

סדר
התפילות
לשבת
וליום טוב

SHABBAT AND
FESTIVAL SERVICES



KABBALAT SHABBAT

I SING OF YOUR CREATION

When Shabbat coincides with a Festival, including *Hol Ha-mo'ed*, or when Friday is the last day of a Festival, we welcome Shabbat beginning with שיר ליום השבת, on page 266.

Some congregations begin with this poem. Others begin with Psalm 95, on page 254.

YEDID NEFESH

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֶן, מְשׁוֹךְ עֲבָדֶךָ אֶל רְצוֹנֶךָ
זְרוּיךָ עֲבָדֶךָ כְּמוֹ אֵיל, יִשְׁמַחְנָה אֶל מוֹל הַדָּרֶךְ
יַעֲרֹב לוֹ יְדִידוֹתֶךָ מִנְּפֶת צוּף וְכָל-טַעַם.

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ
אֲנֵא, אֵל נָא, רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ גַעַם זִינְךָ
אֲזוֹ תִתְחַזֵּק וְתִתְרַפָּא, וְהִיִּתָּה לָךְ שְׂפַחַת עוֹלָם.

נְתִיק, יְהִמוֹ רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֶבְךָ
כִּי זֶה כְּמָה גְכֻסּוֹף גְכֻסּוֹף לְרֵאוֹת בְּתַפְאָרַת עֲזֶךָ
אֲנֵא, אֵלִי, מִחֲמַד לְבִי, חוֹשָׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּלְגָּל נָא וּפְרוֹשׁ, חֲבִיב, עָלֵי אֶת-סִבַּת שְׁלוֹמֶךָ
תְּאִיר אֶרְצֶךָ מִכְבוֹדֶךָ, נְגִילָה וְנִשְׁמַחָה בְּךָ
מֵהָר, אֶהוּב, כִּי בָא מוֹעֵד, וְחַנּוּנֵי כִימֵי עוֹלָם.

KABBALAT SHABBAT



I SING OF YOUR CREATION

When Shabbat coincides with a Festival, including Hol Ha-mo'ed, or when Friday is the last day of a Festival, we welcome Shabbat beginning with A Song for Shabbat, on page 267.

Some congregations begin with this poem. Others begin with Psalm 95, on page 255.

YEDID NEFESH

Soul mate, loving God, compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting deer will I rush to You.
Before your glorious Presence humbly will I bow.
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.

How splendid is Your light, illumining the world.
My soul is weary yearning for Your love's delight.
Please, good God, do heal her; reveal to her Your face,
The pleasure of Your Presence, bathed in Your grace.
She will find strength and healing in Your sight;
Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God.
Be kind to me, Your own child; my love for You requite.
With deep and endless longing I yearned for Your embrace,
To see my light in Your light, basking in Your grace.
My heart's desire, find me worthy in Your sight.
Do not delay Your mercy, please hide not Your light.

Reveal Yourself, Beloved, for all the world to see,
And shelter me in peace beneath Your canopy.
Illumine all creation, lighting up the earth,
And we shall celebrate You in choruses of mirth.
The time, my Love, is now; rush, be quick, be bold.
Let Your favor grace me, in the spirit of days of old.

לְכוּ נִרְנְנָה לַיהוָה, נִרְיָעָה לְצוּר יִשְׁעָנוּ.
נִקְדְּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נִרְיָע לּוֹ.
כִּי אֵל גָּדוֹל יְהוָה, וּמִלְךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ, וְתוֹעֲפוֹת הַרִים לּוֹ.
אֲשֶׁר לֹא הָיָם וְהוּא עָשָׂהוּ, וַיִּבְשֹׁת יַדָיו יַצְרוּ.
בָּאוּ וַשְׁתַּחֲוּהוּ וַיִּנְכַרְעוּהוּ, נִבְרָכָה לִפְנֵי יְהוָה עֲשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ, וְאַנְחֵנוּ עִם מְרַעֲיֵתוֹ וְצֵאן יָדוּ,
הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ.

אֵל תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה, כִּיּוֹם מָסָה בְּמִדְבָר.
אֲשֶׁר נִסּוּנֵי אַבּוֹתֵיכֶם, בְּחִנּוּנַי גַּם רָאוּ פַעֲלֵי.

□ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,

וְנֹאמַר עִם תַּעֲי לִבְבֵּהֶם, וְהֵם לֹא יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֶל מְנוּחָתִי.

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוֹ לַיהוָה כָּל־הָאָרֶץ.
שִׁירוֹ לַיהוָה, בְּרִכּוֹ שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ.
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.

כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיְהוָה שָׁמַיִם עָשָׂה.

הוֹד וְהִדָּר לִפְנֵינוּ, עֵז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.

הִבּוֹ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הִבּוֹ לַיהוָה כְּבוֹד וְעֵז.
הִבּוֹ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְחִצְרוֹתָיו.

Let us sing to the Lord, rejoice in our Creator,
greeting Him with acclaim, singing psalms of praise.

He is the foundation of our lives.

The Lord is exalted, beyond all that is worshiped.

*In His hand He holds the world He fashioned;
sea and land, abyss and mountain peak are His.*

Let us worship the Lord, our Creator.
He is our God, and we are the flock that He guides.

Help is ours today if only we would listen to His words:

Wander in the wilderness no longer,
harden not your heart in the way of your ancestors.

*In the wilderness they tried and tested Me
even though they had witnessed My miracles.*

Forty years contending with that generation
led Me to say: "They are wayward, and care not for My ways."

