

סדר עבודה
לבית אבל
מנחה ומעריב

SEDER AVODAH
FOR A HOUSE OF SHIVA
Minḥah and Maariv



This volume is lovingly dedicated to the memory of

KITTY FELDMAN

by

ARNOLD AND LINDA SNYDER

May It Be a Source of Comfort to All Who Are Bereaved

סדר עבודה לבית אב

מנחה ומעריב

מתוך

סדר עבודה

תפילות

לשבת, לשלש רגלים, ולחול

עם תרגום אנגלי חדש

ותפילות נוספות

על ידי

רבי מאיר דוד קליין

ערוך מחדש על ידי

הרב שמואל יהודה רוזנבלום

עלקינז פארק, פנסלוניה

תשע"ד

S E D E R A V O D A H
F O R A H O U S E O F S H I V A

Minḥah and Maariv

Excerpted from
S E D E R A V O D A H
A Siddur for
Shabbat, *Yom Tov*, and Weekdays

With a New English Translation
and Prayers for Special Occasions
for Use in Synagogue and Home

by
RABBI MAX D. KLEIN

Edited and Revised
by
Rabbi Seymour Jay Rosenbloom

Elkins Park, Pennsylvania
2013/5774

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SEDER AVODAH FOR A HOUSE OF SHIVA

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PREFACE

This volume is the third prayer book in the *Seder Avodah* series published by Congregation Adath Jeshurun. The series was initiated by Rabbi Max D. Klein, spiritual leader of the congregation from 1911-1960. The first volume, for the Sabbath, Festivals and Weekdays, was published in 1951. In 1960, on the eve of Rabbi Klein's retirement, a *Mahzor* for the High Holy Days was published.

These volumes have become part of the spiritual heritage of Congregation Adath Jeshurun. In 2004 we published a thoroughly revised version of the *Mahzor for Rosh HaShanah and Yom Kippur* that was made possible by the generosity of Mark Rubenstein and his family, and dedicated to the memory of his wife Barbara B. Rubenstein.

In 2008, on the 150th anniversary of the congregation, we published a revised edition of the *Seder Avodah for Shabbat, Yom Tov, and Weekdays*, dedicated by Marvin N. and Mildred W. Demchick. This dedication continued a tradition that began when Marvin's grandparents dedicated the original edition in 1951. Among the many changes and added features in this new edition, the English text is fully gender neutral, with a few minor exceptions in the case of original poetic adaptations of some of the original Hebrew prayers. In addition, the Matriarchs are included along with references to the Patriarchs of our people as a way of emphasizing the fully inclusive nature of contemporary Judaism.

Seder Avodah for a House of Shiva is largely excerpted from the 2008 *Shabbat, Yom Tov and Weekdays* edition. It is being published in

a softcover form to make it easier to transport to a *Shiva* House. The service is arranged specifically for use during the period of bereavement. A prayer for Kindling the *Ner Neshamah* upon coming home from the cemetery, and for Completing *Shiva* have been added to enhance the meaningfulness of *Shiva*. There is a new section of *Kavanot*, “Reflections on Life’s Meanings,” readings which may be used at any point in the service to establish a reverential and contemplative spirit. In the full edition of *Siddur Seder Avodah*, the inclusion of the Matriarchs was indicated as optional. In this edition, their inclusion is considered normative, reflecting the changes made in the liturgy of the congregation. This volume also adds transliterations for key Hebrew passages that are typically sung by the congregation in order to make the service more accessible to those worshipers who have difficulty with the Hebrew text.

In publishing this volume, I am grateful to Arnold and Linda Snyder. They have generously dedicated this volume to the memory of their dear friend Kitty Feldman, Arnold’s long-time secretary, who passed away in 1995. May her memory be a blessing as it is associated with this volume of comfort for families who are bereaved.

It is my prayer that through this edition of *Seder Avodah*, the hallowed wisdom of our faith, and the strength of our congregational community, will bring comfort to those who are grieving for loved ones.

Rabbi Seymour Jay Rosenbloom
 Congregation Adath Jeshurun
 Elkins Park, Pennsylvania

September 22, 2013
 Fourth Day of Sukkot
 18 Tishrei 5774

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A PRAYER FOR KINDLING THE NER NESHAMAH (SOUL-FLAME LIGHT) DURING SHIVA

נֵר יְהוָה נִשְׁמַת אָדָם:

The human soul is the Lord's light. (*Proverbs 20:27*)

Almighty God, I kindle this soul-flame light in loving memory of my dear _____ who has now gone to *his/her* eternity. I pray thee, may *his/her* soul be bound up in the bond of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and with the souls of all our loved ones who have gone before. May *his/her* rest be of honor, with fullness of joy in thy presence, secure at thy right hand forever. Amen.

A PRAYER UPON COMPLETING SHIVA

כִּי יְהוָה יְהִי־לָךְ לְאֹר עוֹלָם. וְשָׁלְמוּ יְמֵי אֲבִלְךָ:

For the Lord will be with you as an everlasting light.

And the days of your mourning shall come to an end.

(Isaiah 60:20)

O God, Comforter of Mourners, as the Shiva days of mourning for my dear _____ come to an end, I am grateful for the strength which thy love has given me, and for the support of family and friends without whom the loneliness and grief would have been unbearable. This period of retreat from my everyday routine has helped me focus on the lasting blessings that are mine because of my love for _____. In the time ahead, be with me, a rock for me to lean on when I falter. Help me find comfort in thy gift of memory through which our loved ones live on in our lives. Through the blessing of love, which links this world with that of the next, I know that _____ lives with me and my family in a sacred relationship, unbroken.

צְדִיקִים בְּמִיתָתָן נִקְרְאוּ חַיִּים:

Good people, even in death, are called alive.

(Talmud Bavli, Brahot 18a)

בְּלַע הַמּוֹת לְנֶצַח.

וּמַחָה אֲדֹנָי יְהוָה דְּמַעָה מֵעַל כָּל־פְּנִים:

God will swallow death eternally.

The Lord God will wipe tears from all faces.

(Isaiah 25:8)

כוונות

Reflections on Life's Meanings

*These selections may be used at any point in the service
to give meaning to the life of the loved one we are remembering.*

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NOT FINALITY BUT CONTINUITY

Adapted from a Reflection by Rabbi Morris Adler

We do not live long here on earth before we have to face the fact of death. No philosophy is complete which fails to reckon with it, and no human is wise who does not take one's own mortality into account.

Our tradition refuses to blunt the tragic power of death by casting a shadow upon the meaning and worth of the only life we can presently know. No world that awaits us can override in importance and power, as we go about living, the world we now know, see and experience.

In recognizing the grim reality of death, however, Judaism also proclaims the definite limits of death's power. Death cannot decree oblivion upon those whom it takes, nor can it halt the continuing impact of lives it has brought to an end.

We remember, and as we remember we push out the boundaries of the community in which we live to include those whose visible earthly journey has ended.

For we are not the captive of that passing moment which represents our place in the procession of time. We can envision a future and picture tomorrows yet unborn which throw their light upon the present day.

We remember the past; and the yesterdays continue to linger on the scene of our daily life and activity.

If our view of the future gives us direction, the continuing presence of our past provides the wisdom and the will to

persevere, and the insight by which to judge the worthiness of the goal we have selected.

The companions and trusted guides of yesteryear remain part of the constellation of influences in our lives.

Through our remembering them, they actively participate in every important decision we make, and influence the sacred pilgrimage of our lives.

As we grieve over the finality which death brings, let us be grateful for that which continues in our heart and soul, and which memory permits us to preserve.

BIRTH IS A BEGINNING

Alvin I Fine

Birth is a beginning
 And death a destination
 But life is a journey,
 A going – a growing
 From stage to stage.

From childhood to maturity
 And youth to age.
 From innocence to awareness
 And ignorance to knowing;
 From foolishness to discretion
 And then perhaps to wisdom.

From weakness to strength
 Or strength to weakness –
 And, often back again.
 From health to sickness
 And back we pray, to health again.

From offense to forgiveness,
 From loneliness to love,
 From joy to gratitude,
 From pain to compassion,
 And grief to understanding –
 From fear to faith.

From defeat to defeat to defeat –
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey,
 Stage by stage
A sacred pilgrimage.

Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage
Made stage by stage –
 From birth to death
 To life everlasting.

PSALM 90

Stephen Mitchell

Lord, through all generations
 you have been our strength and our home.

Before the mountains were born
 or the oceans were brought to life,
 for all eternity, you are.

A thousand years in your sight
 are like yesterday when it passes.

You return our bodies to the dust
 and snuff out our lives like a candleflame.

You hurry us away; we vanish
 as suddenly as the grass:
 in the morning it shoots up and flourishes,
 in the evening it wilts and dies.

For our life dissolves like a vision
 and fades into air like a cloud.

We live for seventy years,
 or eighty, if we are strong—
 years filled with pain and suffering;
 they pass, and we fly away.

Teach us how short our time is;
 let us know it in the depths of our souls.

Show us that all things are transient,
 as insubstantial as dreams,

and that after heaven and earth
have vanished, there is only you.
Fill us in the morning with your wisdom;
shine through us all our lives.
Let our hearts soon grow transparent
in the radiance of your love.
Show us how precious each day is;
teach us to be fully here.
And let the work of our hands
prosper, for our little while.

AYSHET HAYIL –
A WOMAN OF VALOROUS CHARACTER

Proverbs 31:10-12,20, 25-31

How shall we describe a Woman of Valorous Character,
 Whose worth exceeds every measure of material wealth?

Her beloved's heart trusts in her,
 And no worldly need is lacking.

She brings good and not evil
 All the days of her life.

She opens her hand to the poor,
 And extends her hand to the destitute.

Dignity and majesty are her raiment,
 And confidently she faces what each day brings.

When she speaks, wisdom flows from her mouth,
 And kindly counsel is upon her tongue.

She watches over her household,
 Not willing to eat her bread in idleness.

Her children are first to call her blessed,
 And her beloved praises her and says,

“Many women have been valorous
 But thou excellest them all.”

Charm may wane and beauty fade,
 But a Woman of Valorous Character,

Who has reverence for God,
 Is worthy of praise.

Acknowledge her for her achievement;

And let her own works praise her in the gates.

PSALM 1

Stephen Mitchell

Blessed are the man and the woman
 who have grown beyond their greed
 and have put an end to their hatred
 and no longer nourish illusions.
But they delight in the way things are
 and keep their hearts open, day and night.
They are like trees planted near flowing rivers,
 which bear fruit when they are ready.
Their leaves will not fall or wither.
 Everything they do will succeed.

PSALM 112

Stephen Mitchell

Happy are those who revere God
 and delight in doing his will.
 Their children will be greatly honored
 and their grandchildren truly blessed.
 Abundance will fill their homes,
 as gratitude fills their hearts.
 They conduct their affairs with justice;
 their integrity cannot be shaken.
 They give of themselves to the poor
 and share their wealth with the needy.
 They are patient, cheerful, compassionate,
 generous, and impeccably fair.
 They harbor no regrets for the past
 and no worries about the future.
 Their minds are centered in God,
 and they trust in him with all their hearts.
 They honor themselves, and are honored;
 they walk with their heads held high.
 Their rising is like the sunrise,
 and their light fills heaven and earth.
 Their righteousness shines on all people;
 their good works endure forever.

WE WILL REMEMBER

At the rising of the sun and at its going down

We will remember _____;

At the blowing of the wind and in the chill of winter

We will remember *him/her*.

At the opening of the buds and in the rebirth of spring

We will remember _____;

At the blueness of the skies and in the warmth of summer

We will remember *him/her*.

At the rustling of the leaves and in the beauty of autumn

We will remember _____;

At the beginning of the year and when it ends

We will remember *him/her*.

As long as we live, *he/she* too will live, for *he/she* is now a part of us
when

We remember _____.

When we are weary and in need of strength

We will remember _____;

When we are lost and sick at heart

We will remember *him/her*.

When we have joy we crave to share

We will remember _____;

When we have decisions that are difficult to make

We will remember *him/her*.

When we have achievements that are based on *his/hers*,

We will remember _____.

As long as we live, *he/she* too will live, for _____ is now a part
of us when

We remember *him/her*.

מנחה לחול

MINḤAH LIḤOL

Afternoon Service for Weekdays

ASHRAY

Psalm 84:5

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ. סֵלָה:

Psalm 144:15

אֲשֶׁרִי הָעַם שָׁפְכָה לוֹ. אֲשֶׁרִי הָעַם שִׁיְהוּה אֱלֹהִיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמָמְךָ אֱלֹהֵי הַמַּלְאָךְ. וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ. וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ. וּגְבוּרֹתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַוָּדָךְ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נִרְאֵתֶיךָ לְאִמְרוֹ. וּגְדוּלְתֶךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיָעוּ. וְצִדְקֹתֶךָ יִרְנְנוּ:

חֲנוּן וְרַחֲמוֹם יְהוָה. אָרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ. וְחִסְדֶיךָ יִבְרַכְכֶּנָּה:

ASHRAY*Psalm 84:5*

Happy are those who dwell in thy house,
Forevermore shall they praise thee.

Psalm 144:15

Happy the people with whom it is so,
Happy the people whose God is the Lord.

Psalm 145

A Psalm of David.

I will exalt thee my God, the King,
And praise thy name forever and ever.

Day by day will I praise thee,
And extol thy name forevermore.

Great is the Lord and mightily to be praised;
God's greatness cannot be fathomed.

One generation praises thy works to another,
And they proclaim thy mighty deeds.

They speak of thy glorious, majestic splendor,
And I ponder over thy wondrous works.

They tell of the power of thine awe-inspiring deeds,
And I recount the story of thy greatness.

They rehearse the fame of thy great goodness,
And sing with joy of thy righteousness.

The Lord is gracious and full of compassion;
God is forbearing and abounding in kindness.

The Lord is good to all,
And merciful to all creation.

All thy works shall praise thee, Lord,
And thy devoted servants shall call thee blessed.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְךָ. וּכְבוֹד הַדָּר מַלְכוּתְךָ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָוָר:

סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים. וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

עֵינַיִךְ כָּל־אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֵיךָ. וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

צַדִּיק יְהוָה בְּכָל־דִּרְכָיו. וְחֹסֵד בְּכָל־מַעֲשָׂיו:

קְרוֹב יְהוָה לְכָל־קְרָאִיו. לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ:

רְצוֹן־יִרְאָיו יַעֲשֶׂה. וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו. וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְהוָה יִדְבַר־פִּי. וּיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Psalm 115:18

וְאֲנַחְנוּ נְבָרְךָ יְהוָה. מֵעַתָּה וְעַד־עוֹלָם.

הִלְלוּ־יְהוָה:

They shall tell of thy glorious kingdom,
And discourse upon thy might;

 Making known thy mighty deeds to all,
 And the glory of thy majestic reign.

Thy kingdom is an everlasting kingdom,
And thy dominion endures through all generations.

 The Lord upholds all who fall,
 And lifts all who are bowed down.

The eyes of all look with hope to thee,
And thou, O Lord, give them their food in its time.

 Thine open hand fully satisfies
 The needs of all that live.

The Lord is righteous in all ways,
And gracious in all deeds.

 The Lord is nigh to all who call,
 To all who call in truth.

God fulfills the desire of the faithful,
Hears their anguished cry and helps them.

 All those who love the Lord are protected,
 While all the wicked are brought to naught.

My mouth shall speak the praise of the Lord,
And may all flesh bless God's holy name forever.

Psalm 115:18

And so, let us, indeed, praise the Lord;
Let us praise the Eternal One now and forever.
Hallelujah! Praise ye the Lord!

ḤATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וַיִּמְלִיף מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
 וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלְא לְעֵלְא מְכַל-

During the year

לְעֵלְא מִן כָּל

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
 וְאִמְרוּ אַמֵּן:

ḤATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE WEEKDAY AFTERNOON AMIDAH

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

AVOT

The God of our Ancestors

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵנוּ.
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שְׂרָה וְאֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּל וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאֵהָבָה:

Between Rosh HaShanah and Yom Kippur

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

מְלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אֲבֹתֵנוּ
וּפּוֹקֵד שְׂרָה:

THE WEEKDAY AFTERNOON AMIDAH

When I proclaim the name of the Lord, ascribe greatness to our God.
 Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
 and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מַמְיָת וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיֵה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

In private devotion, continue here.

*When the Amidah is chanted publicly by the Shaliah Tzibbur,
continue with the Kedushah on the next page.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

In private devotion, continue with Binah on page 28.

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

In private devotion, continue here.

When the Amidah is chanted publicly by the Shaliah Tzibbur, continue with the Kedushah on the next page.

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

In private devotion, continue with Binah on page 29.

