  
 Tif-eret u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.



*El Adon is a poetic tribute to the Author  
of all existence. All nature, with its vastness  
and grandeur, fills us with awe and proclaims  
the greatness of the Creator.*

Creation reflects the rule of God,  
who is praised by the breath of all life.

God's greatness and goodness fill the universe;  
knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial,  
enhanced and adorned by the mysteries of heaven.

God's throne is guarded by truth and purity;  
God is surrounded by mercy and love.

Good are the lights our God has created,  
fashioning them with insight and wisdom.

Endowed by God with power and vigor,  
they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance,  
their radiant light adorns the universe.

Rejoicing in rising, gladly setting,  
they rush to obey their Creator's will.

God is acclaimed by beauty and glory,  
God's sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth,  
then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens  
acclaim God with praise;  
celestial creatures give glory and greatness . . .

קריאת שמע 

אל מִלֵּךְ נֶאֱמָן: *If there is no minyan add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

*Silently:*

ברוך שם כבוד מלכותו לעולם ועד.

וְאֶהְיֶה אֵת יְהוָה אֱלֹהֵיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ  
 הַיּוֹם עַל-לְבָבְךָ: וּשְׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת  
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה  
 אֶתְכֶם הַיּוֹם לְאֶהְיֶה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-  
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וּנְתַתִּי מִטֶּר-אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה  
 וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וּנְתַתִּי עֵשֶׂב  
 בְּשֹׁדְךָ לְבַהֲמֹתְךָ וְאֶכְלֹת וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה  
 לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם  
 לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה  
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל  
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת-יְדֵבְרֵי  
 אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת  
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם  
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ  
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
 יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל-הָאָרֶץ:

 **K'RIAT SH'MA**

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

DEUTERONOMY 6:4-9

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

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

*Silently:*

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם  
וְנָתַנּוּ עַל-צִיצֵת הַכֹּהֵן פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת  
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם  
וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אֲתֶם  
זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי  
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי  
□ יְהוָה אֱלֹהֵיכֶם: אָמֵת

*The קריאת שמע after ברכה*

אָמֵת וַיִּצְיַב וְנִכּוֹן וְקָיָם וַיִּשָּׂר וְנֶאֱמַן וְאֶהוּב וְחָבִיב  
וְנִחְמַד וְנָעִים וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל  
וְטוֹב וַיִּפָּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.  
אָמֵת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.  
□ לְדֹר וָדֹר הוּא קָיָם וְשְׁמוֹ קָיָם וְכִסְאוֹ נִכּוֹן  
וּמְלָכוּתוֹ וְאַמוּנָתוֹ לְעֵד קַיָּמָת.

וּדְבָרָיו קָיָים וְקַיָּמִים, נֶאֱמָנִים וְנִחְמָדִים לְעֵד  
וְלְעוֹלָמֵי עוֹלָמִים,  
עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,  
וְעַל כָּל-דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֵיךָ.  
עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים  
דָּבָר טוֹב וְקָיָם לְעוֹלָם וָעֶד.  
אָמֵת וְאַמוּנָה, חֵק וְלֹא יַעֲבֹר.  
□ אָמֵת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ,  
יוֹצֵרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמְצִילָנוּ, מֵעוֹלָם שְׁמֵךְ,  
אֵין אֱלֹהִים זוֹלָתָךְ.

NUMBERS 15:37-41

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

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

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

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

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

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

God is eternal and eternally glorious,  
our God for all generations.

God's sovereign throne is firmly established;  
God's faithfulness endures for all time.