*Therefore in indignation did I vow
they would never reach My land of peace and rest.*

PSALM 95

Sing a new song to the Lord;
renew yourselves, all people on earth.

*Sing to the Lord, praise Him for His daily help.
Proclaim His glory and wonders to all the world.*

Revere the Lord beyond all that is worshiped.

*All of the gods are nothingness,
but the Lord created the heavens.*

Majesty and might accompany Him,
splendor and strength adorn His sanctuary.

*Acknowledge the Lord, all families of nations;
acknowledge His majestic power.
Acknowledge His glory and bring Him tribute.*

השתחוו ליהוה בהדרת קדש, חילו מפניו כל-הארץ.
אמרו בגוים יהוה מלך,
אף תכון תבל כל תמוט,
ירין עמים במישרים.

□ ישמחו השמים ותגל הארץ, ירעם הים ומלאו.
יעלו שדי וכל-אשר בו, אז ירננו כל-עצי יער.
לפני יהוה כי בא, כי בא לשפט הארץ,
ישפט תבל בצדק, ועמים באמונתו.

יהוה מלך תגל הארץ, ישמחו אים רבים.
ענן וערפל סביביו, צדק ומשפט מכון בסאו.
אש לפניו תלה, ותלהט סביב צריו.
האירו ברקו תבל, ראתה ותחל הארץ.
הרים ברונג נמסו מלפני יהוה, מלפני ארון כל-הארץ.
הגידו השמים צדקו, וראו כל-העמים כבודו.
יבשו כל-עברי פסל המתהללים באלילים,
השתחוו לו כל-אלהים.
שמעה ותשמח ציון, ותגלנה בנות יהודה,
למען משפטיה יהוה.
כי אתה יהוה עליון על כל-הארץ,
מאד נעלית על כל-אלהים.
אקבי יהוה שנאו רע,
שמר נפשות חסידיו, מיד רשעים יצילים.
□ אור זרע לצדיק, ולישרי לב שמחה.
שמחו צדיקים ביהוה, והודו לזכר קדשו.

מזמור שירו ליהוה שיר קדש, כי נפלאות עשה,
הושיעה לו ימינו וזרוע קדשו.
הודיע יהוה ישועתו, לעיני הגוים גלה צדקתו.

Worship the Lord in sacred splendor;
let the earth tremble in His presence.

*Declare to the world: The Lord is King.
He has steadied the world; it stands firm.
He judges the nations impartially.*

Let the heavens rejoice, let the earth be glad.
Let the sea and all it contains roar in praise.

*Let field and forest sing for joy;
the Lord comes to rule the earth,*

to rule the world justly,
the nations with His faithfulness.

PSALM 96

When the Lord is King, the world rejoices.

*His throne is founded on justice.
Though He be clouded from view, His justice reveals Him.*

His lightning illumines the globe, fire consumes His foes.
Mountains melt like wax in His presence, the earth trembles.

*The heavens proclaim His righteousness;
all people behold His majesty.*

Shame covers those who worship images,
who pride themselves on nothingness.

*Zion rejoices, the cities of Judah are glad
when they hear of Your judgments, Lord.*

You are supreme over all the earth,
highly exalted beyond all that is worshiped.

*Those who love the Lord, hate evil;
He protects the faithful, saves them from the wicked.*

Light is stored for the righteous, joy for the honorable.
Let the righteous rejoice in the Lord, praising His holy name.

PSALM 97

Sing a new song to the Lord, for He has worked wonders,
revealing His triumph to all.

*He has remembered His steadfast love,
His faithfulness to the House of Israel.*

זָכַר חֲסִדוֹ וְאֲמוּנָתוֹ לְבֵית יִשְׂרָאֵל,
וְאֵינוֹ כָּל־אֲפָסִי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ.
הִרְיֵעוּ לִיהוּה כָּל־הָאָרֶץ, פָּצְחוּ וּרְנְנוּ וְזָמְרוּ.
וְזָמְרוּ לִיהוּה בְּכִנּוּר, בְּכִנּוּר וְקוֹל זְמִרָה.
בְּחֻצְרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לְפָנַי הַמֶּלֶךְ יְהוּה.
יִרְעַם הַיָּם וּמְלֵאוֹ, תִּבְלֵ וַיִּשְׁבִּי בָהּ.
נִהְרֹת יִמְחָאוּ כָף, יִחַד הַרִים יִרְנְנוּ.
□ לְפָנַי יְהוּה כִּי בָא לְשַׁפֵּט הָאָרֶץ,
יִשְׁפֹּט תִּבְלֵ בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים.

יְהוּה מֶלֶךְ יִרְגְּזוּ עַמִּים, יֵשֶׁב בְּרוּבִים תְּנוּט הָאָרֶץ.
יְהוּה בְּצִיּוֹן גְּדוֹל, וְרֵם הוּא עַל כָּל־הָעַמִּים.
יִוְדוּ שִׁמְךָ גְּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב, אֶתָּה כּוֹנֵנֵת מִישְׁרִים,
מִשְׁפָּט וְצַדִּיקָה בִּיַעֲקֹב אֶתָּה עֲשִׂיתָ.
רוּמְמוֹ יְהוּה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא.
מִשָּׁה וְאַהֲרֹן בְּכִהֲנֻי וּשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ
קִרְאִים אֵל יְהוּה וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֲדֹתָיו וְחֻק גְּתָן לָמוֹ.
יְהוּה אֱלֹהֵינוּ אֶתָּה עֲנִיתֶם,
אֵל נִשְׂא הַיִּיתָ לָהֶם,
וְנָקַם עַל עֲלִילוֹתֵם.
□ רוּמְמוֹ יְהוּה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ,
כִּי קְדוֹשׁ יְהוּה אֱלֹהֵינוּ.