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

Congregation individually, then Shaliah Tzibbur

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְכָאוֹת.
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתֶּם בְּרוּךְ יְאֹמְרוּ:

Congregation individually, then Shaliah Tzibbur

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר:

Congregation individually, then Shaliah Tzibbur

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּ־יָהּ:

Shaliah Tzibbur

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְנִצַּח נְצַחִים קִדְשְׁתָּךְ נְקִדִּישׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל
וְקְדוֹשׁ אֲתָה: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְּלֶךְ הַקְּדוֹשׁ:

During the year

הָאֵל הַקְּדוֹשׁ:

KEDUSHAH

Congregation individually, then Shaliah Tzibbur

We proclaim the holiness of thy name throughout the world as it is proclaimed in the celestial heights, as described in the vision of thy prophet: Calling to one another the Serafim exclaim:

Congregation individually, then Shaliah Tzibbur

HOLY, HOLY, HOLY IS THE LORD OF HOSTS,
THE WHOLE WORLD IS FULL OF GOD'S GLORY.

Then other celestial beings, turning toward the Serafim, proclaim:

Congregation individually, then Shaliah Tzibbur

THE GLORY OF THE LORD IS PRAISED THROUGHOUT CREATION.

And may the words of Scripture be fulfilled as it is written:

Congregation individually, then Shaliah Tzibbur

THE ETERNAL SHALL REIGN FOREVER;
YOUR GOD, ZION, THROUGH ALL GENERATIONS.
HALLELUJAH! PRAISE YE THE LORD!

Shaliah Tzibbur

From generation to generation we will declare thy greatness, and evermore proclaim thy holiness. Thy praise, our God, shall never depart from our lips; for thou, God and King, are great and holy. Blessed art thou, Lord,

During the year
holy God.

<i>Between Rosh HaShanah and Yom Kippur</i> holy King.

BINAH – Awareness

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלִמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנִי מֵאֲתָךְ
דַּעַה בִּינָה וְהִשְׁכִּיל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

TESHUVAH – Repentance

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתְךָ. וְהִחְזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתַשׁוּבָה:

SELIḤAH – Forgiveness

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מְחַל לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלַּח:

GEULAH – Liberation

רְאֵה נָא בְּעֵינֵינוּ וּרְיִבָּה רִיבָנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֹךְ.
כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliach Tzibbur adds the following.*

עֲנֵנוּ יי עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ כִּי בְּצָרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תִּפְּן אֶל רְשָׁעֵנוּ וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ וְאֵל
תִּתְעַלֵּם מִתְחַנְּתָנוּ. הֲיִיה נָא קְרוֹב לְשׁוֹעֲתָנוּ. יְהִי נָא
חֶסֶדְךָ לְנַחֲמָנוּ. טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדָּבָר שֶׁנֶּאֱמַר.
וְהָיָה טָרֵם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי
אֲשַׁמְעַ: כִּי אַתָּה יי הַעוֹנֶה בְּעֵת צָרָה פּוֹדֶה וּמַצִּיל בְּכָל
עֵת צָרָה וְצוֹקָה: בְּרוּךְ אַתָּה יי הַעוֹנֶה בְּעֵת צָרָה:

BINAH

Thou, Lord our God, endow humankind with knowledge and teach mortals understanding. In thy grace, grant us knowledge, understanding and discernment. Blessed art thou, Lord who graciously bestows knowledge.

TESHUVAH

Bring us back, our Father, to thy Torah; bring us nigh, our King, to thy service. Restore us to thy presence through complete repentance. Blessed art thou, Lord who desires that we return to the right path.

SELIḤAH

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for pardon and forgiveness are thine. Blessed art thou, Lord who abundantly forgives.

GEULAH

Regard our suffering and plead our cause. Set us free from distress, soon, for thy name's sake, thou, our mighty Liberator. Blessed art thou, Lord, Liberator of the people Israel.

*On a Fast Day, when the Amidah is chanted aloud,
the Shaliaḥ Tzibbur adds the following.*

Answer us, Lord, answer us on this day of our fast, for we are in great distress. Do not focus on our wickedness; do not hide thy face from us; do not ignore our fervent plea. Be thou near to us in our cry. Comfort us, we pray, out of thy love for us. Before we even cry out, answer us, as it is written: And it shall be, even before they cry out I will answer; they will still be speaking and I will have heard. For thou, Lord, are the One who answers in time of distress, who redeems and saves in time of distress and affliction. Blessed art thou, who answers in time of distress.

REFUAH – Healing

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה כִּי תִהְלָתְנוּ אִתָּהּ.
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה (לְכָל תַּחֲלוּאֵינוּ וְלְכָל מַכְאוּבֵינוּ ו) לְכָל
מִכּוֹתֵינוּ.

A prayer for a person who is ill may be inserted here.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי יְוָאֵלֵי אֲבוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם. רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף

For a male

לְחוֹלָה _____ בֶּן _____ בְּתוֹךְ שָׁאֵר חוֹלִים.

For a female

לְחוֹלָה _____ בַּת _____ בְּתוֹךְ שָׁאֵר חוֹלִים.

כִּי אֵל מְלֶךְ רוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ: בְּרוּךְ אַתָּה יי רוּפָא
חוֹלִים [Traditional Nusah] רוּפָא חוֹלֵי עַמּוֹ יִשְׂרָאֵל]:

HASHANIM – A Year of Abundance

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה.

*From December 5**

*From the first day of
Hol HaMoed Pesah*

וְתֵן טַל וּמָטָר לְבָרָכָה

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטוֹבֶךָ. וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת:
בְּרוּךְ אַתָּה יי מְבָרֵךְ הַשָּׁנִים:

* In a year preceding a secular leap year, December 6.

REFUAH

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thy love is our praise. Grant complete healing (for all our ailments, for all our pains and) for all our afflictions.

A prayer for a person who is ill may be inserted here.

May it be thy will, my God and God of my ancestors,
to speedily send a complete, divine healing, healing of the spirit,
and healing of the body, to

among all those in need of healing.

Indeed, thou, God, are the Supreme, faithful and merciful healer. Blessed art thou, Lord who heals the sick [*Traditional Nusah*: who heals the sick of the people Israel].

HASHANIM

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all.

*From the first day of
Hol HaMoed Pesah*

*From December 5**

Send blessing

Send dew and rain for blessing

to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years of the past. Blessed art thou, Lord who blesses the years.

* *In a year preceding a secular leap year, December 6.*

KIBBUTZ GALUYOT – Gather the dispersed of our people.

תַּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נְדָחֵי
עַמּוֹ יִשְׂרָאֵל:

DIN – Justice

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה. וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ בְּחֶסֶד
וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַמְּשַׁפֵּט:

During the year

מֶלֶךְ אוֹהֵב צְדָקָה
וּמְשַׁפֵּט:

Nusah Seder Avodah

HAMINUT – Uproot Enmity

וְלַמְלֹשִׁינֹת אֵל תְּהִי
תְּקוּהָ. וְכָל הַרְשָׁעָה כְּרָגַע
תְּאָבֵד. וְכָל הָאִיבָה מְהֵרָה
תִּכְרַת. וּמְלָכוֹת זְרוֹן מְהֵרָה
תַּעֲקֹר וּתִשְׁבֵּר וּתְמַגֵּר
וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:

Traditional Nusah

*HAMINIM – Uproot the
Enemies of thy People*

וְלַמְלֹשִׁינִים אֵל תְּהִי תְּקוּהָ.
וְכָל הַרְשָׁעָה כְּרָגַע תְּאָבֵד. וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמְלָכוֹת
זְרוֹן מְהֵרָה תַּעֲקֹר וּתִשְׁבֵּר
וּתְמַגֵּר וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים
וּמְכַנְיַע זְדִים:

KIBBUTZ GALUYOT

Sound the great *Shofar* announcing our liberation and raise the banner for the ingathering of our dispersed. Gather us together in Zion from the four corners of the earth. Blessed art thou, Lord who ingathers the dispersed of thy people Israel.

DIN

Restore our judges as of old, and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when we are judged. Blessed art thou, Lord,

During the year
King who loves
righteousness and justice.

Between Rosh HaShanah and Yom Kippur

King of Justice.

Traditional Nusah

HAMINIM

Unto slanderers give no hope; may all wickedness vanish in an instant and all thine enemies speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who breaks the hold of enemies and humbles the arrogant.

Nusah Seder Avodah

HAMINUT

Unto slander give no hope; may all wickedness vanish in an instant and all enmity speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who humbles the arrogant.

TZADIKIM – Protect the Righteous

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל.
 וְעַל פְּלִיטַת סוּפְרֵיהֶם. וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ. יְהִמוּ נָא רַחֲמֶיךָ
 יי אֱלֹהֵינוּ: וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים
 חֲלָקְנוּ עִמָּהֶם. וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ (וְעַל חֲסִדֶיךָ
 הַגָּדוֹל בְּאַמֶּת נִשְׁעַנְנוּ): בְּרוּךְ אַתָּה יי מְשַׁעַן וּמְבַטֵּחַ לְצַדִּיקִים:

On Tisha BiAv, the following brachah replaces

BINYAN YERUSHALAYIM

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב: וְתִשְׁפּוֹן בְּתוֹכָהּ
 כְּאֲשֶׁר דִּבַּרְתָּ. וּבִנְהוּ אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנֵין עוֹלָם:
 וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן: נַחֵם יי אֱלֹהֵינוּ אֶת אַבְלֵי
 צִיּוֹן וְאֶת אַבְלֵי יְרוּשָׁלַיִם. וְאֶת הָעִיר שְׁחָרְבָה הֵיטָה
 וְאַבְלָה מִבְּלֵי בְנֵיהָ. עַל עַמֶּךָ יִשְׂרָאֵל שֶׁהוּטַל לְחָרֵב. וְעַל
 בְּנֵיהָ אֲשֶׁר מָסְרוּ נַפְשָׁם עֲלֶיהָ: צִיּוֹן בְּמַר תִּבְכֶּה
 וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ: לְבִי לְבִי עַל חֲלָלֵיהֶם. מְעִי מְעִי
 עַל חֲלָלֵיהֶם: רַחֵם יי אֱלֹהֵינוּ בְּרַחֲמֶיךָ הָרַבִּים עַלֵּינוּ וְעַל
 יְרוּשָׁלַיִם עִירֶךָ הַנִּבְנִית מִחֲרַבְנָה וְהַמֵּישָׁבֶת מִשׁוּמְמוֹתָהּ:
 יְהִי רְצוֹן מִלְּפָנֶיךָ מְשַׁמַּח צִיּוֹן בְּבִנְיָה שִׁישְׁמָחוּ אֶת
 יְרוּשָׁלַיִם כָּל אוֹהֲבֶיהָ וְיִשְׁיִשׁוּ אֶתָּה כָּל הַמֵּתְאֲבָלִים
 עֲלֶיהָ: וְיִשְׁמְעוּ בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם קוֹל
 שְׁשׁוֹן וְקוֹל שְׁמִחָה קוֹל חֲתָן וְקוֹל כְּלָה: תֵּן שְׁלוֹם
 לְעִירֶךָ אֲשֶׁר פָּדִיתָ וְהִגַּן עֲלֶיהָ פֶּאֶמּוֹר. וְאַנִּי אֶהֱיֶה-לָּהּ
 נְאֻם-יְהוָה חֲוִמַת אֵשׁ סָבִיב. וְלִכְבוֹד אֶהֱיֶה בְּתוֹכָהּ:
 בְּרוּךְ אַתָּה יי מְנַחֵם צִיּוֹן וּבִנְיָה יְרוּשָׁלַיִם:

Continue with MALCHUT BAYT DAVID

TZADIKIM

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, upon all sincere Jews whether by choice or by birth. Bestow thy blessing on all who truly trust in thee. May our portion be with them, and may we who trust in thee never come to shame (for upon thy great love we rely). Blessed art thou, Lord, upon whom the righteous rely and in whom they put their trust.

On Tisha BiAv, the following brachah replaces

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Comfort, Lord our God, the mourners of Zion and Jerusalem, the city that had been razed and was in mourning for her children, for thy people Israel who fell to the sword, her children who gave over their lives for her. Zion wept bitterly, and Jerusalem lifted her voice. My heart, my heart aches for the slain; my very insides quake for the slaughtered. Have mercy, Lord our God, abundant mercy for us and for Jerusalem, thy city, which has now been rebuilt from its ruins and which is repopulated from its barrenness. May it be thy will, thou who causes Zion to rejoice in her children, that all who love Jerusalem will cause her to rejoice, and all who mourned for her will be jubilant. And may the sound of mirth and happiness, the voice of the groom and the voice of the bride, resound throughout the cities of Judah and the broad expanses of Jerusalem. Grant peace to thy city which has been redeemed, and protect her as it is said: The word of God — and I will be for her a wall of fire round about, and a glorious presence within. Blessed art thou, Lord who comforts Zion and rebuilds Jerusalem.

Continue with MALCHUT BAYT DAVID

BINYAN YERUSHALAYIM – Restore Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכַּח בְּתוֹכָהּ כָּאֲשֶׁר
דִּבַּרְתָּ. וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה
לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

MALCHUT BAYT DAVID – The Messianic Hope

אֵת צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תְצַמִּיחַ. וְקִרְנֵנוּ תִרְוֵם בִּישׁוּעַתְךָ.
כִּי לִישׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יי מְצַמִּיחַ קֶרֶן
יְשׁוּעָה:

KABBALAT TEFILAH – Accept our Prayer

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמְלַפְּנֶיךָ מְלַפְּנוּ רִיקָם אֵל תְּשִׁיבֵנוּ.

On a Fast Day, individuals add in private devotion

עֲנֵנוּ יי עֲנֵנוּ בַיּוֹם צוּם תַּעֲנִיתֵנוּ כִּי בְצָרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תִּפְּן אֶל רִשְׁעֵנוּ וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ וְאֵל
תִּתְעַלֵּם מִתְחַנְּתֵנוּ. הִיָּה נָא קְרוֹב לְשׁוּעַתֵנוּ. יְהִי נָא
חֲסִדְךָ לְנַחֲמֵנוּ. טָרָם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדְּבַר שְׁנֵאמַר.
וְהִיָּה טָרָם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים וְאֲנִי
אֶשְׁמַע: כִּי אַתָּה יי הָעוֹנֶה בְּעַת צָרָה פּוֹדֶה וּמַצִּיל בְּכָל
עַת צָרָה וְצוֹקָה:

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
שׁוֹמֵעַ תְּפִלָּה:

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Blessed art thou, Lord who rebuilds Jerusalem.

MALCHUT BAYT DAVID

Grant that the Messianic descendant of thy servant David spring forth soon, and may the spiritual strength of the House of Israel be exalted through the establishment of thy rule of universal justice and peace on earth; for we wait each day for the coming of thy deliverance. Blessed art thou, Lord, by whose will deliverance will spring forth.

KABBALAT TEFILAH

Hear our supplication, Lord our God; have pity and compassion upon us. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence.

On a Fast Day, individuals add in private devotion

Answer us, Lord, answer us on this day of our fast, for we are in great distress. Do not focus on our wickedness; do not hide thy face from us; do not ignore our fervent plea. Be thou near to us in our cry. Comfort us, we pray, out of thy love for us. Before we even cry out, answer us, as it is written: And it shall be, even before they cry out I will answer; they will still be speaking and I will have heard. For thou, Lord, are the One who answers in time of distress, who redeems and saves in time of distress and affliction.

Thou, O Lord, hear with love the prayers of thy people Israel. Blessed art thou, Lord who hears prayer.

AVODAH

The promise of God's return to Zion

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת
הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. וְאֲשִׁי-לִב־יִשְׂרָאֵל וּתְפִלָּתָם בְּאֵהָבָה
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh, and Hol HaMoed

*When the Shaliah Tzibbur chants the Amidah aloud,
the congregation responds Amen as indicated.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קְדוֹשָׁךְ. וְזִכְרוֹן כָּל עַמְךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
לְטוֹבָה לַחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Sukkot

Pesah

Rosh Hodesh

חַג הַסּוּכוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. זְכוּרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. (אָמֵן) וּפְקֻדָּנוּ בּוֹ
לְבִרְכָה. (אָמֵן) וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. (אָמֵן) וּבְדַבַּר יְשׁוּעָה
וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יי
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Rosh Hodesh, and Hol HaMoed

When the Shaliah Tzibbur chants the Amidah aloud, the congregation responds Amen as indicated.

Our God and God of our ancestors, may our prayers, and the remembrance of the prayers of our ancestors, ascend to thee and be received with favor: for the coming of the Messianic era of thy servant David; for the welfare of thy holy city Jerusalem; and for all thy people, the House of Israel, the blessings of deliverance and happiness, grace, loving-kindness and mercy, life and peace from thee, on this day of

Rosh Hodesh. Pesah, the Festival of Matzot. the Festival of Sukkot.

Remember us, Lord our God, for good. (Amen) Bestow upon us blessing. (Amen) Deliver us for life. (Amen) With trust in thy promise of deliverance and mercy, show us thy grace and compassion, and deliver us; for our eyes are turned to thee, God and Sovereign who is ever-gracious and ever-compassionate.

May our eyes behold thy return in mercy to Zion. Blessed art thou, Lord who restores thy divine presence unto Zion.