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

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

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

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

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

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָהּ הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבַנְיָהֶם  
אֲחֵרֵיהֶם בְּכָל־דּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ וּמִשְׁפָּטֶיךָ  
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,  
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ. אָמֵת אֶתְּהָהּ הוּא אָדוֹן  
לְעַמֶּךָ, וּמֶלֶךְ גְּבוּר לָרִיב רִיבָם. אָמֵת אֶתְּהָהּ הוּא רֵאשׁוֹן  
וְאֶתְּהָהּ הוּא אֲחֵרוֹן, וּמִבְּלַעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל  
וּמוֹשִׁיעַ. מִמְצָרִים גְּאֻלְתָּנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים  
פָּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גְּאֻלְתָּ, וַיִּם סוֹף  
בְּקַעַת, וַיִּזְדִּים טַבַּעַת, וַיִּדְיִדִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִיחֶם,  
אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שָׁבַחוּ אֱהוּבִים וְרוֹמְמוֹ  
אֵל, וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת  
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשְׂאָ, גָדוֹל וְנוֹרָא,  
מִשְׁפִּיל גְּאִים וּמַגְבִּיחַ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפוֹדֵה  
עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ בְּעַת שׁוֹעֵם אֵלָיו.  
□ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּבְנֵי  
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כַמְכָה בְּאֵלֶם יְהוּה, מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלָּת, עֲשֵׂה־פְלָא.

□ שִׁירָה חֲדָשָׁה שָׁבַחוּ גְאֻלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.  
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה יְמֶלֶךְ לְעוֹלָם וָעַד.

□ צוּר יִשְׂרָאֵל, קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל, וּפְדָה כְּנָאמְךָ  
יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלְנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.  
\*בְּרוּךְ אֶתְּהָהּ יְהוּה גְּאֻל יִשְׂרָאֵל.

*On שבת (including שבת חול המועד), continue on page  
115a or 115b (with אמדות) through page 120.*

*On יום טוב, continue on page 123a or 123b (with אמדות)  
through page 128.*

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

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

*(On הושענא רבה, continue on pages 3-9.)*

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

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

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

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

Adonai yimlokh l'olam va-ed.

“Adonai shall reign throughout all time.”

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

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

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

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

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

## עמידה – שחרית לשבת

אֲדַנִּי, שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי  
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*On שבת שובה:*

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,  
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.  
אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From שמיני עצרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ  
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי הוֹמָה לָךְ, מְלֶךְ  
מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

*On שבת שובה:*

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחֲיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

*When the עמידה is chanted aloud, continue on page 116.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.  
\*\*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*\*\*On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקָּדוֹשׁ.

*Silent recitation continues on page 117.*

*\*Between פסח and שמיני עצרת, some add: מוריד הטל.*



 SHAHARIT AMIDAH FOR SHABBAT

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

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

*On Shabbat Shuvah:*

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

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

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

*\*From Sh'mini Atzeret until Pesah:*

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

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

*On Shabbat Shuvah:*

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

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

*When the Amidah is chanted aloud, continue on page 116.*

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

*\*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 117.*

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

קדושה 

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשִׁמֵי  
מָרוֹם, כְּכַתּוּב עַל יַד נְבִיאָךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

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

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשִׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים  
לְעֵמֶת שָׁרָפִים, לְעֵמֶתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמָךְ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַפִּים אֲנַחְנוּ  
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיַמֵּינוּ לְעוֹלָם וָעַד תִּשְׁכּוֹן.  
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח  
נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶךָ, כַּדָּבָר הָאָמּוֹר בְּשִׁירֵי  
עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ.

יְמַלֶּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִיד גְּדֻלָּה, וּלְנֶצַח נְצָחִים קִדְשָׁתְךָ נְקֻדִישׁ.  
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעַד, כִּי אֵל מְלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*On שבת שובה*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

 **KEDUSHAH**

*When the Reader chants the Amidah, Kedushah is added.*

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

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

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

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

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

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

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

*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

קדיש שלם 

*Hazzan:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

*Hazzan:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְיָרָן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On לעלא לעלא מכל-ברכתא ושירתא: שבת שובה On*

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי בְשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Some congregations chant אנעים ומירות, page 185.*

*On שמחת תורה, continue with הקפות, page 213.*

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

 **KADDISH SHALEM**

*Reader:*

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

*Congregation and Reader:*

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

*Reader:*

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

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

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

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

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

*On Simhat Torah, continue on page 213.*

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

## סדר קריאת התורה

אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.  
מְלַכּוּתְךָ מְלַכּוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.  
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.  
אֵב הַרְחָמִים, הֵיטִיבָהּ בְּרַצוֹנְךָ אֶת-צִיּוֹן,  
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם.  
כִּי בָּךְ לִבְדּ בְּטַחָנוּ, מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

*We rise as the ark is opened.*

וַיְהִי בְנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:  
קוֹמָה יְהוָה וַיִּפְצוּ אֵיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָּיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*On שבת:*