The whole world has seen the triumph of our God.
Let all on earth shout for joy, break into jubilant song.

*Sing praise to the Lord with the harp,
with trumpets and horns make a joyful noise.*

Let the sea roar, and all its creatures;
the world, and its inhabitants.

*Let the rivers burst into applause,
let mountains join in acclaim with joy.*

The Lord is coming to sustain the earth.
He will sustain the earth with kindness,
its people with graciousness.

PSALM 98

The Lord is King, enthroned on high.
The earth quivers, nations tremble.

*The Lord is great in Zion,
exalted beyond those who praise Him.
He is awesome, holy.*

Our King loves lawful order, maintaining justice
and equity among the people of Jacob.

*Worship the Lord our God.
Exalt Him, He is holy.*

Lord, You answered Moses, Aaron, and Samuel
when they called upon You.

*They obeyed Your decrees,
You spoke to them in a pillar of cloud.*

You were forgiving in answering them,
though You rebuked them for their offenses.

*Extol the Lord, bow toward Jerusalem.
The Lord our God is holy.*

PSALM 99

מזמור לְדָוִד.

הָבֹה לַיהוָה, בְּנֵי אֱלֹהִים, הָבֹה לַיהוָה כְּבוֹד וְעֹז.
הָבֹה לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוֹו לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים,
יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בְּכַחַ, קוֹל יְהוָה בְּהַדְרָה.

קוֹל יְהוָה שָׁבַר אַרְזִים וַיִּשְׁבַּר יְהוָה אֶת-אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וּשְׁרִיזֹן כְּמוֹ בֶן-רְאֵמִים.
קוֹל יְהוָה חָצַב לְהַבֹּת אֵשׁ.

קוֹל יְהוָה יָחִיל מִדְּבַר, יָחִיל יְהוָה מִדְּבַר קֹדֶשׁ.
קוֹל יְהוָה יְחַלֵּל אֵילֹת

וַיַּחֲשֶׁף יַעֲרֹת, וּבָהִיכְלוּ כֵּלָו אָמַר כְּבוֹד.

□ יְהוָה לְמַבּוּל יָשָׁב, וַיִּשָּׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

A Psalm of David.

Acclaim the Lord, His majestic glory.
Worship the Lord in sacred splendor.

*The God of glory thunders over rushing waters.
The voice of the Lord echoes with majesty and might.*

The voice of the Lord shatters the cedars;
The Lord shatters the cedars of Lebanon,

*making the hills skip like rams,
the mountains leap like lambs.*

The Lord commands rock-splitting lightning.
The voice of the Lord stirs the wilderness.

*The voice of the Lord strips the forest bare,
while in His sanctuary all chant: Glory.*

The Lord sat enthroned at the Flood;
the Lord will sit enthroned forever,

*bestowing strength upon His people,
blessing His people with peace.*

PSALM 29

לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 שְׁמוֹר וְנִכּוֹר בְּדַבּוּר אֶחָד
 הַשְּׂמִיעֵנוּ אֶל הַמְּיוֹחֵד.
 יְהוּה אֶחָד וְשִׁמוֹ אֶחָד
 לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה.
 לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה
 כִּי הִיא מְקוֹר הַבְּרָכָה.
 מְרֹאשׁ מְקַדֵּם גְּסוּבָה
 סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.
 לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 מְקַדֵּשׁ מְלֶךְ עִיר מְלוּכָה,
 קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
 רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא,
 וְהוּא יִחְמוֹל עָלֶיךָ הַמְּלָה.
 לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 הַתְּנַעֲרִי, מַעֲפָר קוֹמֵי,
 לְבָשִׁי בְּגָדֵי תַפְאֵרֶתְךָ עִמִּי,
 עַל יַד בְּנֵי־יִשְׂרָאֵל בֵּית הַלְחָמִי.
 קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.
 לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 הַתְּעוֹרְרִי הַתְּעוֹרְרִי
 כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.
 עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי,
 כְּבוֹד יְהוּה עָלֶיךָ נִגְלָה.
 לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'KHA DODI

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

"Keep" and "remember," both uttered as one
By our Creator, beyond comparison.
The Lord is One and His name is One,
Reflected in glory, in fame, and in praise.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, let us all greet Shabbat, Queen sublime,
Fountain of blessings in every clime.
Anointed and regal since earliest time,
In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears.
Arise, emerge from your desolate years.
Too long have you dwelled in the valley of tears.
He will restore you with mercy and grace.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Arise and shake off the dust of the earth.
Wear glorious garments reflecting your worth.
Messiah will lead us all soon to rebirth.
Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light
For in your radiance the world will be bright.
Sing out, for darkness is hidden from sight.
The Lord through you His glory displays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

לא תבשׂי וְלֹא תִבְלְמִי,
מָה תִשְׁתַּחֲוֶה וּמָה תִּהְיֶה.
כִּי יִחַסּוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תֵּלָה.

לְכָה דוֹרֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
וְהָיוּ לְמִשְׁסָה שֶׁאֵסִיף
וְרָחֲקוּ בְּלִמְבֻלְעֵיף.
יִשֵּׁשׂ עֲלֶיךָ אֱלֹהֶיךָ
בְּמִשׁוֹשׁ חֲתָן עַל בְּלָה.