*HODA-AH**Thanksgiving*

*Congregation, during
the Amidah Aloud*

מוֹדִים אֲנַחְנוּ לָךְ שָׂאֲתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי כָל בֶּשֶׁר יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית: בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ: כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ: וְתַאֲסוּף גְּלוֹתֵינוּ
לְחַצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם: עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שָׂאֲתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֲתָה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
נַסִּיךְ שְׁבַכְל יוֹם עַמָּנוּ וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל
עַת עָרַב וּבִקְרָ וְצָהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שְׁעֵשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה:

HODA-AH

We thank thee, Lord our God and God of our ancestors who has ever been the source of our strength, Israel's protecting shield in every age. We thank thee and proclaim thy praise evening, morning, and afternoon; for our lives which are in thy hands, for our souls which are in thy care, for thy miracles which are daily with us, and for thy wondrous kindnesses which we experience at all times. All-good, whose mercies never fail; all-loving, whose kindnesses never cease; thou, Lord, have been our hope and trust from the distant past until the present moment of our lives.

*Congregation, during
the Amidah Aloud*

We thank thee, our God and God of our ancestors, God of all living things, our Creator, Creator of all. Blessings and thanksgivings to thy great and holy name because thou, Lord, have blessed us with life and sustained us. Continue to grant us life and sustenance. And gather the exiles of our people to thy holy courts, to observe thy laws and do thy will with full hearts. For all this do we praise thee, saying: Blessed is God, to whom thanksgiving is due.

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

בִּימֵי מַתְתִּיהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנֵיו.
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
 תּוֹרְתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת רִיבָם הִנַּת אֶת דֵּינָם
 נִקְמַת אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
 מְעַטִּים וּטְמֵאִים בְּיַד טְהוּרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזוּדִים
 בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלִךָ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמֶּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וּטְהַרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בַּחֲצֹרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֵת
 יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:

On Purim

בִּימֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה. כְּשֶׁעָמַד עֲלֵיהֶם
 הָמֵן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֵּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
 מִנְּעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשִׁלּוּשָׁה עָשָׂר
 לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְכוּז. וְאַתָּה

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joḥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֵיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah *Traditional Nusah*

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.
 בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לִיהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשְׁן
 וְאֶת בְּנָיו עַל הָעֵץ: וַיִּקַּר. עַל פֶּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ
 הַגְּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בִּימֵי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרֶצוֹ
 כִּימֵי קָדָם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנֵי אַחֲנֹנוּ פְּלִיטֵי
 חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְמִים בְּעַלְי בְּרִיתָם קָמוּ
 לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֵיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דִּנְתָּ אֶת דִּינָם. חִזַּקְתָּ אֶת לְבָם
 לְעִמּוּד בְּשַׁעַר וּלְפֶתַח שַׁעֲרִים לְנֹדֵד־פִּים וּלְגֹרֶשׁ אֶת צְבָאוֹת
 הָאוֹיֵב מִן הָאֶרֶץ. מְסַרְתָּ רַבִּים בְּיַד מְעַטִּים וְרַשְׁעִים בְּיַד
 צַדִּיקִים. וְלֵךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ
 יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וְכַתּוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
 שְׁוַעֲתָנוּ וְעִזְרָתָנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלֵךְ נֹאֶה
 לְהוֹדוֹת:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to make a stand at the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

*SHALOM
Peace!*

On a Fast Day, when the Amidah is chanted aloud

THE PRIESTLY BENEDICTION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי
אֱהֲרֹן וּבְנָיו כַּהֲנִים עִם קְדוּשָׁתְךָ. כְּאָמֹר:

(Numbers 6:24-26)

בְּבִרְכָךְ יְהוָה וַיִּשְׁמְרֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּנֶךָ. אָמֵן. כִּן יְהִי רְצוֹן:
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
אָמֵן. כִּן יְהִי רְצוֹן:

*On a Fast Day, omit Shalom Rav and continue with
the Sim Shalom paragraph that follows.*

Shalom Rav

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עִמָּךְ יִשְׂרָאֵל וְכֹל יוֹשְׁבֵי תְּהַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסִפּוּר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה
טוֹבָה גִּזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יי עֲשֵׂה הַשְּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם:

SHALOM

On a Fast Day, when the Amidah is chanted aloud

THE PRIESTLY BENEDICTION

Our God and God of our ancestors, bless us with the threefold Torah-blessing, written according to thy disciple Moses, and invoked by Aaron and his priestly sons, thy consecrated servants, as now pronounced upon this congregation:

(Numbers 6:24-26)

May the Lord bless you and protect you.

Amen. May this be the will of God.

May the Lord's face shine upon you,

And May God be gracious unto you.

Amen. May this be the will of God.

May the Lord's countenance be lifted toward you,

And May God grant you peace.

Amen. May this be the will of God.

On a Fast Day, omit Shalom Rav and continue with the Sim Shalom paragraph that follows.

Shalom Rav

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

*On a Fast Day**Sim Shalom*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם: חֵן וְחֶסֶד וְרַחֲמִים
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב
 בְּעֵינֶיךָ לְבַרְךָ אֶת עַמְּךָ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵּיבֵל בְּכָל עֵת
 וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ:

*On Tzom Gedaliah**During the year*

בְּרוּךְ אַתָּה יְיָ בְּסֹפֵר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה
 הַמְּבַרְךָ אֶת עַמּוֹ טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
 יִשְׂרָאֵל בְּשְׁלוֹם: עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
 וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יְיָ עֹשֵׂה הַשְׁלוֹם:

*Elohai Nitzor**A personal prayer for inner peace and security*

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מְדַבֵּר מְרָמָה. וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוֹם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּן נַפְשִׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר

*On a Fast Day**Sim Shalom*

Grant peace, happiness, and blessing to the world. May grace, kindness, and mercy from thee be our portion and that of all thy people Israel. Bless us, our Father, all of us together, with the light of thy presence, for through the light of thy presence, thou, Lord, have ever taught us the doctrine of life, to love kindness and righteousness, blessing and mercy, life and peace. And may it be good in thy sight to bless thy people Israel and all humankind at all times with peace from thee.

During the year

Blessed art thou, Lord, ever-present source of peace in the life of Israel.

On Tzom Gedaliah

In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs

עֲצַתֶם וְקִלְקֵל מַחֲשַׁבְתֶּם: עֲשֵׂה לְמַעַן שְׂמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
 עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ: לְמַעַן יַחֲלִצוּן יְדִידֶיךָ
 הוֹשִׁיעָה יִמְיָנְךָ וְעַנְנֵי: יְהִי-לְרִצּוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי
 עוֹלָם וְכִשְׁנַיִם קִדְמוֹנִיּוֹת:

End of Amidah

*On Fast Days (except for Tisha BiAv) and between Rosh HaShanah
 and Yom Kippur continue with Avinu Malkenu.*

It is omitted on Friday afternoon.

On all other days continue with Kaddish Shalem, page 58

and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

On Fast Days (except for Tisha BiAv) and between Rosh HaShanah and Yom Kippur continue with Avinu Malkenu.

It is omitted on Friday afternoon.

On all other days continue with Kaddish Shalem, page 59

AVINU MALKENU

*For Fast Days, other than Tisha BiAv,
and between Rosh HaShanah and Yom Kippur*

Omitted on Friday afternoon

*On Tzom Gedaliah, 3 Tishray (4 Tishray when Rosh HaShanah begins
on Thursday), use version for between Rosh HaShanah and Yom Kippur.*

אָבִינוּ מֶלְכֵנוּ חֲטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ:

אָבִינוּ מֶלְכֵנוּ הַחֲזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:

אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:

אָבִינוּ מֶלְכֵנוּ חֲמוּל עַלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עַלֵינוּ:

אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁיֵבֵנוּ רִיקָם מִלְּפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עַפָּר אֲנַחְנוּ:

AVINU MALKENU

*For Fast Days, other than Tisha BiAv,
and between Rosh HaShanah and Yom Kippur*

Omitted on Friday afternoon

*On Tzom Gedaliah, 3 Tishray (4 Tishray when Rosh HaShanah begins
on Thursday), use version for between Rosh HaShanah and Yom Kippur.*

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King but thee.

Our Father, our King, deal with us kindly for thy name's sake.

Our Father, our King, bring us completely repentant to thee.

Our Father, our King, pardon and forgive all our sins.

Our Father, our King, send complete healing for all our ills.

Our Father, our King, have compassion upon us,
upon our children and our infants.

Our Father, our King, hear our cry; pity and have mercy upon us.

Our Father, our King, turn us not away from thee unanswered.

Our Father, our King, remember that we are but dust.

*Between Rosh HaShanah and
Yom Kippur*

אָבִינוּ מִלְּפָנֵינוּ חֲדָשׁ עָלֵינוּ

שָׁנָה טוֹבָה:

אָבִינוּ מִלְּפָנֵינוּ פְּתַבְּנוּ

בְּסִפּוּר חַיִּים טוֹבִים:

אָבִינוּ מִלְּפָנֵינוּ פְּתַבְּנוּ

בְּסִפּוּר גְּאֻלָּה וַיְשׁוּעָה:

אָבִינוּ מִלְּפָנֵינוּ פְּתַבְּנוּ

בְּסִפּוּר פְּרִנְסָה וְכִלְפָּלָה:

אָבִינוּ מִלְּפָנֵינוּ פְּתַבְּנוּ

בְּסִפּוּר זְכוּיוֹת:

אָבִינוּ מִלְּפָנֵינוּ פְּתַבְּנוּ

בְּסִפּוּר סְלִיחָה וּמְחִילָה:

On a Fast Day

אָבִינוּ מִלְּפָנֵינוּ בְּרַךְ עָלֵינוּ

שָׁנָה טוֹבָה:

אָבִינוּ מִלְּפָנֵינוּ זָכְרָנוּ

לְחַיִּים טוֹבִים:

אָבִינוּ מִלְּפָנֵינוּ זָכְרָנוּ

לְגְאֻלָּה וַיְשׁוּעָה:

אָבִינוּ מִלְּפָנֵינוּ זָכְרָנוּ

לְפְרִנְסָה וְכִלְפָּלָה:

אָבִינוּ מִלְּפָנֵינוּ זָכְרָנוּ

לְזְכוּיוֹת:

אָבִינוּ מִלְּפָנֵינוּ זָכְרָנוּ

לְסְלִיחָה וּמְחִילָה:

אָבִינוּ מִלְּפָנֵינוּ הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:

אָבִינוּ מִלְּפָנֵינוּ הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ:

אָבִינוּ מִלְּפָנֵינוּ הָרַם קֶרֶן מְשִׁיחֶךָ:

On a Fast Day

Our Father, our King,
 bless the year for us with
 good tidings.

Our Father, our King,
 remember us for goodness
 in life.

Our Father, our King,
 remember us for
 redemption and deliverance.

Our Father, our King,
 remember us for
 sustenance and support.

Our Father, our King,
 remember us for
 merit.

Our Father, our King,
 remember us for
 forgiveness and pardon.

*Between Rosh HaShanah and
Yom Kippur*

Our Father, our King,
 send us this new year with
 good tidings.

Our Father, our King,
 inscribe us for goodness
 in the book of life.

Our Father, our King,
 inscribe us in the book of
 redemption and deliverance.

Our Father, our King,
 inscribe us in the book
 of sustenance and support.

Our Father, our King,
 inscribe us in the book
 of merit.

Our Father, our King,
 inscribe us in the book
 of forgiveness and pardon.

Our Father, our King, cause salvation to burst forth soon.

Our Father, our King, enhance the strength of thy people Israel.

Our Father, our King, hasten the approach of Messianic days.

אָבִינוּ מִלְכֵנוּ בְּטֹל מַחְשְׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מִלְכֵנוּ כִּלְה דְּבַר וְחֶרֶב וְרָעַב וְשָׂכִי וּמִשְׁחִית וְעוֹן וְשִׁמְד

מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל יְחִוּדְךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:

אָבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שְׁנִקְרָא

עֲלֵינוּ:

אָבִינוּ מִלְכֵנוּ חַנּוּנוּ וְעֲנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה

וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Our Father, our King, thwart the intentions of our enemies.

Our Father, our King, wipe out plague and war, famine and captivity, destruction, sin and desolation from thy covenanted people.

Our Father, our King, grant our prayer for the sake of those who died for the unity of thy name.

Our Father, our King, answer our prayer for the sake of our brethren who went through fire and water for the sanctification of thy name.

Our Father, our King, answer our prayer for the sake of thy great, mighty and revered name by which we are known.

Our Father, our King, graciously answer us for no deeds can plead for us; answer our prayer because of thy righteousness and loving-kindness, and help us.

KADDISH SHALEM

וְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עֲלַמְיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

During the year

לְעֵלְא לְעֵלְא מְכָל-

לְעֵלְא מִן כָּל

בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאִמְרוּ אַמֵּן:

When a mourner in Shiva is the Shaliah Tzibbur, this paragraph is omitted:

(תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי-

בְּשִׁמְיָא. וְאִמְרוּ אַמֵּן:)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאִמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל. וְאִמְרוּ אַמֵּן:

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

When a mourner in Shiva is the Shaliah Tzibbur, this paragraph is omitted:

(May the prayers and supplications of the whole people Israel be worthy before our heavenly Father; and say, Amen.)

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֵא
 עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם
 חִלְקֵנוּ פְּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנֵם. וְאַנְחָנוּ כְּרוֹעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שְׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמַיִם. הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
 מִלְּפָנֵינוּ אָפֶס זִוְלָתוֹ כְּפָתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל-
 לְבָבָךְ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
 מִתַּחַת. אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע
 כָּל בָּרָךְ תִּשְׁבַּע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתִמְלֶךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמֵי עַד
 תִּמְלוֹךְ בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתְךָ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:
 וַנֵּאמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה
 יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

ALAYNU

Let us now praise the Lord of the universe, and acclaim the greatness of the Author of creation, who distinguished us from among the peoples of old, and assigned us our unique destiny. We bend the knee and worship and give homage to the Supreme, Ruler of rulers, the Holy One, the Blessed.

God created the heavens and founded the earth; God's throne of glory is in the heavens above and the divine, majestic presence is in the loftiest heights. This is our God. There is none else. Truly, God is our Ruler and none else, as it is written in the Torah: Know, therefore, this day, and consider that the Lord is God in the heavens above and on the earth beneath; there is none else.

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah: The Lord reigns forever and ever. And may thy prophet's word be fulfilled, as it is said: And the day will come when the Lord will be acknowledged as Sovereign by all on earth; on that day the Lord shall be One, and God's name One, in the hearts of all.

MOURNER'S KADDISH

For a transliteration of the Mourner's Kaddish, see page 113.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיף מְלַכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא:

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה

וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא לְעֵלָא מְכַל-

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a transliteration of the Mourner's Kaddish, see page 113.

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year
Higher

<p><i>Between Rosh HaShanah and Yom Kippur</i> Higher, yea higher,</p>
--

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

מעריב לחול

MAARIV LIḤOL

Evening Service for Weekdays

והוא רחום יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוֹ
וְלֹא־יַעִיר כָּל־חַמַּתּוֹ: יְהוָה הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ:

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliaḥ Tzibbur

בְּרָכוּ אֶת־יְהוָה הַמְּבָרָךְ:

Congregation, then Shaliaḥ Tzibbur

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai Ha-mi-vo-rach, li-o-lam va-ed.

HA-MAARIV ARAVIM – We praise God, for Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב
עַרְבִים. בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה עֵתִים
וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

AHAVAT OLAM – We praise God, for Revelation.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבִקְוֹמָנוּ
נִשְׁיַח בְּחַקִּיךָ. וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאֲרָךְ יַמֵּינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה. וְאֲהַבְתָּךְ אֵל
תָּסִיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

God, who is merciful, forgives and will not destroy; God forgives time and again, and restrains full condemnation. Lord and King, send us thy deliverance; answer us when we call unto thee.

THE SH'MA AND ITS BLESSINGS

Bar'chu

Shaliah Tzibbur

PRAISE THE LORD, SOURCE OF ALL BLESSING.

Congregation, then Shaliah Tzibbur

PRAISED BE THE LORD, SOURCE OF ALL BLESSING, FOREVERMORE.

HA-MAARIV ARAVIM

We praise thee, Lord our God, Ruler of the universe, at whose behest evening twilight falls. In thy wisdom the gates of heaven open, changes occur in time and seasons, and the stars shed their glorious lustre in the sky. Thou, Lord, have assigned them their watches in the firmament, and they move in accordance with thy will. Creator of day and night, who bids darkness vanish before light, and light before darkness, by thy will day and night return with ceaseless regularity. Now that the toil of day has passed, and thou, Lord, have ushered in the calm of evening, we praise thee, Master of the heavenly hosts. Ever-living and eternal God, reign thou over us forevermore. Blessed art thou, Lord who causes evening twilight to fall.