*זוהר, פרשת ויקהל*

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהֵא רְעוּתְךָ  
עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקֵן יְמִינְךָ אַחֲזִי לְעַמְּךָ בְּבֵית  
מִקְדָּשְׁךָ, וְלֵאמֹטוּי לָנָא מְטוּב נְהוּרְךָ וְלִקְבֵּל צְלוּתְנָא  
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמְךָ דְּתוֹרִיךָ לָן חֲזִין בְּטִיבוּתָא,  
וְלֵהוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחָם עָלֵי, וְלִמְנַטֵּר  
יְתִי וַיֵּת כָּל-דֵּי לִי וְדֵי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלֵּא  
וּמְפָרְנֵס לְכָלֵּא. אַנְתָּ הוּא שְׁלִיט עַל כָּלֵּא. אַנְתָּ הוּא  
דְּשְׁלִיט עַל מְלַכְיָא, וּמְלַכּוּתָא דִּילְךָ הִיא.

# TORAH SERVICE

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

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

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

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

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

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

*We rise as the Ark is opened.*

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

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

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

*On Shabbat:*

ZOHAR, Parashat Vayakhel

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

ברכות עליה recites these ברכות receiving an Each congregant

Before the Reading:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

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

After the Reading:

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

## ברכת הגומל

B'rakhah recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth)

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

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

Congregation responds:

מִי שְׂגַמְלָךְ (שְׂגַמְלָךְ / שְׂגַמְלָכֶם) כָּל־טוֹב,  
הוּא יְגַמְלָךְ (יְגַמְלָךְ / יְגַמְלָכֶם) כָּל־טוֹב סְלָה.

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

In many congregations, one of the following ברכות  
is recited by parents of a מצוה בר/בת:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
א. שְׂהַחֲיֵנוּ וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה.  
ב. שְׂפִטְרָנִי / שְׂפִטְרָנוּ מֵעַנְשׁוֹ שֶׁל זֶה.  
שְׂפִטְרָנִי / שְׂפִטְרָנוּ מֵעַנְשֶׁהּ שֶׁל זוּ.  
For a girl:



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

*Before the Reading:*

Bar'khu et Adonai ha-m'vorakh.

*Congregation responds:*

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

*Congregant repeats above response, then continues:*

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

*After the Reading:*

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

Praise Adonai, the Exalted One.

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

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

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



### **BIRKAT HA-GOMEL**

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

*Congregation responds:*

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

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

Barukh atah Adonai, Eloheinu melekh ha-olam,

1. she-heheyanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe,  
granting us life, sustaining us, and enabling us to reach this day.

2. (she-p'tarani/she-p'taranu) me-onsho shel zeh/me-onshah shel zo.

Praised is the One who has brought us to this time  
when our child assumes the obligation of mitzvot.

*The following two passages are recited only on שבת.*

*A prayer for the congregation*

יְקוּם פְּרָקָן מִן שָׁמַיָא, חֲנָא וְחֶסְדָא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוּנֵי  
רוּיְחֵי, וְסִיעֵתָא דְשָׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מְעֵלָא, זְרַעָא  
חֲזָא וְקִימָא, זְרַעָא דֵי לָא יִפְסֹק וְדֵי לָא יִבְטַל מִפְתָּגְמֵי  
אוּרִינָתָא, לְכָל-קְהָלָא קְדִישָׁא הָדִין, רַבְרַבֵּיא עִם זְעִרְיָא טַפְלָא  
וּנְשִׂיא. מְלַכָּא דְעֵלְמָא יִבְרַךְ יִתְכוּן, יִפִּישׁ חַיִּיכוּן וְיִסְגָּא  
יוֹמֵיכוּן וְיִתֵּן אֲרַכָּא לְשַׁנְיָכוּן, וְתַתְּפָרְקוּן וְתַשְׁתַּזְבּוּן מִן  
כָּל-עֵקָא וּמִן כָּל-מַרְעִין בִּישׁוּן. מָרָן דֵי בְשָׁמַיָא יְהֵא  
בְּסַעֲדָכוּן כָּל-זְמַן וְעַד, וְנֹאמַר אָמֵן.