לְכָה דוֹרֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
יִמִּין וּשְׂמֹאל תִּפְרָצֵי
וְאֶת־יְהוָה תִּעְרִיצֵי.
עַל יָד אִישׁ בֶּן־פְּרָצֵי,
וְנִשְׁמָחָה וְנִגִּילָה.

לְכָה דוֹרֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*We rise and turn to the entrance in a symbolic
greeting of the Bride, Shabbat*

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֵת בְּעֵלָה,
גַּם בְּשִׂמְחָה וּבְצַחֲלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה,
בָּאֵי בְּלָה, בָּאֵי בְּלָה.

לְכָה דוֹרֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

In your redemption you will never be shamed;
Be not downcast, you will not be defamed.
Sheltered by you will my poor be reclaimed.
The city renewed on its ruins will He raise.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed;
Ravagers, at great distance, will live in a void.
Your God then will celebrate you, overjoyed,
As a groom with his bride when his eyes meet her gaze.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Break out of your confines, to the left and the right.
Revere the Lord in whom we delight.
The Messiah is coming to gladden our sight,
Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

*We rise and turn to the entrance in a symbolic
greeting of the Bride, Shabbat*

Come in peace, soul mate, sweet gift of the Lord,
Greeted with joy and in song so adored
Amidst God's people, in faith in accord.
Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

*Mourners do not observe public forms of
mourning on Shabbat. On the Shabbat during
the period of shivah, when mourners attend
synagogue services, they are greeted after the
singing of L'kha Dodi, by all other members of
the congregation with these words:*

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei tziyon virushalayim.

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

מזמור שיר ליום השבת.

טוב להדות ליהוה, ולזמר לשמה עליון.

להגיד בבקר חסדה, ואמונתה בלילות.
עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידי ארנן.

מה גדלו מעשיה יהוה, מאד עמקו מחשבתיה.
איש בער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב, ויציצו כל-פעלי און,
להשמדם עדי עד. ואתה מרום לעלם יהוה.

כי הנה איביה, יהוה,

כי הנה איביה יאבדו,

יתפרדו כל-פעלי און.

ותרם כראים קרני,

בלתי בשמן רענן.

ותבט עיני בשורי,

בקמים עלי מרעים תשמענה אזני.

צדיק בתמר יפרח, בארו בלבנון ישגה.

שתולים בבית יהוה, בחצרות אלהינו ופריחו.

□ עוד ינובון בשיבה, דשנים ורעננים יהיו.

להגיד כי ישר יהוה, צורי ולא עולתה בו.

A Song for Shabbat.

It is good to acclaim the Lord,
to sing Your praise, exalted God,

to proclaim Your love each morning,
to tell of Your faithfulness each night,

to the music of the lute and the melody of the harp.

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

How vast Your works, O Lord.
Your designs are beyond our grasp.

The thoughtless cannot comprehend,
the foolish cannot fathom this:

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

Your enemies, Lord, Your enemies shall perish;
all the wicked shall disintegrate.

But You have greatly exalted me;
I am anointed as with fragrant oil.

I have seen the downfall of my foes;
I have heard the doom of my attackers.

The righteous shall flourish like the palm tree;
they shall thrive like a cedar in Lebanon.


Planted in the house of the Lord,
they shall flourish in the courts of our God.

They shall bear fruit even in old age;
they shall be ever fresh and fragrant.

They shall proclaim: The Lord is just.
He is my Rock, in whom there is no flaw.

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יהוה מִלֶּךְ גְּאוֹת לְבָשׁ,
 לְבַשׁ יְהוָה, עֵז הַתְּאֲזָר,
 אֶף תִּכּוֹן תִּבְּל בַּל תִּמוּט.
 נִכּוֹן בִּסְאָף מֵאֵז, מֵעוֹלָם אֶתָּה.
 נִשְׂאוּ נְהָרוֹת יְהוָה, נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכָבִים.
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם יְהוָה.
 □ עֲדִתִּיךָ נֶאֱמָנוּ מְאֹד,
 לְבֵיתֶךָ נֶאֱוָה קִדְשׁ יְהוָה, לְאֶרֶץ יְמִים.

MOURNER'S KADDISH 

Mourners and those observing Yahrzeit rise:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיִּמְלִיךָ
 מְלַכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
 וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourner:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourner:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה
 וַיִּתְהַלַּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא לְעֵלְא (לְעֵלְא מְכַל-) מִן כָּל-
 בְּרַבְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאִמִּירָן בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן.

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

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

The Lord is King, crowned with splendor;
the Lord reigns, robed in strength.

*He set the earth on a sure foundation.
He created a world that stands firm.*

His kingdom stands from earliest time.
He is eternal.

*The rivers may rise and rage,
the waters may pound and roar,
the floods may spread and storm;*

above the crash of the sea and its breakers,
awesome is the Lord our God.

*Your decrees, O Lord, never fail.
Holiness befits Your house for eternity.*

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MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

*Yitgadal v'yitkadash sh'mei raba b'alma di v'ra khir'utei, v'yamlikh
malkhutei b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael,
ba-agala u-vi-z'man kariv, v'imru amen.*

Congregation and mourner:

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

Mourner:

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

*Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.*

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



K'RIAT SH'MA AND ITS BERAKHOT

Reader:

בְּרַכּוּ אֶת־יְהוָה הַמְבַרְכֵךְ.

Praise the Lord, Source of blessing.

Congregation, then Reader:

בְּרוּךְ יְהוָה הַמְבַרְכֵךְ לְעוֹלָם וָעֶד.

Barukh Adonai ha-mevorakh l'olam va-ed.

Praised be the Lord, Source of blessing, throughout all time.