AHAVAT OLAM

With everlasting love thou, Lord, have loved thy people, the House of Israel, teaching us thy Torah with its commandments, statutes and ordinances of justice. Therefore, Lord our God, when we lie down and when we rise up, we shall speak of thy laws and evermore find joy in thy Torah, its teachings and its commandments. They are our life and the length of our days and we shall meditate upon them each day and night. Grant, we pray thee, that thy love never depart from us. Blessed art thou, Lord who, in thy love, has called thy people Israel to thy service.

SH'MA

We proclaim God's Unity and accept the "Yoke of Heaven."

Deuteronomy 6:4-9

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma, Yisrael: Adonai Elohaynu, Adonai Ehad.

Congregation individually, whispered

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

The Study of Torah

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָד וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Vi-ah-havta ayt Adonai Elohecha, bi-chol li-va-vi-cha oo-vi-chol nafshicha oo-vi-chol mi-oh-deh-cha. Vi-hayoo ha-di-vareem ha-ayleh, asher Anochee mi-tza-vi-cha ha-yom, al li-va-vecha. Vi-shee-nan-tam li-van-echa, vi-dee-barta bam, bi-sheev'techa bi-vaytecha, oo-vi-lech-ti-cha va-derech, oo-vi-shoch-bi-cha, oo-vi-koo-mecha. Oo-ki-shartam li-ot al yadecha, vi-hayoo li-totafot bayn aynecha. Oo-chi-tavtam al mezoozot baytecha, oo-vee-shi-arecha.

Deuteronomy 11:13-21

Observing the Mitzvot of the Torah

וְהָיָה אִם-שָׁמַעְתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאֶהְבָּה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וּנְתַתִּי מִטְּרֵ-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלַקֹּשׁ וְאֶסַּפְתָּ דְגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וּנְתַתִּי עֵשֶׂב בְּשׂוֹדְךָ לְבַהֲמֹתְךָ וְאָכְלֹת וּשְׂבַעְתָּ: הַשְׁמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם

SH'MA

Deuteronomy 6:4-9

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

BLESSED IS GOD'S GLORIOUS SOVEREIGN NAME FOREVER.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be in your heart. You shall teach them diligently to your children, and speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 11:13-21

And if you will listen earnestly to my commandments which I give you this day, to love and serve the Lord your God with all your heart and all your soul, I will send rain to your land in its time, the early and later rainy seasons, so that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle so that you may eat and be satisfied. Beware lest your heart be deceived, and you turn away and serve strange divinities and worship them; for then the displeasure of the Lord will manifest itself against you, and God will restrain the heavens so that there will be no rain, and the soil will yield no produce,

וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אַחֲרָיִם וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעַצַּר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבֵה אֲשֶׁר יִהְיֶה נִתֵּן לָכֶם: וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְכֶם וְעַל־נַפְשֵׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל־הָאָרֶץ:

Parashat Tzitzit, remembering the Exodus, Numbers 15:37-41

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֹתָם זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Li-ma-an teez-ki-roo va-a-see-tem et kol mitzvotiy, vee-h'yee-tem kidoshim lay-lo-hay-chem. Anee Adonai Elohaychem, asher hotzaytee etchem may-eretz Mitzra-yeem, lee-h'yot lachem lay-lo-heem. Anee Adonai, Elohaychem, Emet.

יְי אֱלֹהֵיכֶם אָמֵת:

Adonai Elohaychem Emet.

and you will rapidly disappear from the land which the Lord is giving you. Therefore, take these my words to your heart and your soul, and bind them for a sign upon your hand, and for frontlets between your eyes. Teach them to your children. Speak of them when you sit in your house and when you walk along the way, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates. And then may your days, and the days of your children, be as many on the land which the Lord swore to give to your ancestors, as are the days of the heavens over the earth.

Numbers 15:37-41

The Lord spoke to Moses saying: Speak to the Children of Israel and instruct them to make fringes on the borders of their garments throughout their generations; and let them put a thread of blue in each corner fringe. And it shall be a reminder for you, so that when you look upon the fringe you will remember and do all the commandments of the Lord, that you follow not the inclinations of your heart and eyes and be led astray by them.

Thus, you will remember to do all my commandments and be consecrated unto your God. I, the Lord, am your God, who brought you out of the land of Egypt to be your God; I, the Lord, am your God.

THE LORD YOUR GOD IS TRUTH.

EMET VE-EMUNAH

We praise God, for Redemption.

אָמֵת וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ.
וְאֵין זולָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ:

הַפּוֹדֵנוּ מִיַּד מְלָכִים.

מִלְּפָנֵינוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים:

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ.

וְהַמְשִׁלִּים גָּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ:

הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר.

וְנִפְלְאוֹת עַד-אֵין מִסְפָּר:

הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים. וְלֹא-נִתַּן לְמוֹט רַגְלֵנוּ:

הַמְדַּרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ.

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ:

הָעֹשֶׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעָה.

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם:

הַמְּכַה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם.

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם:

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם-סוּף.

אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע:

וְרֵאוּ בְּנָיו גְּבוּרָתוֹ. שְׂבָחוּ וְהוֹדוּ לְשֵׁמוֹ:

וּמִלְכוּתוֹ בְּרִצּוֹן קִבְלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:

EMET VE-EMUNAH*Responsively**Selected from the Hebrew*

True and unfailing it is unto us,
That thou, the Lord, are our God.

There is none else besides thee, and we, Children of Israel,
Are thy people, called to thy service.

Thou, our King, delivered us from the power of tyrants,
And redeemed us from the hand of oppressors.

Thy mighty deeds are beyond our understanding,
And thy wonders are without number.

Thou, O Lord, kept us among the living peoples,
And did not let us lose our way.

Thou, our Deliverer, performed miracles
for our ancestors against Pharaoh,
Signs and portents on Egyptian soil.

Thou, our Rescuer, liberated thy people Israel
from among the Egyptians,
And brought them forth to everlasting freedom.

Thou, our Liberator, brought thy people
through the divided portions of the Sea,
And they beheld the manifestation of thy power.

Thankfully they praised thy name,
And willingly accepted thee as their King.

Moses and the Children of Israel
chanted unto thee with great joy,
And in chorus, sang:

Shaliah Tzibbur and congregation

מִי־כַמְכָּה בְּאֵלִים יְהוָה. מִי כַמְכָּה נֶאֱדָר בְּקִדְשׁ.

Mee cha-mo-cha ba-ay-leem Adonai? Mee kamocha neh'dar ba-kodesh,

נֹרָא תְהִלַּת עֲשֵׂה פְּלֹא:

Norah te-hee-lot, o-say fe-leh?

Congregation individually, then Shaliah Tzibbur

מִלְכוּתֶיךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִשָּׁה.

זֶה אֵלַי עָנּוּ וְאָמְרוּ:

Shaliah Tzibbur and congregation

יְהוָה יִמְלֶךְ לְעֵלָם וָעַד:

Adonai yeem-loch li-olam va-ed.

Congregation individually, then Shaliah Tzibbur

וְנֹאמֵר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב.

וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ:

בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

HASHKIVENU

We pray for serenity.

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנָיו לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.

וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר

וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנַפֶּיךָ

תְּסַתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֶךְ חַנוּן

וְרַחוּם אַתָּה. וְשָׁמוֹר צְאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה

וְעַד־עוֹלָם: בְּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Shaliah Tzibbur and congregation

Who is like thee, Lord, among those acclaimed as divine?
 Who is like thee, glorious through holiness,
 Awe-inspiring in deeds, doing wonders?

Congregation individually, then Shaliah Tzibbur

Thy people beheld thy sovereign power when the Sea divided
 before Moses: This is my God, they chanted; and they sang:

Shaliah Tzibbur and congregation

The Lord reigns forever and ever.

Congregation individually, then Shaliah Tzibbur

To this great event our ancestors referred the prophet's word:
 The Lord delivered Jacob to freedom from a mightier power.
 Blessed art thou, Lord who set Israel free.

HASHKIVENU

Lord our God, we pray thee that we may lie down this night
 in peace and awake in the morning to refreshed existence. Spread
 over us the shelter of thy divine peace, and guide us with thy good
 counsel. Help us for thy name's sake. Be thou, at all times, our
 shield and our protector from harm, our guardian against danger,
 our savior from all manner of trouble and distress. Keep far from us
 anxiety and sorrow, and shelter us under the shadow of thy wings.
 For it is in thee alone, O God, ever-gracious and compassionate,
 that we put our trust. Guard thou our going out and our coming in,
 that we may lead a life of peace now and evermore. Blessed art
 thou, Lord who, we pray, will guard thy people Israel forever.

*Baruch Adonai
Celebrating God's Faithfulness*

בְּרוּךְ יי בְּיוֹם. בְּרוּךְ יי בְּלֵילָהּ. בְּרוּךְ יי בְּשִׁכְבָּנוּ. בְּרוּךְ
יי בְּקוּמָנוּ. כִּי בְיָדְךָ נִפְשוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדוֹ נִפְשׁ
כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בְּיָדְךָ אֶפְקִיד רוּחִי. פְּדִיתָהּ אוֹתִי
יְהוָה אֵל אֱמֶת: אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שְׂמַךְ וְקַיִם מַלְכוּתְךָ
תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יֵרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבָּנוּ וְתִגַּל נִפְשָׁנוּ בִישׁוּעָתְךָ בְּאֵמֶת
בְּאֵמֶר. לְצִיּוֹן מָלַךְ אֱלֹהֶיךָ: יְהוָה מָלַךְ: יְהוָה מָלַךְ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלוּךְ בְּכַבוֹד
כִּי אֵין לָנוּ מָלַךְ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה יי הַמְּלֹךְ בְּכַבוֹדוֹ תָּמִיד
יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֶלְא לְעֶלְא מְכַל-

During the year

לְעֶלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרִין בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

Baruch Adonai

We praise thee, Lord, when night descends; we praise thee, Lord, when daylight comes. We praise thee, Lord, when night calls us to sleep; we praise thee, Lord, when day awakens us for our daily toil. In thy hand are the souls of the living and the dead; in thy hand is the life of every living thing and the spirit of all humankind. Unto thee I commit my soul; thou, O Lord, are my Deliverer and God of truth. Our God in heaven, make thy name one in the hearts of all; establish thy sovereignty on earth forever and reign over us evermore.

May our eyes witness it and our hearts rejoice, and our souls exult in the establishment of thy kingdom on earth, when all humanity shall say of Zion: Truly, the God you proclaim is King. The Lord reigns, who has reigned, and will reign forevermore. Sovereignty is thine alone, and to all eternity, thy glorious reign; we have no King but thee. Blessed art thou, Lord and King who continually and forever reigns over us and over all thy creation.

HATZI KADDISH

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

THE WEEKDAY EVENING AMIDAH

The Amidah is said in private devotion, pages 78-96.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

AVOT

The God of our Ancestors

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת. וַיִּמְבֵּיא גּוֹאֵל
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים.
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם

וּפֹקֵד שָׂרָה:

THE WEEKDAY EVENING AMIDAH

The Amidah is said in private devotion, pages 79-97.

Lord, open my lips and my mouth shall speak thy praise.

AVOT

We praise thee Lord, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Almighty God, magnificent and revered, God sublime, who bestows loving-kindnesses, is the Creator of all, and remembers the loving deeds of our ancestors; thou, in thy love, and for thy name's sake, constantly send a liberator to their children's children.

Between Rosh HaShanah and Yom Kippur

Remember us for life, King who cherishes life;
and inscribe us in the Book of Life, for thy sake, Living God.

Thou, Lord, are our King, Helper and Guardian, Deliverer and Shield. Blessed art thou, Lord, Shield of Abraham and Guardian of Sarah.

GEVUROT

God has awesome powers.

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

From Shemini Atzeret until Pesah

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים. וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מִמִּית וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur

מִי כְמוֹךָ אֵב הַרְחַמִּים.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וּנְאֻמָּן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

KEDUSHAT HASHEM

God's holiness suffuses the world.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ. סְלָה:

בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמְלִיךְ הַקָּדוֹשׁ:

During the year

הָאֵל הַקָּדוֹשׁ:

GEVUROT

Thou, Lord, are all-powerful, bestowing immortal life. Thy divine help is without limit.

From Shemini Atzeret until Pesah

By thy will the wind blows and the rain falls.

God sustains the living with love, and in great mercy bestows eternal life upon those who have died. God lifts the fallen, heals the sick, sets the imprisoned free, and keeps faith with those who sleep in the dust. Who is like thee, Almighty God? Who even resembles thee? By thy will alone, life ends and is renewed, and salvation springs forth.

Between Rosh HaShanah and Yom Kippur

Who is like thee, Father of mercy who,
with compassion, remembers thy creatures for life?

Thou, Lord, are faithful to renew the lives of the departed. Blessed art thou, Lord who gives life to those who have died.

KEDUSHAT HASHEM

Thou, Lord, are holy, thy name is holy, and all who love holiness praise thee daily. Blessed art thou, Lord,

During the year
holy God.

Between Rosh HaShanah and Yom Kippur
holy King.

BINAH – Awareness

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the conclusion of Shabbat or Yom Tov

אַתָּה חוֹנֵנֵתָנוּ לְמַדַּע תּוֹרַתְךָ. וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ:
וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין
יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:
אָבִינוּ מְלַכְנוּ הַחַל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם.
חֲשׂוּכִים מְכַל חֲטָא. וּמְנַקִּים מְכַל עוֹן. וּמְדַבְּקִים בִּירְאָתְךָ. וְ

חֲנִנּוּ מֵאַתָּךְ דַּעָה בִּינָה וְהַשְׁפֵּל: בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

TESHUVAH – Repentance

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מְלַכְנוּ לְעִבּוּדְךָ. וְהַחֲזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתַשׁוּבָה:

SELIHAH – Forgiveness

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֵל לָנוּ מְלַכְנוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלַח אַתָּה: בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלַּח:

GEULAH – Liberation

רְאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ. וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֶךָ.
כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

BINAH

Thou, Lord our God, endow humankind with knowledge and teach mortals understanding.

At the conclusion of Shabbat or Yom Tov

Thou, Lord our God, have imparted to us the knowledge of thy Torah, and taught us to keep thy laws according to thy will. Thou, Lord our God, distinguished between the holy and the secular, between light and dark, between Israel and the other nations, between the seventh day and the six work days of the week. Our Father, our King, grant that the work-days which are approaching may come to us with peace, and grant that on them we may be free from sin, and cling reverently to thee.

In thy grace, grant us knowledge, understanding and discernment. Blessed art thou, Lord who graciously bestows knowledge.

TESHUVAH

Bring us back, our Father, to thy Torah; bring us nigh, our King, to thy service. Restore us to thy presence through complete repentance. Blessed art thou, Lord who desires that we return to the right path.

SELIHAH

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for pardon and forgiveness are thine. Blessed art thou, Lord who abundantly forgives.

GEULAH

Regard our suffering and plead our cause. Set us free from distress, soon, for thy name's sake, thou, our mighty Liberator. Blessed art thou, Lord, Liberator of the people Israel.

REFUAH – Healing

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה כִּי תִהְלָתְנוּ אִתָּהּ.
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה (לְכֹל תַּחֲלוּאֵינוּ וּלְכֹל מַכְאוּבֵינוּ ו) לְכֹל
מִכּוֹתֵינוּ.

A prayer for a person who is ill may be inserted here.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי יְוָאֵלֵי אֲבוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם. רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף

For a male

לְחוֹלָה _____ בֶּן _____ בְּתוּךְ שְׁאֵר חוֹלִים.

For a female

לְחוֹלָה _____ בַּת _____ בְּתוּךְ שְׁאֵר חוֹלִים.

כִּי אֵל מְלֶךְ רוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ: בְּרוּךְ אַתָּה יי רוּפָא
חוֹלִים [Traditional Nusah] רוּפָא חוֹלֵי עַמּוֹ יִשְׂרָאֵל]:

HASHANIM – A Year of Abundance

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה.

*From December 4**

*From the first day of
Hol HaMoed Pesah*

וְתֵן טַל וּמָטָר לְבָרָכָה

וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטוֹבֶךָ. וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת:
בְּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים:

**In a year preceding a secular leap year, December 5.*

REFUAH

Heal us, Lord, and we shall be healed; help us and we shall be helped; for thy love is our praise. Grant complete healing (for all our ailments, for all our pains and) for all our afflictions.

A prayer for a person who is ill may be inserted here.

May it be thy will, my God and God of my ancestors,
to speedily send a complete, divine healing, healing of the spirit,
and healing of the body, to

among all those in need of healing.

Indeed, thou, God, are the Supreme, faithful and merciful healer. Blessed art thou, Lord who heals the sick [*Traditional Nusah*: who heals the sick of the people Israel].

HASHANIM

Bless this year for us, Lord our God, and may its abundant produce be for the blessing of all.