*A prayer for those who serve the community*

מִי שִׁבְרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבְּקָה רָחֵל וְלֵאָה,  
הוּא יִבְרַךְ אֶת-כָּל-הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל-קְהָלוֹת הַקְּדוֹשׁ,  
הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמֵי שְׁמֵיחָדִים בְּתֵי  
כְּנִסְיוֹת לְתַפְלָה, וּמֵי שְׁבָאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמֵי שְׁנוֹתָנִים  
נֵר לְמָאוֹר וְיִזְן לְקְדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצַדִּיקָה  
לְעֵנִיִּים, וְכָל-מֵי שְׁעוֹסְקִים בְּצָרְכֵי צְבוּר וּבְבִנְיָן אֶרֶץ יִשְׂרָאֵל  
בְּאֻמוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל-מַחֲלָה  
וְיִרְפָּא לְכָל-גּוּפָם וְיִסְלַח לְכָל-עוֹנָם, וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה  
בְּכָל-מַעֲשֵׂה יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

*A prayer for our country*

אֱלֹהֵינוּ יְאֵלֹהֵי אֲבוֹתֵינוּ, קַבֵּל נָא בְּרַחֲמִים אֶת-תְּפִלָּתֵנוּ בְּעַד  
אֶרְצֵנוּ וּמְמַשְׁלֵתָהּ. הִרַק אֶת-בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת, עַל  
רֵאשָׁהּ, שׁוֹפְטִיָּהּ וּפְקִידֶיהָ הָעוֹסְקִים בְּצָרְכֵי צְבוּר בְּאֻמוּנָה.  
הוֹרֵם מַחֲקֵי תוֹרְתְךָ, הַבִּינֵם מִשְׁפָּטֵי צַדִּיקָה לְמַעַן לֹא יִסּוּרוּ  
מֵאֶרְצֵנוּ שָׁלוֹם וְשִׁלוּהָ, אֲשֶׁר וְחִפְּשׁ כָּל-הַיָּמִים. אָנָּה יְהוּה  
אֱלֹהֵי הַרוּחֹת לְכָל-בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל-תּוֹשְׁבֵי אֶרְצֵנוּ.  
עֲקֹר מְלַבֵּם שִׁנְאָה וְאִיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֲמוֹת  
וְהָאֻמוֹנוֹת הַשּׂוֹכְנִים בָּהּ, אֲהַבָּה וְאַחֻוּהָ, שָׁלוֹם וְרַעוּת.  
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל-יּוֹשְׁבֵי תְּבֵל,  
וְתִשְׁרָה בִּינֵיהֶם רַעוּת וְחֵרוּת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאִיךָ:  
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְּחָמָה. וְנֹאמַר:  
כִּי כוֹלֵם יִדְעוּ אוֹתֵי לְמַקְטָנָם וְעַד גְּדוּלָם, וְנֹאמַר אָמֵן.

*The following two passages are recited only on Shabbat.*

*A prayer for the congregation*

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

*A prayer for those who serve the community*

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

*A prayer for our country*

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

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

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

*A prayer for the State of Israel*

אָבִינוּ שְׁבַשְׁמִים, צור ישׂראל וגואלו, בָּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל,  
 ראשית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאַבְרַת חֲסִדֶּךָ, וּפְרֹשׁ  
 עָלֶיךָ סֶפֶת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרֶךָ וְאַמְתָּךְ לְרֵאשִׁיךָ, שְׁרִיחַ  
 וְיוֹעֲצִיךָ, וְתִקְנָם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֹזֵק אֶת־יְדֵי מְגַי אֶרֶץ  
 קְדֻשָּׁנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נֶצְחוֹן תְּעֲטָרֵם.  
 וְנַתַּתְּ שָׁלוֹם בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

*A prayer for peace*

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם  
 וְתִשְׁכַּיֵּן שָׁלוֹם בְּעוֹלָם  
 וְלֹא יִשָּׂא גוֹי אֶל גוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יִכִּירוּ וְיִדְעוּ כָּל־יוֹשְׁבֵי תֵבֶל  
 שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמַחְלָקָת  
 וְלֹא בְּשִׁבִיל שְׂנְאָה וְקִנְיָה וְקִנְיָתוֹר וּשְׁפִיכוֹת דָּמִים.  
 רק בָּאנוּ לְעוֹלָם כְּדִי לְהַפִּיר אוֹתְךָ, תַּתְּבַרֵךְ לְנֶצַח.