To offer options for the sake of variety and to expand upon the specific themes of the evening service, clusters of readings from various sources are presented on the following pages together with the classic service. On each page, through pages 292/293, the classic Rabbinic service may be followed above the line. Supplementary texts are found below the line. Each group of readings is based upon the theme of one of the berakhot before or after *K'riat Sh'ma*, and there are readings for *K'riat Sh'ma* as well. Themes of the Evening Service, before the Amidah, are: Creation, Revelation, Accepting God's Sovereignty (*K'riat Sh'ma*), Redemption, and God's Protection and Peace. This section in its entirety, with all of the supplementary texts, is not intended for a single service.

Some congregations, for purposes of instruction, at times may want to treat the service from *Barkhu* to the *Amidah* as one section entirely in English, choosing a passage or more from each cluster and translation. At such times, the translation above the line, or the passage at the bottom of the page which ends with the Hebrew berakhah, should conclude each unit. (For *K'riat Sh'ma*, the required passage begins with "Hear, O Israel . . ." and concludes with "The Lord your God is truth.")

In the first berakhah before K'riat Sh'ma, we
praise God for His gift of Creation

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב
עֲרָבִים. בְּחִכְמָה פּוֹתַחַ שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁף וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְהוָה צְבָאוֹת שְׁמוֹ. □ אֵל חַי וְקַיִם, תְּמִיד וְיָמֶלֶךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עֲרָבִים.

Light and darkness, night and day.

We marvel at the mystery of stars.

Moon and sky, sand and sea.

We marvel at the mystery of sun.

Twilight, high noon, dusk and dawn.

Though we are mortal, we are Creation's crown.

Flesh and bone, steel and stone.

We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace.

Sustain us, Lord; our origin is dust.

Splendor, mercy, majesty, love endure.

We are but little lower than the angels.

Resplendent skies, sunset, sunrise.

The grandeur of Creation lifts our lives.

Evening darkness, morning dawn.

Renew our lives as You renew all time.

"The heavens are the heavens of the Lord"—they are already heavenly in character. "But the earth He has given to mortals"—so that we might make of it something heavenly.

*In the first berakhah before K'riat Sh'ma, we
praise God for His gift of Creation*

Praised are You, Lord our God, King of the universe whose word brings the evening dusk. You open the gates of dawn with wisdom, change the day's divisions with understanding, set the succession of seasons, and arrange the stars in the sky according to Your will. Adonai tzeva-ot, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your rule shall embrace us forever. Praised are You, Lord, for each evening's dusk.

I am weak before the wind; before the sun
 I faint, I lose my strength;
I am utterly vanquished by a star;
 I go to my knees, at length
Before the song of a bird; before
 The breath of spring or fall
I am lost; before these miracles
 I am nothing at all.

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, Lord, for this hour of nightfall.

בְּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עֲרֵבִים.

In the second berakhah before K'riat Sh'ma, we
praise God for His gift of Torah, sign of His love

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ
וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם
וְלַיְלָה. □ וְאָהֲבָתְךָ אֵל תִּסִּיר מִמָּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה
יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

"The secret things belong to the Lord our God, but what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say, 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?' . . . No, the word is very close to you, in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

The Torah is a tapestry
which can adorn the days in which we dwell.

*Let us embrace it and make it our own,
weave its text into the texture of our lives.*

Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.

*It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.*

It is as close to us as we allow it,
on our lips, in our heart, integral to our deeds.

*Let us study its words, fulfill its commands,
and make its instruction our second nature.*

It is the tangible gift of God's love.
Weave its text into the texture of your lives.

Revelation is not vicarious thinking. Its purpose is not to substitute for but to extend our understanding. We must look for ways of translating biblical commandments into programs required by our own conditions. The full meaning of the biblical words was not disclosed once and for all. The word was given once; the effort to understand it must go on forever.

*In the second berakhah before K'riat Sh'ma, we
praise God for His gift of Torah, sign of His love*

With constancy You have loved Your people Israel, teaching us Torah and *mitzvot*, statutes and laws. Therefore, Lord our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing in Your Torah and *mitzvot* always. For they are our life and length of days; we will meditate on them day and night. Never take away Your love from us. Praised are You, Lord who loves His people Israel.

Torah is a closed book
until it is read with an open heart.

*House of Israel, great and small,
open your hearts to the words of Torah.*

Torah is demanding,
yet sweeter than honey, more precious than gold.

*House of Israel, young and old,
open yourselves, heart and soul, to its treasures,*

Torah sanctifies life;
it teaches us how to be human and holy.

*House of Israel, near and far,
cherish the eternal sign of God's love.*

Torah is given each day;
each day we can choose to reject or accept it.

*House of Israel, now as at Sinai
choose to accept and be blessed by its teachings.*

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.

Night and day Your Torah sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.

Because of Your love we shall embrace Torah
night and day, in devotion and delight.

Beloved are You, Lord
whose Torah reflects His love.

ברוך אתה יהוה אוהב עמו ישראל.

If there is no minyan, add:

אל מלך נאמן

We formally affirm God's sovereignty, freely pledging Him our loyalty. We are His witnesses.

שמע ישראל יהוה אלהינו יהוה אחד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

ואתה בך את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושונתם לבויה ודברת גם בשבתך בביתך ובלקחתך בדרך ובשבתך ובקומך: וקשרתם לאות על ירך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

Praised are You, Lord whose mitzvot add holiness to our lives and who gave us the mitzvah of reciting K'riat Sh'ma, celebrating Your sovereignty in our lives wholeheartedly, declaring Your oneness willingly, serving You gladly.