*From the first day of
Hol HaMoed Pesah*

*From December 4**

Send blessing

Send dew and rain for blessing

to the soil and satisfy us through thy goodness. May this year, through thy blessing, be like the good years of the past. Blessed art thou, Lord who blesses the years.

* *In a year preceding a secular leap year, December 5.*

KIBBUTZ GALUYOT – Gather the Dispersed of our People

תַּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל:

DIN – Justice

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה. וְהִסֵּר
מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים. וְצַדִּיקֵנוּ בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יי

Between Rosh HaShanah and Yom Kippur

הַמֶּלֶךְ הַמְּשַׁפֵּט:

During the year

מֶלֶךְ אוֹהֵב צְדָקָה
וּמִשְׁפָּט:

Nusah Seder Avodah

HAMINUT – Uproot Enmity

וְלַמְלֹשִׁינֹת אֵל תְּהִי
תְּקוּהָ. וְכָל הַרְשָׁעָה כְּרָגַע
תְּאָבֵד. וְכָל הָאִיבָה מְהֵרָה
תִּכְרַת. וּמְלָכוֹת זְרוֹן מְהֵרָה
תִּעְקַר וּתִשָּׁבֵר וּתִמָּגֵר
וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:
בְּרוּךְ אַתָּה יי מְכַנְיַע זְדִים:

Traditional Nusah

*HAMINIM – Uproot the
Enemies of thy People*

וְלַמְלֹשִׁינִים אֵל תְּהִי תְּקוּהָ.
וְכָל הַרְשָׁעָה כְּרָגַע תְּאָבֵד. וְכָל
אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמְלָכוֹת
זְרוֹן מְהֵרָה תִּעְקַר וּתִשָּׁבֵר
וּתִמָּגֵר וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי שׁוֹבֵר אוֹיְבִים
וּמְכַנְיַע זְדִים:

KIBBUTZ GALUYOT

Sound the great *Shofar* announcing our liberation and raise the banner for the ingathering of our dispersed. Gather us together in Zion from the four corners of the earth. Blessed art thou, Lord who ingathers the dispersed of thy people Israel.

DIN

Restore our judges as of old, and our counselors as in former times. Remove anguish and sighing from our midst, and reign over us, thou alone, in thy kindness and mercy, and may thou find us innocent when we are judged. Blessed art thou, Lord,

During the year
King who loves
righteousness and justice.

Between Rosh HaShanah and Yom Kippur

King of Justice.

Traditional Nusah

HAMINIM

Unto slanderers give no hope; may all wickedness vanish in an instant and all thine enemies speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who breaks the hold of enemies and humbles the arrogant.

Nusah Seder Avodah

HAMINUT

Unto slander give no hope; may all wickedness vanish in an instant and all enmity speedily cease to be. Uproot the dominion of arrogance soon, and subdue it quickly in our days. Blessed art thou, Lord who humbles the arrogant.

TZADIKIM – Protect the Righteous

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל.
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ. יְהִמוּ נָא רַחֲמֶיךָ
 יי אֱלֹהֵינוּ: וְתֵן שְׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים
 חֻלְקָנוּ עִמָּהֶם. וְלַעֲוֹלָם לֹא נִבּוֹשׁ כִּי בְךָ בִטַּחְנוּ (וְעַל חֲסִדֶיךָ
 הַגְּדוֹל בְּאַמֶּת נִשְׁעַנְנוּ): בְּרוּךְ אַתָּה יי מִשְׁעַן וּמִבְטָח לַצְּדִיקִים:

BINYAN YERUSHALAYIM – Restore Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכֹּחַן בְּתוֹכָהּ כַּאֲשֶׁר
 דִּבַּרְתָּ. וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנִין עוֹלָם. וְכִסֵּא דָוִד מֵהֲרָה
 לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

MALCHUT BAYT DAVID – The Messianic Hope

אֵת צֶמַח דָּוִד עַבְדְּךָ מֵהֲרָה תִצְמִיחַ. וְקִרְנוּ תְרוּם בִּישׁוּעַתְךָ.
 כִּי לִישׁוּעַתְךָ קוִינּוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יי מִצְמִיחַ קֶרֶן
 יְשׁוּעָה:

KABBALAT TEFILAH – Accept our Prayer

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וּקְבַל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
 וּמְלַפְנֵיךָ מְלַכְנוּ רִיקָם אֵל תִּשְׁיבְנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלוֹת עַמְּךָ
 יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה:

*AVODAH**The promise of God's return to Zion*

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם. וְהֵשֵׁב אֶת
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי-לְבִי-יִשְׂרָאֵל וְתְּפִלָּתָם בְּאַהֲבָה
 תְּקַבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

TZADIKIM

May thy love be manifest upon the righteous, the pious, the elders and the scholars of thy people, the House of Israel, upon all sincere Jews whether by choice or by birth. Bestow thy blessing on all who truly trust in thee. May our portion be with them, and may we who trust in thee never come to shame (for upon thy great love we rely). Blessed art thou, Lord upon whom the righteous rely and in whom they put their trust.

BINYAN YERUSHALAYIM

Return in mercy to Jerusalem thy city, and may thy divine presence abide there in accordance with thy word. Rebuild her soon in our days and for all time, and restore there the dynasty of David. Blessed art thou, Lord who rebuilds Jerusalem.

MALCHUT BAYT DAVID

Grant that the Messianic descendant of thy servant David spring forth soon, and may the spiritual strength of the House of Israel be exalted through the establishment of thy rule of universal justice and peace on earth; for we wait each day for the coming of thy deliverance. Blessed art thou, Lord by whose will deliverance will spring forth.

KABBALAT TEFILAH

Hear our supplication, Lord our God; have pity and compassion upon us. Accept our prayer with love, O God, who hears prayer and entreaty. Turn us not away unanswered from thy presence, thou who hears with love the prayers of thy people Israel. Blessed art thou, Lord who hears prayer.

AVODAH

Lord our God, look with grace upon thy people Israel and their prayer. Restore divine worship to thine ancient shrine in Zion, and accept there, in thy gracious love, Israel's heart-offerings of prayer. Grant that the worship of thy people Israel may at all times, and in every place, be pleasing unto thee.

On Hanukkah, Purim, and Yom HaAtzmaut

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

On Hanukkah

בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֻׁמוֹנָאֵי וּבְנָיו.
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
תּוֹרְתְךָ וּלְהַעְבִּירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבֵּת אֶת רִיבָם הִנֵּת אֶת דֵּינָם
נִקְמַתְךָ אֶת נִקְמַתָם. מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד
מַעֲטִים וּטְמֵאִים בְּיַד טְהוּרִים וְרָשָׁעִים בְּיַד צְדִיקִים וְזוּדִים
בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ
אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנֵת
יָמֵי חֲנֻכָּה אֱלוֹהֵי הַיְהוּדוֹת וְיִהְיֶה לְשִׁמְךָ הַגְּדוֹל:

On Purim

בַּיָּמִי מְרֻדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבֵּיִרָה. כְּשֶׁעָמַד עֲלֵיהֶם
הַמֶּן הִרְשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֹּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים
מִנְעַר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד. בְּשִׁלּוּשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אֲדָר וּשְׁלָלָם לְבוֹז. וְאַתָּה

On Hanukkah, Purim, and Yom HaAtzmaut

We thank thee for the wondrous liberation, the mighty deliverances and the victories which, by thy will, our ancestors experienced in far off days at this season of the year.

On Hanukkah

In the days of the Hasmonean, Mattathias, son of the High Priest Joĥanan, and in the days of the sons of Mattathias, when the cruel Hellenic-Syrian rule oppressed thy people Israel, seeking to compel them to forget thy Torah and transgress thy laws, thou, in thy great mercy, stood with them in their time of trouble. Thou, Lord, defended them, vindicated their cause and brought retribution upon the evil-doers, delivering the strong into the hand of the weak, the many into the hand of the few, the desecrators into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those who were devoted to thy Torah. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day. After those events thy children entered the inner shrine of thy House, cleansed thy Temple, purified thy Sanctuary, kindled lights in thy holy courts, and instituted these eight days of *Hanukkah* to give thanks and praise to thy great name.

On Purim

In the days of Mordecai and Esther, in Shushan the capital, when Haman the Wicked stood against our ancestors and sought to destroy all the Jews, young and old, infants and mothers, in one day, the thirteenth of the twelfth month, the month of Adar, and to utterly despoil them, thou, in thy great

בְּרַחֲמֵיךָ הַרְבִּים הַפְּרַתְּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

Nusah Seder Avodah *Traditional Nusah*

וְהַשְׁבוֹתָ לוֹ גְּמוּלוֹ וְהִצַּלְתָּ אֶת עַמְּךָ יִשְׂרָאֵל מִיָּדוֹ כְּאָמֹר.
 בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ לִיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשְׁן
 וְאֶת בְּנָיו עַל הָעֵץ: וַיִּקֶּר. עַל כֵּן מוֹדִים אֲנַחְנוּ לְשִׁמְךָ
 הַגְּדוֹל בְּכָל שָׁנָה וְשָׁנָה:

On Yom HaAtzmaut

בִּימֵי שִׁיבַת בְּנִים לְגְבוּלָם. בְּעֵת תְּקוּמַת עַם בְּאֶרְצוֹ
 כִּימֵי קָדָם. נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אָבוֹת בְּפָנֵי אַחֲנֵנוּ פְּלִיטֵי
 חֶרֶב. וְאוֹיְבִים בְּאֶרֶץ וְשִׁבְעָה עַמְּמִים בְּעַלְי בְּרִיתָם קָמוּ
 לְהַכְרִית עַמְּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֵיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דִּנְתָּ אֶת דִּינָם. חֲזַקְתָּ אֶת לְבָם
 לְעִמּוֹד בְּשַׁעַר וּלְפֶתַח שַׁעְרִים לְנֹדָדִים וּלְגֹרֶשׁ אֶת צְבָאוֹת
 הָאוֹיֵב מִן הָאֶרֶץ. מִסִּרְתָּ רַבִּים בְּיַד מְעַטִּים וּרְשָׁעִים בְּיַד
 צַדִּיקִים. וְלֵךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ
 יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh HaShanah and Yom Kippur

וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ. סְלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
 שְׂוַעֲתָנוּ וְעֲזָרְתָנוּ. סְלָה: בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה
 לְהוֹדוֹת:

mercy, brought his plan to naught, frustrated his design,

Traditional Nusah
and reversed his fortune,
requiting him with the evil
he himself had planned for the
Jews. Haman and his sons
were hanged on the gallows
prepared for Mordecai.

Nusah Seder Avodah
and saved thy people Israel
from his power; as we read,
“And unto the Jews there was
light and joy, gladness and
honor.” Therefore do we give
thanks to thy great name in
each and every year.

On Yom HaAtzmaut

In the days when thy children were returning to their own borders, at the time of the establishment of our people in its own land as in days of old, the gates to the land of our ancestors were closed to our brethren, escapees of the sword. Enemies within the land, and seven surrounding nations allied with them, rose up to annihilate thy people Israel. Thou, in thy great mercy, stood with them in their time of trouble, defended them and vindicated their cause. Thy divine help strengthened their resolve to make a stand at the gates, open them to the pursued, and drive out the enemy armies from the land. The many were delivered into the hand of the few and the wicked into the hand of the righteous. Through thy deeds, thy greatness and holiness became known throughout thy world; and for thy people Israel, there was a great deliverance and liberation to this very day.

For all these blessings, thy name is continually and evermore praised and exalted.

Between Rosh HaShanah and Yom Kippur

Inscribe for a happy life all the children of thy covenant.

May all who live evermore thank thee and praise thy name in truth, Lord, our ever-present source of help. Blessed art thou, Lord whose name is Good, and to whom it is fitting to give thanks.

SHALOM

Peace!

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל בְּאֵי עוֹלָם תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מְלַךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה
טוֹבָה גְּזָכָר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ וְכָל
עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם: בְּרוּךְ אַתָּה יי עֲשֵׂה הַשָּׁלוֹם:

During the year

בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Elohai Nitzor

A personal prayer for inner peace and security

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פְּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תְּרַדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפְרֵ
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי־לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיְרֵאָה כִּימֵי
עוֹלָם וְכִשְׁנַיִם קִדְמוֹנוֹת:

End of Amidah

SHALOM

Grant abundant and lasting peace to thy people Israel and to all who dwell on earth, for thou, Sovereign, are the Lord of all peace; and may it be good in thy sight to bless thy people Israel, and all humankind, at all times with peace from thee.

During the year
Blessed art thou,
Lord, ever-present
source of peace in
the life of Israel.

Between Rosh HaShanah and Yom Kippur
In the book of life and blessing, peace and prosperity, may we and all thy people, the House of Israel, be inscribed and remembered for a happy and peaceful life. Blessed art thou, Lord, ever-present source of peace.

Elohai Nitzor

My God, guard my tongue from uttering ill, and my lips from deceitful speech. May I be silent before those who esteem me lightly, and may I act with humility toward all. Open my heart to the teachings of thy Torah that I may follow thy commandments. As for those who plan evil against me, speedily frustrate their designs and bring their plans to naught. Do this for thy name's sake. Do this for thy right hand. Do this for thy holiness. Do this for thy Torah. That those who love thee may be rescued, send thy divine help and answer my prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, Lord, my Strength and my Redeemer. May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth. Amen.

May it be thy will, Lord our God and God of our ancestors, that the Holy Temple be rebuilt, quickly, in our day, and establish firmly our portion in thy Torah. There we will worship thee with reverence, as in ancient times.

End of Amidah

KADDISH SHALEM

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֶלְמֵי עֶלְמָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֶלְא לְעֶלְא מְכַל-

During the year

לְעֶלְא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אַמֵּן:

When a mourner in Shiva is the Shaliaḥ Tzibbur, this paragraph is omitted:

(תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי-
בְּשַׁמַּיָּא. וְאָמְרוּ אַמֵּן:)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אַמֵּן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

Between Pesah and Shavuot the Omer is counted, page 118.

*At the end of Shabbat or Yom Tov, Havdalah, page 128,
is recited.*

On Hanukkah, the candles are lit, page 132.

KADDISH SHALEM

May the mighty name of God be acknowledged as great and holy throughout the world which was created by divine will. May God's reign of universal justice, peace and holiness on earth be established speedily and soon, during your life and the life of the entire House of Israel; and say, Amen.

Congregation

May God's great name be praised throughout time and eternity.

Blessed and praised, glorified, extolled and exalted, adored, lauded and celebrated be the name of the Holy One, the Blessed.

During the year

Higher

Between Rosh HaShanah and Yom Kippur

Higher, yea higher,

is God's name than all the blessings and songs, hymns of praise and psalms of thanksgiving that can possibly be uttered in the world; and say, Amen.

When a mourner in Shiva is the Shaliah Tzibbur, this paragraph is omitted:

(May the prayers and supplications of the whole people Israel be worthy before our heavenly father; and say, Amen.)

May abundant peace and life from God be our portion on earth, and that of all Israel; and say, Amen.

May God who makes peace on high send peace unto us on earth, and unto the whole people Israel; and say, Amen.

Between Pesah and Shavuot the Omer is counted, page 118.

*At the end of Shabbat or Yom Tov, Havdalah, page 129,
is recited.*

On Hanukkah, the candles are lit, page 132.

ALAYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

Alaynu li-sha-bayah la-adon hakol, la-tayt gedoolah li-yotzayr bi-raysheet.

Nusah Seder Avodah

Traditional Nusah

שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.	שֶׁהוּא בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם.
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת	רִקַּע הָאָרֶץ וְצָאֲצָאֶיהָ. נִתַּן
הָאֲדָמָה. שֶׁלֹּא שָׁם חָלְקָנוּ	נִשְׁמָה לָעַם עָלֶיהָ. וְרוּחַ
כָּהֶם. וְגִרְלָנוּ כְּכֹל הַמוֹנָם:	לְהִלְכִים בָּהֶם:

Sheh-lo asanoo ki-goyay ha-aratzot, vi-lo samanoo ki-meeshpihot ha-adamah. Sheh-lo sahm helkaynoo ka-hem, vi-goralaynu ki-chol hamonam.

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Va-anahnu kor'eem, oo-meesh-ta-ha-veem oo-modeem,
Leefnay Melech Mal'chay Ha'mi-lachim, Hakadosh, Baruch Hoo.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וְשִׁכְנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אִמַּת מְלַכְנוּ אָפֶס זוֹלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ. וְיַדְעֵתָ הַיּוֹם
וְהִשְׁבַּתְתָּ אֶל-לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-
הָאָרֶץ מִתַּחַת. אֵין עוֹד:

ALAYNU

Let us now praise the Lord of the universe,
and acclaim the greatness of the Author of creation;

Traditional Nusah

who distinguished
us from among
the peoples of
old, and assigned
us our unique
destiny.

Nusah Seder Avodah

who called the heavens into being and
stretched them forth; who spread out
the earth and all that emanates there-
from; who gives life to the nations
that dwell upon it and breath to those
who walk thereon.