וּבְכֵן תִּרְחַם עָלֵינוּ וְיִקָּים בָּנוּ מִקְרָא שְׁפָתוֹב:  
 וְנַתַּתִּי שָׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מַחְרִיד  
 וְהַשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחָרָב לֹא תַעֲבֹר בְּאֶרְצְכֶם.  
 וַיְגַל כַּמִּים מִשְׁפָּט, וְצַדִּיקָה כִּנְחַל אִיתָן.  
 כִּי מְלֹאָה הָאֶרֶץ דָּעָה אֶת־יְהוָה כַּמִּים לַיָּם מְכַסִּים.

*A personal meditation*

אָבִינוּ מִלְכֵנוּ, אֲדוֹן הַשָּׁלוֹם, עֲזָרְנוּ וְהוֹשִׁיעֵנו שְׁנוֹזְכָה תָמִיד  
 לְאַחוֹז בְּמִדַּת הַשָּׁלוֹם. וַיְהִיָּה שָׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין  
 אִישׁ לְאַשְׁתּוֹ, וְלֹא תִהְיֶה שׁוֹם מַחְלָקָת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי.  
 אַתָּה עוֹשֶׂה שָׁלוֹם בְּמִרוֹמֶיךָ. בֵּן תִּמְשִׁיךְ שָׁלוֹם עָלֵינוּ וְעַל  
 כָּל־הָעוֹלָם כָּלוּ, נִתְקַרַב אֵלֶיךָ וּלְתוֹרַתְךָ בְּאַמֶּת, וְנַעֲשֶׂה  
 כְּלָנוּ אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵנוּ שָׁלֵם. אֲדוֹן הַשָּׁלוֹם,  
 בְּרַכְנוּ בְּשָׁלוֹם. אָמֵן.

*A prayer for the State of Israel*

*Avinu She-bashamayim*, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.

*A prayer for peace*

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

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

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

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

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

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

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

*A personal meditation*

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

ברכת החודש 

*Recited on שבת מברכים החודש*

*It is customary to stand during this prayer.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ,  
 שְׁתַּחֲדֹשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.  
 וְתִתֵּן לָנוּ חַיִּים אֲרָפִים, חַיִּים שֶׁל שְׁלוֹם,  
 חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,  
 חַיִּים שֶׁל פְּרִנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצֻמוֹת,  
 חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֹטָא,  
 חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וְכִלְמָה,  
 חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד,  
 חַיִּים שְׁתֵּהָא בָּנוּ אֶהְבֵּת תּוֹרָה וְיִרְאֵת שָׁמַיִם,  
 חַיִּים שְׂיִמְלָאוּ מִשְׁאֲלוֹת לְבָבוֹ לְטוֹבָה, אָמֵן סְלָה.

*The Hazzan holds the ספר תורה while continuing:*

מִי שֶׁעָשָׂה נְסִים לְאַבוֹתֵינוּ וְגַאֲל אוֹתָם מֵעַבְדוֹת לְחֵרוֹת,  
 הוּא יְגַאֲל אוֹתָנוּ בְּקִרְוֹב, וְיִקְבֹּץ נַדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת  
 הָאָרֶץ, חַבְרִים כָּל־יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

לֹאֵשׁ חֹדֶשׁ \_\_\_\_\_ יִהְיֶה בְיוֹם \_\_\_\_\_  
 הֵבֵא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

*The congregation repeats these two lines, then continues:*

יַחֲדָשְׁהוּ הַקְּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל  
 לְחַיִּים וְלִשְׁלוֹם, (אָמֵן)  
 לְשִׁשׁוֹן וְלִשְׂמִחָה, (אָמֵן)  
 לִישׁוּעָה וְלִנְחֻמָּה, וְנֹאמֵר אָמֵן.

*This passage is then repeated by the Hazzan.*

 ANNOUNCING THE NEW MONTH

*Recited on the Shabbat before Rosh Hodesh*

*It is customary to stand during this prayer.*

May it be Your will,  
Adonai our God and God of our ancestors,  
to reawaken in us joy and blessing in the month ahead.  
Grant us a long life,  
a peaceful life with goodness and blessing,  
sustenance and physical vitality;  
a life of reverence and piety,  
a life free from shame and reproach,  
a life of abundance and honor,  
a reverent life guided by the love of Torah;  
a life in which our worthy aspirations  
will be fulfilled. Amen.