ברוך שקדשנו במצותיו וצונו על מצות קריאת שמע, להמליכו בלבב שלם, וליקרו בלב טוב, ולעבדו בנפש חפצה.



K'RIAT SH'MA

If there is no minyan, add:

God is a faithful king.

*We formally affirm God's sovereignty, freely
pledging Him our loyalty. We are His witnesses.*

Hear, O Israel: The Lord our God, the Lord is One.

Silently:

Praised be His glorious sovereignty throughout all time.

Love the Lord your God with all your heart, with all your soul, with all your might. And these words which I command you this day you shall take to heart. You shall diligently teach them to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 6:4-9

You are My witnesses, says the Lord.

*There is no King without a kingdom,
no sovereign without subjects.*

When you are My witnesses, I am the Lord.

*The coin of His kingdom is Torah,
to be reflected in study and deeds.*

God is the first, God is the last,
there is no God but the Lord.

*The Torah is given each day;
each day we receive it anew
if we wish to make it our own.*

Testify for Me, says the Lord;
in your love for Me teach your children,
embracing the Torah now and forever.

*We accept God's kingship in reverence,
treating others with love, studying Torah.
May this be our will as we witness.*

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּרֶ־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנָה וְתִירְשָׁה וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבְהֵמָתְךָ וְאֶכְלַתְּ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרַתֶּם אִתְּם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אִתְּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתַּבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיִמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־בְּנֹפֵי בְּגָדֵיהֶם לְדִרְתָּם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּקָלָת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אֲחֵרֵי לִבְבְּכֶם וְאֲחֵרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֹאֲלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֹאֲלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: (Individuals add: אָמֵן)

□ יְהוָה אֱלֹהֵיכֶם אָמֵן

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's grace depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

If you will earnestly heed the mitzvot that I give you this day, to love the Lord your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season—rain in autumn and rain in spring—and you will have an ample harvest of grain and wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to forsake God and turn to false gods in worship. For then the wrath of the Lord will be directed against you. He will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which the Lord is giving you.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which the Lord swore to give to your ancestors will endure as the days of the heavens over the earth.

DEUTERONOMY 11:13-21

The Lord said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments, and bind a thread of blue to the fringe of each corner. Looking upon it you will be reminded of all the mitzvot of the Lord and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God.

NUMBERS 15:37-41

Reader:

The Lord your God is truth.

Cherish My words in your heart and soul, wear them as proud reminders on your arm and on your forehead. Instill them in your children and be guided by them at home and in public, night and day. Write them on your doorposts and gates. Then will your lives and your children's lives be as enduring on this good earth as the stars in the sky. Thus did God promise your ancestors.

In the first berakhah after K'riat Sh'ma, we
praise God as eternal Redeemer of the people
Israel.

אָמַת וְאַמוּנָה כָּל-זֹאת וְקִים עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, נֶאֱמָרנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים, מְלַכְנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל-אֹיְבֵי נַפְשֵׁנוּ, הָעוֹשֶׂה גְדוּלוֹת עַד אֵין
חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים וְלֹא נָתַן
לְמוֹט רַגְלֵנוּ, הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וְיָרֵם קַרְנֵנוּ עַל
כָּל-שׁוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת

We tell of Your love in the morning,
we recall Your faithfulness at night.

*Yet we remember other mornings, other nights
when love and faithfulness were torn by tragedy.*

We celebrate miracles of our people's past,
deliverance from peril into promised land.

*Yet we remember slaughter and destruction,
and questions born from ashes of the undelivered.*

In spite of Your silence, we reaffirm hope,
sustained by the certainty born of faith.

*Lamentation and bitter weeping have been ours,
refusing to be comforted for those who are no more.*

Yet we shall survive to sing, to flourish,
to turn our mourning into gladness.

*In spite of every obstacle we shall endure,
nurturing our children to overcome despair.*

In spite of every obstacle we shall praise,
sustained by Your promise of redemption.

*Our people has survived the sword,
finding favor even in the wilderness.*

Those who sow in tears shall reap in joy,
for You redeem our lives from destruction.

*Those who sow in tears shall reap in joy,
embraced by love and faithfulness forever.*

*In the first berakhah after K'riat Sh'ma, we
praise God as eternal Redeemer of the people
Israel*

We affirm the truth that He is our God, that there is no other, and that we are His people Israel. He redeems us from the power of kings, delivers us from the hand of all tyrants. He brings judgment upon our oppressors, retribution upon all our mortal enemies. He performs wonders beyond understanding, marvels beyond all reckoning. He has maintained us among the living. He has not allowed our steps to falter. He guided us to triumph over mighty foes, exalted our strength over all our enemies. He vindicated us with miracles before Pharaoh, with signs and wonders in the land of Egypt. In wrath He smote all of Egypt's firstborn, bringing His people to lasting freedom. He led His children through divided waters as their pursuers sank in the sea.

*In time to come the mount of the Lord's temple shall stand
firm above the mountains, towering above the hills,
and all the nations shall turn their attention to it.*

*Many nations shall go there, saying:
"Come, let us journey to the mount of the Lord,
to the temple of the God of Jacob,
that He may teach us His ways, that we may walk in His paths."*

*For instruction shall be coming from Zion,
the word of the Lord from Jerusalem.*

*He will decide the disputes between nations,
and arbitrate for the multitude of peoples.*

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

*Nation shall not lift up sword against nation,
nor shall they experience war any more.*

ISAIAH 2:1-4

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם, הַמִּכָּה בְּעִבְרָתוֹ כָּל-בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם, הַמַּעֲבִיר בְּנֵיו
בֵּין גְּזְרֵי יַם סוּף, אֶת-רוֹדְפֵיהֶם וְאֶת-שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת
טֶבַע, וְרָאוּ בְּנֵיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ
בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי כְּמִכָּה בְּאֵלִים יְהוָה, מִי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תַהֲלַת
עֲשֵׂה פֶלֶא.

□ מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה. זֶה אֵלֵי עָנוּ
וְאָמְרוּ: יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד.

□ וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת-יַעֲקֹב, וּגְאָלוּ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of his flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year. Healer
of our wounds, holy God, do not abandon us to enemies
who threaten, to tyrants who deny Your sovereignty.
Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.
Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל.

When His children beheld His might they sang in praise of Him, gladly accepting His sovereignty. Moses and the people Israel sang with great joy this song to the Lord:

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

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

Your children beheld Your sovereignty as You divided the sea before Moses. "This is my God," they responded, declaring:

Adonai yimlokh l'olam va-ed.

"The Lord shall reign throughout all time."

And thus it is written: "The Lord has rescued Jacob; He redeemed him from those more powerful." Praised are You, Lord, Redeemer of the people Israel.

Protect us with Your gift of peace
by helping us to overcome temptation.

*When we are weak, sustain us;
when we despair, open our hearts to joy.*

Shelter us in Your embrace of peace
when we are caught by conflict or desire.

*When we are torn, heal us;
when we are tormented, touch us with tranquility.*

Cherish our fragmented lives;
make our lives whole again through integrity.

*When we deceive, turn us to You;
when we corrupt, capture our hearts anew.*

Protect us from ourselves;
when we falter, help us to conquer the enemy within.

*When we blunder, restore us;
with compassion teach us that peace is based on Your truth.*

In the second berakhah after K'riat Sh'ma, we
praise God for His peace and protection

הַשְּׂכִיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים,
וּפְרֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתַקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר
וְחָרָב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ
תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֶךְ חַנוּן
וְרַחוּם אַתָּה. □ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה
הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

As a mother comforts her children
so I Myself will comfort you, says the Lord.

And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.

And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain
says the Creator whose throne is Heaven,

Says the Lord who also seeks peace in Jerusalem.

Each month at the new moon, each week on Shabbat
all people, all My children, shall worship Me,

*Says the Lord who will also find peace
and consolation in Jerusalem.*

“Seek peace and pursue it” (Psalm 34:14). The Torah does not obligate us to pursue the mitzvot, but only to fulfill them at the proper time, at the appropriate occasion. Peace, however, must be sought at all times; at home and away from home we are obliged to seek peace and to pursue it (*Numbers Rabbah* 19:27).

*In the second berakhah after K'riat Sh'ma, we
praise God for His peace and protection*

Help us, our Father, to lie down in peace, and awaken us to life again, our King. Spread over us Your shelter of peace, guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword and sorrow. Remove the evil forces that surround us, shelter us in the shadow of Your wings. You, O God, guard us and deliver us. You are a gracious and merciful King. Guard our coming and our going, grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You, Lord who spreads a shelter of peace over us, over all His people Israel and over Jerusalem.

If your impulse to evil begins to tempt and mock you, push it aside with words of Torah, and God will consider you as having created peace, for serenity will be your achievement (*Genesis Rabbah 22:6*).

Creator of peace, compassionate God,
guide us to a covenant of peace
with all of Your creatures, birds and beasts
as well as all humanity reflecting Your image
of compassion and peace. Give us strength
to help sustain Your promised covenant abolishing blind strife
and bloody warfare, so that they will no longer devastate
the earth, so that discord will no longer tear us asunder.
Then all that is savage and brutal will vanish,
and we shall fear evil no more. Guard our coming
and our going, now toward waking, now toward sleep,
always within Your tranquil shelter. Beloved are You,
Sovereign of peace whose embrace encompasses Jerusalem,
the people Israel and all humanity.

בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ, וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל
יְרוּשָׁלַיִם.

On Shabbat:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם: בְּיַד וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעַלְמֵי בְּיַד שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפֹשׁ:

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מִצְוֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

HATZI KADDISH 

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבַיּוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא.

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא לְעַלְמָא (לְעַלְמָא מְכַל־) מִן
כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

*On Shabbat, including Shabbat of Hol Ha-mo'ed,
we continue on the following page*

*On Festivals, including those on Shabbat,
we continue on page 304*

On Shabbat:

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested.

EXODUS 31:16-17

On Festivals:

Thus Moses declared the appointed seasons of the Lord to the people Israel.

LEVITICUS 23:44



HATZI KADDISH

Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

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

May He be praised throughout all time.

Reader:

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

*On Shabbat, including Shabbat of Hol Ha-mo'ed,
we continue on the following page*

*On Festivals, including those on Shabbat,
we continue on page 305*

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
 עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת
 וּמְבִיא גּוֹאֵל לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat before Yom Kippur:

זְכַרְנוּ לַחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים.
 מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מְגֵן אַבְרָהָם.
 אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מַחֲיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret to Pesah:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי
 עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ מְמִית וּמַחֲיֵה
 וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat before Yom Kippur:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
 וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה מַחֲיֵה הַמֵּתִים.
 אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יּוֹם יְהַלְלוּךָ סְלָה.

*On Shabbat before Yom Kippur substitute
 these words for the line which follows:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלַךְ הַקָּדוֹשׁ.
 בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.