WE BEND THE KNEE AND WORSHIP AND GIVE HOMAGE TO
THE SUPREME, RULER OF RULERS, THE HOLY ONE, THE BLESSED.

God created the heavens and founded the earth; God's throne
of glory is in the heavens above and the divine, majestic presence is
in the loftiest heights.

THIS IS OUR GOD. THERE IS NONE ELSE.

Truly, God is our Ruler and none else, as it is written in the
Torah: Know, therefore, this day, and consider that the Lord
is God in the heavens above and on the earth beneath; there is
none else.

עַל כֵּן נִקְנָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָרְךָ.
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת
 אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע
 כָּל בָּרֶךְ תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כֻלָּם אֶת עַל מַלְכוּתְךָ וְתַמְלִךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד
 תַּמְלוֹךְ בְּכָבוֹד:

כַּפְתּוּב בְּתוֹרַתְךָ. יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:

וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.

בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

*Vi-ne-e-mar, vi-ha-ya Adonai li-Melech al kol ha-aretz,
 ba-yom ha-hoo, yee-h'yeh Adonai ehad, oo-sh'mo ehad.*

*Continue on page 108 or 110, as appropriate;
 or with Psalm 27 on the following page when appropriate.*

We hope, therefore, Lord our God, that we may soon behold the revelation of thy glorious might; when all abominations will cease from the earth and idolatries will be no more; when the world, Almighty God, shall have been perfected under thy reign in the hearts of all, and all humankind shall worship thee; when all the violent on earth shall be turned to thee, and all who dwell in the world shall realize and understand, that every knee must bend before thee, and every tongue vow loyalty. Lord our God, may they bend the knee before thee and give homage to thy glorious name; and may all accept thy rule of justice and peace. Reign thou over them soon and forevermore; for sovereignty is thine alone, and the glory of thy reign will be for all time, as it is written in thy Torah:

THE LORD REIGNS FOREVER AND EVER.

And may thy prophet's word be fulfilled, as it is said:

AND THE DAY WILL COME WHEN THE LORD WILL BE
 ACKNOWLEDGED AS SOVEREIGN BY ALL ON EARTH;
 ON THAT DAY THE LORD SHALL BE ONE,
 AND GOD'S NAME ONE,
 IN THE HEARTS OF ALL.

*Continue on page 109 or 111, as appropriate;
 or with Psalm 27 on the following page when appropriate.*

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

לְדוֹד.

יְהוָה אֱוֹרִי וַיִּשְׁעֵי מִמִּי אֵירָא.

יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

בְּקֹרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי.

צָרִי וְאֵיבֵי לִי. הִמָּה כָּשְׁלוֹ וְנַפְלוֹ:

אִם־תַּחֲנֶנּה עָלַי מִחֲנֶנּה לֹא־יִירָא לְבִי.

אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאֵלְתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.

שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי.

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה.

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ. בְּצוּר יְרוּמָמְנִי:

וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי.

וְאֲזַבְּחָהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה.

אֲשִׁירָה וְאֲזַמְרָה לַיהוָה:

*Psalm 27 is recited during the Penitential Season,
from the first day of Elul until Hoshana Raba.*

PSALM 27

Of David.

The Lord is my light and my assistance,
Of whom shall I be afraid?

The Lord is the stronghold of my life,
Of whom shall I stand in awe?

When the wicked hemmed me in,
Seeking to devour me —

It was they, my enemies, who stumbled;
It was they, my foes, who fell.

Were an army to encamp against me,
My heart would be unafraid;

Were war to rage against me,
Even then would I be confident.

One blessing I ask of the Lord,
This I shall ever crave —

To dwell in the house of the Lord all the days of my life;
To gaze on the graciousness of the Lord;
To visit God's Sanctuary.

Hide me in thy tabernacle on the day of trouble;
Conceal me in the shelter of thy shrine;
And set me safe as on a high rock.

And then, when triumphant over my enemies
round about me,

I shall bring my offering to the Temple
with thanksgiving to the sound of trumpets;
I shall sing to thee, Lord, and acclaim thy praise.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא.
וַחֲנֹנִי וְעַנֵּנִי:

לָךְ אָמַר לְבִי בְקִשׁוּ פָנָי.
אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי.
אֶל־תִּטְּבֹאֵךְ עֵבֶדְךָ:

עֲזַרְתִּי הִיִּתָּה.
אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעָי:

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי.
וַיְהוֶה יֶאֱסֹפֵנִי:

הוֹרְנִי יְהוָה דְּרָכֶךָ.
וּנְחֵנִי בְּאֵרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי:

אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי.
כִּי קָמוּ־בִי עַד־יִשְׁקַר וַיִּפְּחַ חֶמְסִי:

לִי־לֹא הָאֲמַנְתִּי לְרְאוֹת
בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:

קָנָה אֶל־יְהוָה.
חֲזַק וַיֵּאֱמַץ לְבָבִי.
וְקָנָה אֶל־יְהוָה:

Hear me, Lord, when I call;
Be gracious unto me and answer me.

Speaking for thee, my heart says: Seek ye me.
O Lord, I do earnestly seek thee.

Hide not thyself from me;
Turn not thy servant away in anger.

Thou, O Lord, my ever-present help, cast me not off;
Do not forsake me now, God of my deliverance.

Father and mother, though they forsook me,
Thou, O Lord, would still protect me.

Teach me, Lord, thy way,
And lead me on a level path,
That my foes have not their way.

Leave me not to the rage of my enemies,
False witnesses who have sprung up against me,
Fomenters of violence.

What, if I had not had faith! But I did have faith,
That I would experience the goodness of the Lord
in the land of the living.

Put your trust in the Lord;
Be strong and let your heart be steadfast;
Only, put your trust in the Lord.

MEMORIAL PRAYER FOR A MAN OR BOY
WHO HAS PASSED AWAY

אָנא יי מַלְךְ מְלֵא רַחֲמִים אֱלֹהֵי הַרוּחֹת לְכַל־בֶּשֶׁר אֲשֶׁר
בְּיַדְךָ נִפְשֹׁת הַחַיִּים וְהַמֵּתִים. קַבֵּל בְּחַסְדְּךָ הַגָּדוֹל אֶת נַשְׁמַת
אֲחִינוּ _____ אֲשֶׁר נֶאֱסַף אֶל־עֲמוֹ:

חוס וְחִמּוֹל עָלָיו. סִלַּח וּמַחַל לְכָל פְּשָׁעָיו. כִּי אָדָם אֵין
צִדִּיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא: זְכוֹר לוֹ צְדָקָתוֹ אֲשֶׁר
עָשָׂה. וְיֵהִי שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו:

אָנא הַסֵּתֵר אֶת נַשְׁמָתוֹ בְּצֵל כְּנַפְיֶיךָ. הוֹדִיעֵהוּ אַרְחַ חַיִּים
שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ נְעֻמוֹת בִּימִינְךָ נֶצַח: וְתִשְׁפִּיעַ לוֹ מֵרֵב
טוֹב הַצָּפוֹן לִצְדִיקִים:

For the Mourners

אָנא יי הַרְפֵּא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם שְׁלֵם נַחוּמִים
לְאַבְלִים. חֲזַקֵם וְאַמְצֵם בְּיוֹם אֲבָלָם וַיְגוֹנָם. וְזַכְרֵם וּכְנִי
מִשְׁפַּחָתָם לְחַיִּים טוֹבִים וְאַרְפִּים: תֵּן בְּלִבָּם יְרֵאתְךָ וְאַהֲבַתְךָ
לְעַבְדְּךָ בְּלִבָּב שְׁלֵם. וְתֵהִי אַחֲרֵיתָם שְׁלוֹם. וְנֹאמֵר אָמֵן:

MEMORIAL PRAYER FOR A MAN OR BOY WHO HAS PASSED AWAY

Lord, Ruler, whose compassion overflows for all, God of all human souls, in whose hand are the souls of the living and the dead alike, we pray thee to accept in thy complete mercy the soul of our brother _____ who has been gathered to his people.

Have mercy upon him, pardoning transgression, “for there is no one so righteous on earth who does good only and never sins (*Ecclesiastes 7:20*).” Remember the righteous deeds of his life; let his reward be with him and his recompense go before him.

Shelter thou his soul under thy protecting care and make known to him the path of eternal life. Give him of the fullness of the joy of thy presence and of the happiness which is evermore with thee. Amen.

For the Mourners

We pray thee, O God, who heals the broken-hearted and binds up their wounds, grant thy consolation unto those who mourn. Strengthen and sustain them in this their time of grief and sorrow, and remember them and all their loved ones for good and long lives. Into their hearts and ours put reverence and love of thee, that we all may serve thee with more perfect hearts. And grant, O God, that our latter end may be peace. Amen.

MEMORIAL PRAYER FOR A WOMAN OR GIRL
WHO HAS PASSED AWAY

אָנָא יי מַלְךְ מְלֵא רַחֲמִים אֱלֹהֵי הַרוּחַת לְכַל-בֶּשֶׁר אֲשֶׁר
בְּיַדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. קַבֵּל בְּחַסְדְּךָ הַגָּדוֹל אֶת נִשְׁמַת
אֲחוֹתֵנוּ _____ אֲשֶׁר נִאֲסְפָה אֶל-עַמָּה:

חוּס וְחַמּוּל עָלֶיָהּ. סַלַח וּמַחֵל לְכָל פְּשָׁעֶיהָ. כִּי אָדָם אֵין
צְדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחַטָּא: זְכוּר לָהּ צְדָקָתָהּ
אֲשֶׁר עָשָׂתָהּ. וְיֵהִי שְׂכָרָהּ אִתָּהּ וּפְעֻלָּתָהּ לְפָנֶיךָ:

אָנָא הַסֵּתֵר אֶת נִשְׁמַתָּהּ בְּצֵל כְּנַפְיָךָ. הוֹדִיעֶיךָ אֶרְחַח חַיִּים
שְׁבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ נְעֻמוֹת בִּימִינְךָ נֹצֵחַ: וְתִשְׁפִּיעַ לָהּ מֵרַב
טוֹב הַצָּפוֹן לְצַדִּיקִים:

For the Mourners

אָנָא יי הַרְפֵּא לְשִׁבוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם שְׁלֵם נַחוּמִים
לְאַבְלִים. חַזְקֵם וְאַמְצֵם בְּיוֹם אָבְלָם וַיְגוֹנָם. וְזַכְרֵם וּכְנִי
מִשְׁפַּחְתָּם לְחַיִּים טוֹבִים וְאַרְפִּים: תֵּן בְּלִבָּם יִרְאַתְךָ וְאַהֲבַתְךָ
לְעַבְדְּךָ בְּלִבָּב שְׁלֵם. וְתֵהִי אַחֲרֵיתָם שְׁלוֹם. וְנֹאמֵר אָמֵן:

MEMORIAL PRAYER FOR A WOMAN OR GIRL WHO HAS PASSED AWAY

Lord, Ruler, whose compassion overflows for all, God of all human souls, in whose hand are the souls of the living and the dead alike, we pray thee to accept in thy complete mercy the soul of our sister _____ who has been gathered to her people.

Have mercy upon her, pardoning transgression, “for there is no one so righteous on earth who does good only and never sins (*Ecclesiastes 7:20*).” Remember the righteous deeds of her life; let her reward be with her and her recompense go before her.

Shelter thou her soul under thy protecting care and make known to her the path of eternal life. Give her of the fullness of the joy of thy presence and of the happiness which is evermore with thee. Amen.

For the Mourners

We pray thee, O God, who heals the broken-hearted and binds up their wounds, grant thy consolation unto those who mourn. Strengthen and sustain them in this their time of grief and sorrow, and remember them and all their loved ones for good and long lives. Into their hearts and ours put reverence and love of thee, that we all may serve thee with more perfect hearts. And grant, O God, that our latter end may be peace. Amen.

MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a translation of the Mourner's Kaddish, see page 63.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיף מְלֻכוּתָהּ בְּתַיִּכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:
תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיף הוּא.

Between Rosh HaShanah and Yom Kippur

לְעֵלָא מְבָלָא

During the year

לְעֵלָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֻלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

TRANSLITERATED MOURNER'S KADDISH

And now let all who mourn the loss of loved ones rise, and, linked in the fellowship of faith with all Israel, let us say the Kaddish together and hallow the name of God.

For a translation of the Mourner's Kaddish, see page 63.

Yit-gadal vi-yit-kadash shi-may raba. Bi-ali-ma di-v'ra chir-utay vi-yam-li-ch malchutay bi-ḥayaychon uv'yomaychon uv'ḥayay di-chol beit Yisrael, ba-agala u-vizman kariv; vi-imru, amayn.

Congregation

Yi-hay shi-may raba mi-varach li-alam ul'ali-may ali-maya.

Yit-barach vi-yish-tabaḥ vi-yit-pa-ar vi-yit-romam vi-yit-na-say, vi-yit-hadar vi-yit-aleh vi-yit-halal shi-may di-kud'sha, bi-rich hu.

During the year

Li-ayla min kol

Between Rosh HaShanah and Yom Kippur

Li-ayla li-ayla mi-kol

birchata vi-shi-rata, tush-biḥata vi-neḥemata, da-amiran bi-alma; vi-imru, amayn.

Yi-hay shi-lama raba min shi-ma-ya vi-ḥayim, alaynu vi-al kol Yisrael; vi-imru, amayn.

Oseh shalom bim'romav, hu ya-aseh shalom alaynu vi-al kol Yisrael; vi-imru, amayn.

May God who makes peace on high send peace unto us on earth, unto all Israel, and unto all remembering and sorrowing hearts; and say, Amen.

Traditionally, Psalm 49, page 134, or Psalm 16, page 138, is recited, followed by a Mourner's Kaddish recited only by those observing Shiva.

Psalm 23

*Even in the Valley of the Shadow of Death,
God gives us support, strength and courage equal to our needs.*

מְזֻמֹּר לְדָוִד.

יְהוָה רֹעִי. לֹא אֶחָסֵר:

בְּנֵאוֹת דָּשָׁא יִרְבִּיצְנִי.

עַל־מֵי מַנְחֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשׁוּבֵב.

יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ:

גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת.

לֹא־אִירָא רָע כִּי־אַתָּה עֹמְדִי.

שָׁבֹטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחֵמְנִי:

תַּעֲרֹךְ לְפָנַי שֶׁלְחַן נֶגֶד צַרְרִי.

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:

אֵךְ טוֹב וַחֲסֵד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

וּשְׁבֹתֵי בְּבֵית־יְהוָה לְאַרְךָ יָמַי:

*When leaving a Shiva house, or concluding a service in
a Shiva house, it is traditional to extend the following
blessing of comfort and consolation to the mourners:*

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

Ha-Makom Yi-na-ḥem Etchem Bi-toch Shi-ar A-vay-lay Tzee-on veeY'rushalayeem.

Traditionally, Psalm 49, page 135, or Psalm 16, page 139, is recited, followed by a Mourner's Kaddish recited only by those observing Shiva.

Psalm 23

A Psalm of David.

The Lord is my Shepherd, I shall not want.

God causes me to lie down in green pastures,
And leads me beside still waters;

Restores my soul,
And guides me in right paths for God's own name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou, O Lord, are with me;
Thy rod and thy staff, they comfort me.

The Lord God prepares a table before me
in the presence of my enemies,
And anoints my head with oil. My cup overflows.

Surely, goodness and mercy will follow me all the days of my life,
And I shall dwell in the house of the Lord, forever.

When leaving a Shiva house, or concluding a service in a Shiva house, it is traditional to extend the following blessing of comfort and consolation to the mourners:

May God comfort and sustain you among all mourners in Zion and Jerusalem.

הוספות

Additional Prayers and Readings

Counting of the <i>Omer</i>	p. 118
<i>Havdalah</i>	p. 128
Lighting of the <i>Hanukkah</i> Lamp	p. 132
Psalms for a House of Mourning	p. 134
Prayer for Our Country and its Government	p. 140
The Star-Spangled Banner	p. 142
America, Founded on Biblical Precepts	p. 143
Prayer for the Welfare of the State of Israel	p. 146
<i>Hatikvah</i>	p. 146
Reading for <i>Yom HaShoah</i>	p. 148
Reading for <i>Yom HaZikaron</i>	p. 149
Reading for <i>Yom HaAtzmaut</i>	p. 150
Reading for <i>Yom Yerushalayim</i>	p. 152

COUNTING OF THE OMER

The Omer Period links the festivals of Pesah and Shavuot, and is counted for forty-nine days, from the second night of Pesah until Erev Shavuot.