*The Reader holds the Sefer Torah while continuing:*

May God who wrought miracles for our ancestors, redeeming  
them from slavery to freedom, redeem us soon and gather our  
dispersed from the four corners of the earth in the fellowship  
of the entire people Israel. And let us say: Amen.

The new month of \_\_\_\_\_ will begin on \_\_\_\_\_.  
May it hold blessing for us and for all the people Israel.

*The congregation repeats these two lines, then continues:*

May the Holy One bless this new month  
for us and for all His people, the House of Israel,  
with life and peace,  
joy and gladness,  
deliverance and consolation.  
And let us say: Amen.

*This passage is then repeated by the Reader.*

*A memorial prayer for our martyrs*

*Customs vary as to when this memorial prayer is recited. Some congregations include it during any period when Taḥanun is recited on weekdays (for a list of these dates, see page 239), while others recite it only on the Shabbat before Rosh Ḥodesh Sivan, Tisha B'av, or Yom Ha-shoah.*

**אב הרחמים**, שוכן מרומים, ברחמי העצומים הוא יפקוד ברחמים  
החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על  
קדשת השם, הנאהבים והנעימים בחייהם, ובמותם לא נפרדו.  
מנשרים קלו, מאריות גברו, לעשות רצון קונם וחקץ צורם. יזכרם  
אלהינו לטובה עם שאר צדיקי עולם, ויקום נקמת דם עבדיו  
השפוף, בפתוב בתורת משה איש האלהים: הרנינו גוים עמו, כי  
דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי  
עבדי הנביאים כתוב לאמר: ונקיתי דמם לא נקיתי, ויהוה שכן  
בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם,  
יודע בגוים לעינינו נקמת דם עבדי השפוף. □ ואומר: כי דורש  
דמים אותם זכר, לא שכח צעקת עניים.

**אשרי** 

תהלים פ"ד:ה', קמ"ד:ט"ו

**אשרי יושבי ביתך**, עוד יהללוך סלה.  
**אשרי העם שככה לו**, אשרי העם שיהוה אלהיו.

תהלים קמ"ה, קט"ו:י"ח

תהלה לדוד.

**ארוממה אלהי המלך**, ואברכה שמך לעולם ועד.  
**בכל יום אברכה**, ואהללה שמך לעולם ועד.  
**גדול יהוה ומהלל מאד**, ולגדלתו אין חקר.  
**דור לדור ישבח מעשיך**, וגבורתיך יגידו.



*A memorial prayer for our martyrs*

*This prayer was introduced into the Ashkenazi liturgy in the twelfth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sanctified God's name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.*

May the compassionate One, enthroned on high, remember with sublime compassion the pious, the good, and the innocent; the holy communities who laid down their lives in the sanctification of God's name. Beloved and beautiful in their lives, in their death they were not parted. They were swifter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render retribution for His servants' blood that has been shed, as it is written in the Torah of Moses, man of God: "Acclaim God's people, O nations, for God will avenge the blood of His servants, render retribution to His foes, and cleanse His people's land." And by Your servant, the prophet Joel, it is written: "Though I cleanse them, I shall not cleanse them in regard to their bloodshed; and Adonai dwells in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble."

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 **ASHREI**

PSALM 84:5; 144:15

What happiness to be in Your house,  
to sing Your praise, to belong to Your people!

*What happiness to worship God!*

PSALM 145; 115:18

My God, my Guide, I will praise You always.  
Day after day will I extol You.

*God is infinite and awesome,  
beyond all praise and all description.*

Age after age Your works are praised,  
Your power is felt, Your deeds are lauded.

הַדֵּר כְּבוֹד הַיְיָ, וְדַבְּרִי נִפְלְאוֹתַיִךְ אֲשִׁיחָה.  
וְעִזּוֹז נִוְרָאוֹתַיִךְ יֹאמְרוּ, וּגְדֻלַּתְךָ אֲסַפְּרָנָה.  
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצִדְקַתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּיִם וּגְדֹל־חֶסֶד.  
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.  
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתְךָ, וְכְבוֹד הַדֵּר מַלְכוּתְךָ.  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.  
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.  
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.  
פּוֹתֵחַ אֶת־יַדְּךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.  
צַדִּיק יְהוָה בְּכָל־דִּרְכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו.  
קְרוֹב יְהוָה לְכָל־קִרְאוֹ, לְכֹל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.  
רְצוֹן יִרְאוּ יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
□ תְּהַלֵּל יְהוָה יְדַבֵּר־פִּי,  
וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.  
וְאֲנַחְנוּ נְבָרֵךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

*I too am touched by Your glory,  
the wonders of Your creation.*

Some may speak of You only in awe,  
but I speak of You with immense joy.

*The very mention of Your goodness yields delight.*

God is gracious and kind, patient and very loving,  
good to everyone, compassionate to all creatures.

*May all Your children be worthy of You.  
May all who claim to love You be a blessing.*

May they honor Your sovereignty by declaring Your power,  
by showing the splendor of Godliness.

*Your realm is the unbounded cosmos;  
Your reign endures throughout eternity.*

God upholds all who falter,  
and lifts up all the downtrodden.

*All eyes must look to You with hope;  
satisfy our needs in due time.*

Your hand is always ready to fill all life with joy.  
You are just in every way, loving in every gesture.

*You are near to all who call upon You,  
to all who call upon You with integrity.*

May God always hear the prayer of the pious,  
always answer their pleas, come to their aid.

*May God guard every loving soul,  
and destroy all wickedness.*

May my own lips utter God's praise;  
may all people worship God always.

*May all of us praise God now and forever. Halleluyah!*

*On weekdays:*

תהלים כ"ד

לְדוֹד מְזוֹמֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָתָהּ, תִּבְל וַיִּשְׁבִּי בָהּ.

כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהּ.

מִי יַעֲלֶה בְּהַר יְהוָה, וַיְמִי יָקוּם בְּמִקּוֹם קֹדֶשׁוֹ.

נָקִי כַפָּיִם וּבֵר לֵבָב,

אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה.

יִשְׂא בְרָכָה מֵאֵת יְהוָה, וַיְצַדֵּק מֵאֱלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְּנֵיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,

וְהִנְשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גְּבוּר מְלַחֵמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,

וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

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

וּבִנְחָה יֹאמֵר: שׁוֹבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל.

קוֹמָה יְהוָה לְמִנּוּחֹתֶיךָ, אֶתָּה וְאֶרֶוֹן עֲנֶיךָ.

כְּהִנִּיף יִלְבָּשׁוּ-צַדִּיק, וַחֲסִידֶיךָ יִרְנְנוּ.

בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֵי מְשִׁיחֶךָ.

□ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֵׁר.

דְּרָכֶיהָ דְרָכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יַמֵּינוּ כְּקֶדֶם.

*(On אשרי, continue with הושענא רבה 226.)*

*On weekdays:*

PSALM 24

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

*The Sefer Torah is placed in the Ark.*

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

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

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

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

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

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

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

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

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

# מוסף

## חצי קדיש

*Hazzan:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

*Hazzan:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא \*לְעֵלָא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא וְאֲמִירָן  
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שויבה \*On

*On* (אמהות) *continue on page 156a or 156b (with* שבת *through page 161.*

*On* יום טוב *and on* שבת ראש חודש *(including* הושענא רבה *and* שבת חול המועד *)*,  
*continue on page 166a or 166b (with* אמהות *through page 178.*

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

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

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

# MUSAF SERVICE

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 **ḤATZI KADDISH**

*Reader:*

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

*Congregation and Reader:*

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

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

*Reader:*

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

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

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

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

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

## עמידה — מוסף לשבת (כולל אמהות)

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹדֶל לְאֱלֹהֵינוּ.

אֲדַנִּי, שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה  
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי  
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*On שבת שובה:*

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From שמיני עזרת פסח until שמיני עזרת פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ  
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ  
מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה.