הַנְּנִי מוֹכֵן וּמְזַמֵּן / מוֹכֵנָה וּמְזַמְנָה (For a man) / מוֹכֵנָה וּמְזַמְנָה (For a woman) / לְקַיִם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֶמֶר כְּמוֹ שֶׁכְּתוּב בַּתּוֹרָה. וּסְפִירָתָם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הִבִּיאְכֶם אֶת-עֶמֶר הַתְּנוּפָה. שִׁבְעַת שַׁבָּתוֹת תְּמַיִמַת תִּהְיֶינָה: עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

I am now ready to fulfill the affirmative *mitzvah* of daily Counting the *Omer*, as it is written in the Torah: From the day after the day of rest (the First Day of Passover), the day on which you bring the *Omer*-sheaf from the harvest as an offering, you shall count seven full weeks; until the day after the seventh week, the fiftieth day (*Shavuot*). (*Leviticus 23:15-16*)

The Shaliah Tzibbur chants the brachah and announces the day of the Omer, then the congregants recite the blessing and day individually. Conclude with the prayer at the end of the Calendar on page 127.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֶמֶר: (אֲמֵן)

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we count the *Omer* Days.

At second Seder only

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר:

1. This is the first day of the *Omer*.

2. הַיּוֹם שְׁנַיִם יָמִים לְעֹמֶר:

2. This is the second day of the *Omer*.

3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר:

3. This is the third day of the *Omer*.

4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר:

4. This is the fourth day of the *Omer*.

5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר:

5. This is the fifth day of the *Omer*.

Seventh night of Pesah

6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר:

6. This is the sixth day of the *Omer*.

Eighth night of Pesah

7. הַיּוֹם שִׁבְעָה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר:

7. This is the seventh day, making one week of the *Omer*.

8. הַיּוֹם שְׁמוֹנָה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶר:

8. This is the eighth day, making one week and one day of the *Omer*.

On each night, conclude with the prayer on page 127.

9. הַיּוֹם תְּשַׁעָּה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד וּשְׁנַי יָמִים לְעֹמֶר:

9. This is the ninth day, making one week and two days of the *Omer*.

10. הַיּוֹם עֶשְׂרֵה יָמִים שְׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

10. This is the tenth day, making one week and three days of the *Omer*.

11. הַיּוֹם אֶחָד עָשָׂר יוֹם שְׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים

לְעֹמֶר:

11. This is the eleventh day, making one week and four days of the *Omer*.

Eve of Yom HaShoah, Holocaust Memorial Day when it is observed on 27 Nisan

12. הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שְׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים

לְעֹמֶר:

12. This is the twelfth day, making one week and five days of the *Omer*.

13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שְׁהֵם שָׁבוּעַ אֶחָד וּשְׁשֵׁה יָמִים

לְעֹמֶר:

13. This is the thirteenth day, making one week and six days of the *Omer*.

14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שְׁהֵם שְׁנַי שָׁבוּעוֹת לְעֹמֶר:

14. This is the fourteenth day, making two weeks of the *Omer*.

On each night, conclude with the prayer on page 127.

Eve of first day of Rosh Hodesh Iyar, 30 Nisan

15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שְׁבֻעוֹת וַיּוֹם אֶחָד
לְעֹמֶר:

15. This is the fifteenth day, making two weeks and one day of the *Omer*.

Eve of second day of Rosh Hodesh Iyar, 1 Iyar

16. הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שְׁבֻעוֹת וּשְׁנַיִ יָמִים לְעֹמֶר:

16. This is the sixteenth day, making two weeks and two days of the *Omer*.

17. הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שְׁבֻעוֹת וּשְׁלֹשָׁה יָמִים
לְעֹמֶר:

17. This is the seventeenth day, making two weeks and three days of the *Omer*.

18. הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שְׁבֻעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:

18. This is the eighteenth day, making two weeks and four days of the *Omer*.

19. הַיּוֹם תְּשַׁעָּה עָשָׂר יוֹם שָׁהֵם שְׁנַיִ שְׁבֻעוֹת וַחֲמִשָּׁה יָמִים
לְעֹמֶר:

19. This is the nineteenth day, making two weeks and five days of the *Omer*.

On each night, conclude with the prayer on page 127.

Eve of Yom HaAtzmaut, Israel Independence Day when it is observed on 5 Iyar

20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר:
20. This is the twentieth day, making two weeks and six days of the *Omer*.

21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:
21. This is the twenty-first day, making three weeks of the *Omer*.

22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר:
22. This is the twenty-second day, making three weeks and one day of the *Omer*.

23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁנַי יָמִים לְעֹמֶר:
23. This is the twenty-third day, making three weeks and two days of the *Omer*.

24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעֹמֶר:
24. This is the twenty-fourth day, making three weeks and three days of the *Omer*.

25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:
25. This is the twenty-fifth day, making three weeks and four days of the *Omer*.

On each night, conclude with the prayer on page 127.

26. הַיּוֹם שְׁשֵׁהּ וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

26. This is the twenty-sixth day, making three weeks and five days of the *Omer*.

27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר:

27. This is the twenty-seventh day, making three weeks and six days of the *Omer*.

28. הַיּוֹם שְׁמוֹנֶה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:

28. This is the twenty-eighth day, making four weeks of the *Omer*.

29. הַיּוֹם תְּשַׁעָּה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר:

29. This is twenty-ninth day, making four weeks and one day of the *Omer*.

30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֶר:

30. This is the thirtieth day, making four weeks and two days of the *Omer*.

31. הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

31. This is the thirty-first day, making four weeks and three days of the *Omer*.

On each night, conclude with the prayer on page 127.

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:

32. This is the thirty-second day, making four weeks and four days of the *Omer*.

Eve of Lag BaOmer

33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

33. This is thirty-third day, making four weeks and five days of the *Omer*.

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁשָׁה יָמִים לְעֹמֶר:

34. This is the thirty-fourth day, making four weeks and six days of the *Omer*.

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֶר:

35. This is the thirty-fifth day, making five weeks of the *Omer*.

36. הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר:

36. This is the thirty-sixth day, making five weeks and one day of the *Omer*.

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֶר:

37. This is the thirty-seventh day, making five weeks and two days of the *Omer*.

On each night, conclude with the prayer on page 127.

38. הַיּוֹם שְׁמוֹנֶה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

38. This is the thirty-eighth day, making five weeks and three days of the *Omer*.

39. הַיּוֹם תְּשַׁעַה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:

39. This is the thirty-ninth day, making five weeks and four days of the *Omer*.

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

40. This is the fortieth day, making five weeks and five days of the *Omer*.

41. הַיּוֹם אַחַד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁשָׁה יָמִים לְעֹמֶר:

41. This is the forty-first day, making five weeks and six days of the *Omer*.

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת לְעֹמֶר:

42. This is the forty-second day, making six weeks of the *Omer*.

Eve of Yom Yerushalayim, Jerusalem Reunification Day, 28 Iyar

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר:

43. This is the forty-third day, making six weeks and one day of the *Omer*.

On each night, conclude with the prayer on page 127.

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁה שָׁבוּעוֹת וּשְׁנַי יָמִים לְעֹמֶר:

44. This is the forty-fourth day, making six weeks and two days of the *Omer*.

Eve of Rosh Hodesh Sivan

45. הַיּוֹם חֲמֵשֶׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

45. This is the forty-fifth day, making six weeks and three days of the *Omer*.

46. הַיּוֹם שֶׁשֶׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר:

46. This is the forty-sixth day, making six weeks and four days of the *Omer*.

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁה שָׁבוּעוֹת וַחֲמֵשֶׁה יָמִים לְעֹמֶר:

47. This is the forty-seventh day, making six weeks and five days of the *Omer*.

48. הַיּוֹם שְׁמוֹנֶה וְאַרְבָּעִים יוֹם שֶׁהֵם שְׁשֵׁה שָׁבוּעוֹת וּשְׁשֵׁה יָמִים לְעֹמֶר:

48. This is the forty-eighth day, making six weeks and six days of the *Omer*.

On each night, conclude with the prayer on page 127.

Eve of Erev Shavuot

49. הַיּוֹם הַשְּׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר:
49. This is the forty-ninth day, making seven weeks of the *Omer*.

On each night, conclude here:

לְמִנּוֹת יְמֵינוּ כֵּן הוֹדַע וְנִבֵּא לְבַב חֲכָמָה:

Teach us to count our days aright,
that we may achieve wisdom of heart.

At the conclusion of Shabbat and Yom Tov

HAVDALAH

*At the conclusion of a weekday Yom Tov,
begin with the blessing for wine.*

May Elijah come soon to announce the coming of the Messiah.

אֱלֹהֵינוּ הַנְּבִיא. אֱלֹהֵינוּ הַתְּשֻׁבִי. אֱלֹהֵינוּ הַגְּלֻעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ. עִם מְשִׁיחַ בֶּן דָּוִד:

הִנֵּה אֵל יִשׁוּעָתִי. אֶבְטַח וְלֹא אֶפְחָד:
כִּי עָזִי וְזַמְרַת יְהוָה יִהְיֶה-לִּי לְיִשׁוּעָה:
וּשְׂאֵבֶתֶם-מִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה:
לִיהוָה הַיִּשׁוּעָה. עַל-עַמֶּךָ בְּרַכְתֶּךָ. סְלָה:
יְהוָה צְבָאוֹת עִמָּנוּ. מְשֻׁבְּ-לָנוּ אֱלֹהֵי יַעֲקֹב. סְלָה:
יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בְּטַח בְּךָ:
יְהוָה הוֹשִׁיעָה. הַמְּלִיךְ יַעֲנֵנוּ כִּי־וּם-קָרָאנוּ:

Congregation, then leader

לְיִהוּדִים הִיתָה אוֹרָה וְשִׂמְחָה וְשֵׁשׁן וְיִקְרָ:
בֶּן תִּהְיֶה לָנוּ:

Leader

כּוֹס־יִשׁוּעוֹת אֲשָׂא. וּבִשְׁם יְהוָה אֶקְרָא:

At the conclusion of Shabbat and Yom Tov

HAVDALAH

*At the conclusion of a weekday Yom Tov,
begin with the blessing for wine.*

May Elijah come soon to announce the coming of the Messiah.

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite,
Speedily, in our days, may he come to us,
Announcing the Messiah, descendant of David.

Behold, God is my help in whom I trust, I will not be afraid.
God Eternal, my strength and song, has delivered me.
Draw water in gladness from the well-spring of deliverance.
Deliverance belongs to thee, Lord.

May thy blessing rest upon thy people. Selah!
The Lord of Hosts is with us.

The God of Jacob is eternally our refuge. Selah!
Lord of Hosts, happy each one who trusts in thee.
Lord and King, send us thy deliverance.

Answer us when we call unto thee.

Congregation, then leader

“The Jews had light and joy, gladness and honor.”
So may it be with us!

Leader

I lift up the cup of deliverance,
and I proclaim in the name of the Lord:

*At the conclusion of a weekday Yom Tov, begin here,
and omit the blessings for spices and light.*

סְבִירִי:

For the Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

For the Spices

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי בְשָׂמִים:

For the Light

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

For Diversity

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמְבְדִיל בֵּין קֹדֶשׁ לְחוֹל.

בֵּין אֹר לְחֹשֶׁךְ.

בֵּין יִשְׂרָאֵל לְעַמִּים.

בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה:

בְּרוּךְ אַתָּה יי הַמְבְדִיל בֵּין קֹדֶשׁ לְחוֹל:

A Good Week. A Good Year.

הַמְבְדִיל בֵּין קֹדֶשׁ לְחוֹל. חֲטָאֲתִינוּ יִמְחַל.

זָרַעֲנוּ וְכִסְפָּנוּ יִרְבֶּה כַּחֲלוֹל.

וְכִכּוּכָבִים בְּלִילָה:

שְׂבוּעַ טוֹב:

א גוטע וואך. א מזלדיקע וואך. א גוטע יאר:

*At the conclusion of a weekday Yom Tov, begin here,
and omit the blessings for spices and light.*

With permission of all here gathered:

For the Wine

Blessed art thou, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

For the Spices

Blessed art thou, Lord our God, Ruler of the universe, Creator of various kinds of spices.

For the Light

Blessed art thou, Lord our God, Ruler of the universe, Creator of orbs of fire.

For Diversity

Blessed art thou, Lord our God, Ruler of the universe,
Who distinguishes between the holy and the secular,
Between light and dark,
Between Israel and the other nations,
Between the seventh day and the six work days of the week.
Blessed art thou, Lord who distinguishes
between the holy and the secular.

A Good Week. A Good Year.

May God, who distinguishes between the holy and the secular,
pardon our sins,
Increase our descendents and our fortune
as the sands of the seashore,
And as the stars in the night-time heavens.

A Good Week!

A Good Week! A Week of Good Fortune! A Good Year!

LIGHTING OF THE HANUKKAH LAMP

The *Hanukkah* candles or oil lamps are lit each evening after the stars come out. On the first night, a single flame is kindled at the far right. On each succeeding evening, candles or oil are added from right to left. Since the newest candle or lamp is lit first, the lighting proceeds from left to right.

The blessings are chanted while holding the lit *Shamash*, but the candles are not lit until the appropriate *brachot* for each night are completed.

The candles may not be used for any practical purpose; they are only to be seen, as testimony to the miracle of *Hanukkah*. Therefore, only the *Shamash* is used in lighting the candles designated for each day.

On Friday night, the *Hanukkah* lamp is lit before the *Shabbat* candles. Larger candles must be used so that they will burn at least one-half hour after the stars come out; in this case, they need to burn for approximately one and one-half hours.

On Saturday night, the candles are lit in the synagogue before *Havdalah*. At home, they are lit after *Havdalah*.

Hanukkah Blessings

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:

Blessed art thou, Lord our God, Ruler of the universe, who has taught us the way of holiness through thy commandments, in accordance with which we kindle the lights of *Hanukkah*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזִמְנֵי הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who performed wonders for our ancestors in the days of the Maccabees, at this season of the year.

On the first night add:

(If the Hanukkah lamp was not lit on the first night, this brachah is recited the first time it is lit, whichever night that may be.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחֲיֵינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ
לְזֶמַן הַזֶּה:

Blessed art thou, Lord our God, Ruler of the universe, who has blessed us with life, sustained us and enabled us to reach this happy season of *Hanukkah*.

Maoz Tzur

מְעוֹז צוּר יְשׁוּעָתִי לְךָ נָאָה לְשַׁבַּח.

תַּכּוֹן בַּיִת תְּפִלָּתִי וְשֵׁם תוֹדָה נִזְבַּח.

לַעֲת תִּכְיֶן מִטְּבַח [Nusah Seder Avodah] נִמְצָא מְנוּחַ

מִצָּר הַמְּנַבַּח.

אֲז אֶגְמֹר בְּשִׁיר מְזֹמֹר חֲנֻכַּת הַמְּזֻבָּח:

Rock of Ages

Rock of ages, let our song

Praise thy saving power;

Thou amidst the raging foe [*Nusah Seder Avodah*: throng]

Wast our sheltering tower.

Furious they assailed us,

But thine arm [*Nusah Seder Avodah*: thy help] availed us,

And thy word broke their sword,

When our own strength failed us.

PSALMS FOR A HOUSE OF MOURNING

Psalm 49

*May be recited in a house of mourning at the end of Maariv
on days when Tahanun would be said.*

לְמַנְצַחַ לְבְנֵי-קִרְחַ מְזִמֹּר:

שְׁמַעוּ-זֹאת כָּל-הָעַמִּים. הֲאִזְנִנוּ כָּל-יֹשְׁבֵי חֶלֶד:
גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ. יַחַד עָשִׂיר וְאַבְיּוֹן:

פִּי יְדַבֵּר חֲכָמוֹת. וְהִגִּיתָ לְבִי תְבוּנוֹת:
אִטָּה לְמַשָּׁל אֲזַנִּי. אֶפְתַּח בְּכַנּוֹר חִידָתִי:

לָמָּה אֵירָא בְיָמַי רָע.
עוֹן עַקְבֵי יִסּוּבְנֵי:

הַבִּטְחִים עַל-חֵילָם.
וּבְרַב עֲשָׂרָם יִתְהַלְלוּ:

אֶחָ לֹא-פָדָה יִפְדֶּה אִישׁ.
לֹא-יִתֵּן לְאֱלֹהִים כְּפָרוֹ:

וַיִּקַּר פְּדִיוֹן נַפְשָׁם.
וַיַּחְדַּל לְעוֹלָם:

וַיִּחִי-עוֹד לְנֹצֶחַ.
לֹא יִרְאֶה הַשְּׁחָת:

כִּי יִרְאֶה חֲכָמִים יָמוּתוּ.
יַחַד כָּסִיל וּבָעַר יֵאבְדוּ.
וְעִזּוֹ לְאַחֲרִים חֵילָם:

PSALMS FOR A HOUSE OF MOURNING

Psalm 49

May be recited in a house of mourning at the end of Maariv on days when Tahnanun would be said.

To the Conductor; A Psalm of Korah's Sons.

Hear this truth, all peoples; hearken all who dwell in the world;
Listen, people of low and high degree; give ear, rich and poor alike.

I shall speak of matters wise, and concern myself
with matters deep;

I shall address myself to a proverbial theme,
And on the harp unfold my deepest thought.

Why should I be afraid in times that are evil,
Because of the iniquity of those who encircle me —

Those who rely upon their riches,
And boast of their abounding wealth?

Ah, none can be redeemed from death
By giving God a life's ransom —

No matter how much is offered
To avoid death forever —

That they might live unendingly on
And never experience the grave.

Assuredly, all must experience it!
For see, even the most clever do die;
equally with the foolish and senseless they die,
And leave their riches to others.

קַרְבָּם בְּתִימוֹ לְעוֹלָם.
 מִשְׁכַּנְתֶּם לְדֹר וְדֹר.
 קְרָאוּ בְשֵׁמוֹתֵם עָלַי אֲדָמוֹת:
 וְאָדָם בִּיקָר בַּל־יֵלִין.
 נִמְשַׁל כַּבֵּה־מוֹת נְדָמוֹ:
 זֶה דְרָכָם כֶּסֶל לָמוֹ.
 וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ. סְלָה:
 כְּצֹאן לְשֵׂאוֹל שָׁתוּ. מוֹת יִרְעִם.
 וַיִּרְדּוּ בָם יִשְׂרָיִם לְבִקָּר.
 וְצוֹרֵם לְבָלוֹת שְׂאוֹל מִזָּבֵל לוֹ:
 אַךְ־אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִיַּד־שְׂאוֹל.
 כִּי יִקְחֵנִי. סְלָה:
 אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ.
 כִּי־יִרְבֶּה כְבוֹד בֵּיתוֹ:
 כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל.
 לֹא־יִרַד אַחֲרָיו כְבוֹדוֹ:
 כִּי־נִפְשׁוֹ בְּחַיָּיו יִכְרֹךְ.
 וַיּוֹדֶךְ כִּי־תִיטִיב לָךְ:
 תָּבוֹא עַד־דֹּר אָבוֹתָיו.
 עַד־נִצַּח לֹא יִרְאוּ־אוֹר:
 אָדָם בִּיקָר וְלֹא יִבִּין.
 נִמְשַׁל כַּבֵּה־מוֹת נְדָמוֹ:

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Their graves become their everlasting homes,
 Their dwelling-places through all generations —
 Though their names were acclaimed on the earth.

Truly none can abide forever with their fortune;
 Like beasts, they too pass away.

This is the way of the foolishly self-confident,
 And of such who come after them and emulate their example —

They go down to the grave like sheep,
 Death is their shepherd;
 They descend straightway to the netherworld
 Where their form wastes away in its graveyard-home.

But God will surely redeem my soul from the grasp of the grave;
 God will receive me. Selah!

So stand not in awe when people become rich,
 No matter how fortune increases;

For naught thereof will be companions at death;
 No treasure can ever descend with them to the grave.

Though in life there was no end of self-congratulation,
 And others too offered fawning praise saying:

You have done well for yourself —

Each mortal must come to the dwelling-place of the ancestors,
 Who nevermore will see the light of day.

Truly, those who have fortune but no insight
 Are no better than beasts when they pass away.

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Psalm 16

*May be recited in a house of mourning at the end of Maariv
on days when Tahnanun would not be said.*

מִכְתָּם לְדָוִד.

שְׁמַרְנֵי אֶל כִּי־חָסִיתִי בָךְ:
אֶמְרָת לַיהוָה. אֲדַנֵּי אֶתָּה. טוֹבַתִּי בַל־עֲלִיךָ:
לְקַדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הַמָּה. וְאֲדִירִי כָּל־חַפְצֵי־כֶסֶם:

יִרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוּ.
בַּל־אֶסִּיךְ נִסְכֵיהֶם מִדָּם.
וּבַל־אֶשָּׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתֵי:

יְהוָה מְנַת־חֶלְקִי וְכוֹסִי. אֶתָּה תוֹמִיךָ גּוֹרְלִי:
חֲבָלִים נִפְלוּ־לִי בְנְעָמִים. אֶף־נִחַלַת שְׁפָרָה עָלַי:

אֲבָרְךָ אֶת־יְהוָה אֲשֶׁר יַעֲצָנִי.
אֶף־לֵילוֹת יִסְרוּנִי כְלִיֹּתִי:

שְׁוִיתִי יְהוָה לְנִגְדֵי תְמִיד. כִּי מִימֵנִי בַל־אָמוּט:
לִכֵּן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי. אֶף־בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח:

כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל.
לֹא־תִתֵּן חֲסִידֶיךָ לְרֵאוֹת שָׁחַת:

תוֹדִיעֵנִי אֲרַח חַיִּים. שִׁבַּע שְׁמֵחוֹת אֶת־פְּנֵיךָ.
נַעֲמוֹת בְּיַמֵּינְךָ נִצַּח:

Mourner's Kaddish is recited only by those sitting Shiva at this service.

Psalm 16

May be recited in a house of mourning at the end of Maariv on days when Tahnanun should not be said.

A *Michtam* of David.

Protect me, O God, for I take refuge in thee.

I say to the Lord: Thou, my Master,

I have no greater good than thee.

As to holy ones on earth, theirs is the excellent example
to which I aspire.

Let the idols worshiped as gods pass quickly from the earth.

I will not pour libations of blood to them,

Nor will their names cross my lips.

The Lord alone is my allotted portion;

The Lord alone determines my destiny.

My boundary-lines have fallen in pleasant places;

Indeed, my heritage is a delight to me.

I will bless the Lord who counsels me;

My conscience guides me through the nights.

I set thee, Lord, before me always;

With God at my right hand, I shall never falter.

Therefore my heart is glad, and my whole being delights;

My body is securely grounded.

I know that thou, Lord, will not abandon my soul
to the netherworld,

Nor allow thy faithful to suffer oblivion.

Instruct me in the path of life.

In thy presence there is abundant joy;

Delight, at thy right hand forever.

Mourner's Kaddish is recited only by those sitting Shiva at this service.

PRAYER FOR OUR COUNTRY
AND ITS GOVERNMENT

הַנוֹתֵן תְּשׁוּעָה לְעַמִּים וּתְבוּנָה לְנַשְׂיָאִים. מַלְכוּתוֹ מַלְכוּת
כָּל עוֹלָמִים. הַפּוֹצֵה אֶת־דָּוִד עֲבָדוֹ מִחֶרֶב רָעָה. הַנוֹתֵן בָּיִם
דָּרָךְ וּבְמִים עֲזִים נְתִיבָה. הוּא יְבָרֵךְ וְיִשְׁמֹר וְיִנְצֹר וְיַעֲזֹר אֶת
נַשְׂיָא אֶרְצָנוּ וְאֶת כָּל שְׂרֵי הַמְּדִינֹת הָאֵלֶּה:

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו הַרְבִּים יִשְׁמְרֵם וַיְחַיֵּם. וּמְכַל
צָרָה וַיְגַוֵּן וַיַּנְצֵק יִצְיִלֵם:

מֶלֶךְ מַלְכֵי הַמְּלָכִים יְבַיְנֵם מִשְׁפָּטֵי צְדָקוֹ לְמַעַן יִהְיֶה
שְׁלוֹם וְשִׁלְוָה אֲשֶׁר וַחֲפֹשׁ כָּל יַמֵּינוּ בְּאֶרְצָנוּ וְעַל יְדֵהּ בְּכָל
הָעוֹלָם כָּלוּ:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵל. וְנֹאמֵר אָמֵן:

**PRAYER FOR OUR COUNTRY
AND ITS GOVERNMENT**

May God, who sends deliverance unto nations and understanding to their leaders; whose kingdom is an everlasting kingdom; who delivered David from the destructive sword; who makes a way in the sea and a path in the mighty waters; may God bless, aid and shield the President of our beloved country, and all the duly constituted authorities of the nation, state and city.

May the Supreme, Ruler of rulers, infinite in mercy, shelter them and grant them life, and deliver them from all manner of trouble and danger.

May the Supreme, Ruler of rulers, infinite in mercy, fill their hearts with justice and humanity so that peace and security, happiness and liberty may evermore dwell in our land, and lead other lands and peoples to peace and security.

May God who makes peace on high send peace unto us and all Israel, and unto all who dwell on earth.

May this be the will of God. Amen.

THE STAR-SPANGLED BANNER

Francis Scott Key

O! say can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watch'd were so gallantly streaming?
And the Rockets' red glare, the Bombs bursting in air,
Gave proof through the night that our Flag was still there;
O! say does that star-spangled Banner yet wave,
O'er the Land of the free, and the home of the brave?

AMERICA, FOUNDED ON BIBLICAL PRECEPTS

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

Declaration of Independence

Have we not all one Father? Has not one God created us?

Why should we be faithless to each other, profaning the covenant of our ancestors?

Malachi 2:10

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish a Constitution for the United States of America.

United States Constitution

Justice, justice shall you pursue,

that you may thrive in the land which the Lord your God gives you.

Deuteronomy 16:20

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to assemble, and to petition the government for a redress of grievances.

The Bill of Rights

Proclaim liberty throughout the land, for all of its inhabitants.

Leviticus 25:10

Of all the disposition and habits which lead to political prosperity, religion and morality are indispensable supports . . . Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.

George Washington, Farewell Address

It has been told to you, O mortal, what is good and what the Lord requires of you: Only to act justly, to love mercy, and to walk humbly with your God.

Micah 6:8

For happily the government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

George Washington, Letter to Newport Synagogue

Righteousness raises a nation to honor, but sin is disgraceful for any people.

Proverbs 14:34

We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

Abraham Lincoln, Gettysburg Address

How good and how pleasant it is when brethren live in unity.

Psalms 133:1

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in. . . . to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Abraham Lincoln, Second Inaugural Address

Let justice roll on like a mighty river, righteousness like a never-ending stream.

Amos 5:26

In the future days which we seek to make secure, we look forward to a world founded upon four essential human freedoms: freedom of speech and expression, everywhere in the world; freedom of every person to worship God in his own way, everywhere in the world; freedom from want which will secure to every nation a healthy peacetime life for its inhabitants, everywhere in the world; freedom from fear, which means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor, anywhere in the world.

Franklin Delano Roosevelt, Address to Congress

They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, and they shall not again experience war. All shall dwell under their own vines, under their own fig trees, and no one shall make them afraid.

Micah 4:3-4

PRAYER FOR THE WELFARE OF
THE STATE OF ISRAEL

אָבִינוּ שְׁבַשְׁמִים צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ בְּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאֲבֵרַת חֲסֵדֶךָ
וּפְרוּשׁ עָלֶיךָ סֶכֶת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וְאֲמַתְּךָ לְרֵאשִׁיָּהּ
שְׂרִיָּה וְיִוְעֲצֶיךָ וְתַקְּנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת יָדֵי
מְגַנֵּי אֶרֶץ קְדֻשָּׁנוּ וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֲטֹרַת נְצַחֲוֹן
תַּעֲטֹרֵם. וְנַתַּתְּ שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ. וְנֹאמֶר
אָמֵן:

HATIKVAH

כָּל עוֹד בְּלִבְבֵנוּ פְּנִימָה.
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.
וְלִפְאֲתֵי מִזְרַח קְדִימָה.
עֵין לְצִיּוֹן צוֹפִיָּה:
עוֹד לֹא אֲבָדָה תְּקוּנָתָנוּ.
הַתְּקִנָּה בְּתֵ שָׁנוֹת אֲלֵפִים.
לְהִיוֹת עִם חֶפְשִׁי בְּאֶרְצָנוּ.
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם:

**PRAYER FOR THE WELFARE OF
THE STATE OF ISRAEL**

Our Father in Heaven, Rock and Redeemer of the people Israel,
Bless the State of Israel, the first flowering of our redemption.
Shield it under the wings of thy love;
Spread over it the shelter of thy peace.
Guide its leaders and advisors with thy light and thy truth.
Help them with thy 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. Amen.

HATIKVAH

So long as deep within the heart,
A Jewish soul does beat,
And to the farthest parts of the east
An eye strains yearning toward Zion;

So long is our hope not lost,
The hope of two thousand years,
To be a free people in our own land,
The land of Zion and Jerusalem.

READING FOR YOM HASHOAH

We Remember

We remember our six million, who died when madness ruled, and evil darkened the earth. We remember those of whom we know, and those whose very names are lost.

*We cherish the memory of those who died as martyrs;
those who died resisting, and those who died in terror.*

We mourn for all that died with them: their goodness and their wisdom, which could have done so much to ennoble and enrich humanity; their genius and wit; their learning and laughter.

They are like candles that shine from the darkness of those years, and in their light we know what goodness is.

We salute those men and women who had the courage to stand outside the mob, to save us, and to suffer with us. They, too, are God's witnesses, and sources of hope when we are tempted to despair.

May such times never come again, and may the suffering of our people not be in vain. In our daily fight against cruelty and prejudice, tyranny and persecution, their memory gives us strength.

Ani Maamin

אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ. וְאֵף עַל־פִּי
שְׂתִמְהֵמָה עִם כָּל זֶה אֶחְכֶּה לוֹ בְּכָל יוֹם שְׂיָבוֹא:

I believe with perfect faith in the coming of the Messiah. And even if he be delayed, I will still await him each day.

READING FOR YOM HAZIKARON
DAY OF REMEMBRANCE FOR ISRAEL'S FALLEN HEROES

Observed on the day preceding Yom HaAtzmaut

The Silver Platter

Natan Alterman

“A state is not handed to a people on a silver platter”

— Chaim Weizmann

The earth grows still. The lurid sky slowly pales
 Over smoking borders.
 Heartsick, but still living a people stands by
 To greet the uniqueness of the miracle.
 Readied, they wait beneath the moon
 Wrapped in awesome joy, before the light.
 Then, soon,
 A girl and boy step forward,
 And slowly walk before the waiting nation;
 In work garb and heavy-shod they climb
 In stillness.
 Wearing yet the dress of battle, the grime
 Of aching day and fire filled night,
 Unwashed, weary unto death, not knowing rest,
 But wearing youth like dewdrops in their hair,
 Silently, the two approach,
 And stand.
 Are they of the quick or of the dead?
 Through wondering tears, the people stare.
 “Who are you, the silent two?”
 And the reply: “We are the silver platter
 Upon which the Jewish State was served to you.”
 And speaking, fall in shadow at the nation’s feet.
 Let the rest in Israel’s chronicles be told.

READING FOR YOM HAATZMAUT

Israel: Destiny and Destination

From the writings of David Ben Gurion

Edited by Rabbi Howard V. Lifshitz

After our 4,000 years of world history and many countries,
we have come back to the place of our origin,

And for the third time
we have established the sovereignty of Israel.

In the re-establishment of the Jewish State
it was the Jewish spirit which triumphed:

The moral and spiritual supremacy of the nation and the
vision and mission that began with the Patriarchs.

Two basic assumptions underlie
all our work in Israel:

To be like all the nations
and to be different from all the nations.

We want to be a free people, independent
and equal in rights in the family of nations.

We also aspire to be different from all the nations in our
spiritual elevation and in the character of our model society,

A society founded on freedom, cooperation and fraternity with all Jews and the whole of the human race.

The vision which is the secret of our survival is that of building in the Homeland a Jewish people which men everywhere will laud and emulate.

Its life, economy, society, culture, and internal and external policies must be based on the teachings of the prophets:

The lessons of justice,
mercy and peace.

The State of Israel will be judged not by its wealth and military strength nor by its technology,

But by its moral worth
and human values.

Israel's only ally is the Diaspora, whence it sprang and continues to draw the strength through which it is being rebuilt.

There is an indestructible bond,
a bond of life and death, between them.

A community of destiny and destination joins together indissolubly the State of Israel and the Jewish people.

This partnership is not laid down in any covenant signed and sealed. It is written in Jewish history, in the heart of every Jew loyal to our people.

READING FOR YOM YERUSHALAYIM

The Peace of Jerusalem

Abraham Joshua Heschel

Jerusalem is a witness, an echo of eternity.

She is the city where waiting for God was born.

Jerusalem is waiting for the prologue of redemption.

She is the city where the hope for peace was born.

Jerusalem inspires prayer: an end to rage and violence.

She is holiness in history, memory and assurance.

The stones of Jerusalem heard the promise of Isaiah:

*“In time to come all people shall stream to Jerusalem,
eager to learn of God’s ways and to walk in God’s paths.*

“For Torah comes from Zion,

The word of the Lord from Jerusalem.”

Jerusalem’s past is a prelude.

She is never at the end of the road.

Jerusalem is the promise of peace and God’s presence.

The word of the Lord from Jerusalem declares:

*“They shall beat their swords into ploughshares,
their spears into pruning hooks.*

“Nation shall not lift sword against nation,
nor shall they experience war anymore.”

Jerusalem is the joy of the earth;

may her peace and prosperity lead us to song.

May we witness the peace of Jerusalem;

may those who love her prosper.

*May we all be embraced by her promise:
peace and God’s presence. Amen.*

תם ונשלם.
שבח לאל בורא עולם!

הרב שמואל יהודה בן מרדכי ורחל רוזנבלום
יום ד' לסכות, י"ח תשרי תשע"ד