*On שבת שובה:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

*When the עמידה is recited aloud, continue on page 157.*

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשָׁיִם בְּכָל־יּוֹם יְהִלְלוּךָ סִלָּה.  
\*\*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*\*On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

*Silent recitation continues on page 158.*

*\*From שמיני עזרת פסח to שמיני עזרת פסח, some add: מוריד הטל.*



 **MUSAF AMIDAH FOR SHABBAT**  
(with Matriarchs)

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

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

*On Shabbat Shuvah:*

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

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

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

*\*From Sh'mini Atzeret until Pesah:*

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

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

*On Shabbat Shuvah:*

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

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

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

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

*\*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 158.*

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

קדושה 

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

נְעַרְיִצָּךְ וְנִקְדִישְׁךָ בְּסוּד שֵׁיחַ שֶׁרַפִּי קִדְשׁ הַמְקֻדְּשִׁים שְׁמֶךָ  
בְּקִדְשׁ, כְּפִתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתָיו שׂוֹאֲלִים זֶה לָזֶה: אֵיךְ מְקוֹם  
כְּבוֹדוֹ. לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחַדִּים שְׁמוֹ עָרַב  
וְבָקֵר בְּכָל-יּוֹם תְּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל-חַי, לְהִיּוֹת לָכֶם  
לְאֱלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד, כִּי אֵל מְלֶךְ  
גָּדוֹל וְקְדוֹשׁ אֲתָה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

\*On שבת שובה:

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

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

 **KEDUSHAH**

*When the Reader chants the Amidah, Kedushah is added.*

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

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

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

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

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

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

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

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

And thus sang the psalmist:

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

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

\*Praised are You Adonai, holy God.

*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

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

קדיש שלם *Hazzan:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,  
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

*Hazzan:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On לעלא לעלא מכל-ברכתא ושירתא: שבת שובה*

תְּתַקַּבֵּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי בְשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 **KADDISH SHALEM**

*Reader:*

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

*Congregation and Reader:*

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

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

*Reader:*

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

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

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

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

אין כאלהינו 

אין כאלהינו, אין כמלכנו,	אין כאלהינו, אין כמלכנו,
מי כאלהינו, מי כמלכנו,	מי כאלהינו, מי כמלכנו,
נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְמוֹשֵׁיֶנּוּ.	נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְמוֹשֵׁיֶנּוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ מוֹשֵׁיֶנּוּ.	בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ מוֹשֵׁיֶנּוּ.
אֲתָה הוּא אֱדוֹנָנוּ, אֲתָה הוּא מוֹשֵׁיֶנּוּ.	אֲתָה הוּא אֱלֹהֵינוּ, אֲתָה הוּא מוֹשֵׁיֶנּוּ.

אֲתָה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרַת הַסַּמִּים.

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

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:

תְּלִמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בְּנֵיךָ  
לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.  
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכֻשׁוֹל. יְהִי שְׁלוֹם  
בְּחִילְךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה־נָא  
שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.  
יְהוָה עֲזוֹ לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

*Some congregations add קדיש דרבנן, page 71.*

 **EIN KELOHEINU**


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

Talmud B'RAKHOT 64a

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

*Some congregations add Kaddish D'Rabbanan, page 71.*

עלינו 

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם, וְגוֹרְלָנוּ כְּכָל־הַמוֹנִם.

וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִוִּים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אָפֶס זוֹלָתוֹ, כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ  
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְהוּה הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל בֶּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת  
עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִפְרֹתוֹן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־יְוֹשְׁבֵי  
תֵּבֵל כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ  
יְהוּה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,  
וַיִּקְבְּלוּ כָּל־עַל מַלְכוּתְךָ וְתִמְלֶךָ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ  
בְּכָבוֹד, כִּפְתוּב בְּתוֹרָתְךָ: יְהוּה יִמְלֶךְ לְעַלְמִים וָעֶד.  
□ וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא  
יְהִיָּה יְהוּה אֶחָד וְשִׁמוֹ אֶחָד.

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

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



 **ALEINU**

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

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

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

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

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

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

קדיש יתום 

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

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On שבת שובה:* לְעֵלְא לְעֵלְא מְכָל-בְּרַכְתָּא וְשִׁירְתָּא

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 **MOURNER'S KADDISH**

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

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

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

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

אָדוֹן עוֹלָם 

בְּטָרֵם כָּל-יִצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מַלְךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֻבְלֵי בַּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי
בַּעַת אֵישָׁן וְאַעֲיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְהוּה לִי וְלֹא אֵירָא.	וְעַם רוּחֵי גְוִיָּתִי

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

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

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

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

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

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

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

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

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

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

 **ADON OLAM**

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

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