AMIDAH FOR SHABBAT EVE

Open my mouth, O Lord, and my lips will proclaim Your praise.

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

On Shabbat before Yom Kippur:

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

You are the King who helps and saves and shields. Praised are You, Lord, Shield of Abraham.

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

From Sh'mini Atzeret to Pesah:

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

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

On Shabbat before Yom Kippur:

Whose mercy can compare with Yours, merciful Father?
In mercy You remember Your creatures with life.

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

Holy are You and holy is Your name. Holy are those who praise You daily.

*On Shabbat before Yom Kippur substitute
these words for the line which follows:*

Praised are You, Lord, holy King.

Praised are You, Lord, holy God.

אֶתָּה קִדְשָׁתָּ אֶת־יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם
וְאָרֶץ. וּבְרַכְתּוּ מִכָּל־הַיָּמִים וְקִדְשָׁתוּ מִכָּל־הַזְּמַנִּים, וְכֵן כְּתוּב
בְּתוֹרָתְךָ.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלֵאכֶתוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי
בּו שָׁבַת מִכָּל־מְלֵאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצָה בְּמִנוּחֵינוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
לִבָּנוּ לַעֲבֹדְךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שֶׁבַת קִדְשָׁךָ, וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה
יְהוָה מְקַדֵּשׁ הַשָּׁבַת.

רְצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת־
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶה
לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and on Hol Ha-mo'ed:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וַיְגַיעַ, וַיִּרְאֶה וַיִּרְצָה וַיִּשְׁמַע,
וַיִּפְקֵד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן־
דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשָׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם בַּיּוֹם

Rosh Hodesh: ראש הַחֹדֶשׁ

Sukkot: חַג הַסֻּכּוֹת

Pesah: חַג הַמִּצּוֹת

הַזֶּה. וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּו לְטוֹבָה, וּפְקֻדָּנוּ בּו לְבִרְכָה, וְהוֹשִׁיעֵנוּ
בּו לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוּ וְרַחֲמֵינוּ עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

You sanctified the seventh day for Your glory, consummation of creating the heavens and the earth, blessing it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which He had been doing; He ceased on the seventh day from all the work which He had done. Then God blessed the seventh day and called it holy, because on it He ceased from all His work of creation.

Our God and God of our ancestors, accept our Shabbat offering of rest. Add holiness to our lives with Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts and we shall serve You faithfully. Lovingly and willingly, Lord our God, grant that we inherit Your holy gift of Shabbat forever, so that Your people Israel who hallow Your name will always find rest on this day. Praised are You, Lord who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and on Hol Ha-mo'ed:

Our God and God of our ancestors, on this day of

Rosh Hodesh Pesah Sukkot

remember our ancestors and be gracious to us. Consider the people Israel standing before You praying for the days of Messiah and for Jerusalem, Your holy city. Grant us life, well-being, lovingkindness and peace. Bless us, Lord our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God.

May we witness Your merciful return to Zion. Praised are You, Lord who restores His Presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אַבּוֹתֵינוּ
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיף שְׂבָכְל־יּוֹם עִמָּנוּ וְעַל
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל־עֵת, עָרֵב וּבָקֵר וְצַהֲרַיִם. הַטּוֹב
 בִּי לֹא בָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם בִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם
 קִוִּינוּ לָךְ.

On Hanukkah:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמַּלְחָמוֹת שְׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְתַּיְהוּ בְּיַיּוֹחֲנָן בְּהֵן גְּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמָדָה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתְךָ וּלְהַעֲבִירָם
 מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רִבַּת אֲתָרִיבָם, הִנֵּף אֲתָדִינָם, נִקְמַת אֲת־נִקְמַתָם, מִסְרַת גְּבוּרִים
 בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד טְהוּרִים, וְרַשְׁעִים
 בְּיַד צַדִּיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן
 בַּחַיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ וּפְנּוּ אֲת־הֵיכַלְךָ,
 וְטִהְרוּ אֲת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ
 שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד.

On Shabbat before Yom Kippur:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֲת־שְׁמֶךָ בְּאַמְתָּ, הָאֵל
 יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ
 נִאָּה לְהוֹדוֹת.

We proclaim that You are the Lord our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand, our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in our time.

In the days of Mattathias son of Yoḥanan, the Hasmonean *kohen gadol*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have wrought great victories and miraculous deliverance for Your people Israel to this day, revealing Your glory and Your holiness to all the world. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and reciting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat before Yom Kippur:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent Lord to whom all praise is due.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְיֹשְׁבֵי תְּבֵיל תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

*On Shabbat before Yom Kippur substitute
these words for the line which follows:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה
יְיָ הוֹיָה עֲשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְיָ הוֹיָה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*At the conclusion of the Amidah, personal
prayers may be added*

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מָרַע וְשִׁפְתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי
תְּדוּם, וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל-הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative:

וְכִנִּי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, וְכִנִּי לְטַעַם טַעַם עָנֵג שַׁבָּת
בְּאַמֶּת. וְכִנִּי שְׁלֵא יַעֲלֶה עַל לְבִי שׁוֹם עֲצָבוֹת וּמְרָה שְׁחֹרָה,
וְלֹא שׁוֹם יְגוֹן וְאַנְחָה בְּיוֹם שַׁבָּת קָדְשׁ. שְׁמַח גִּפְשׁ עֲבָדֶךָ כִּי
אֵלֶיךָ אֲדָנִי נַפְשֵׁי אֶשָּׂא. תִּשְׁמִיעֵנִי שְׁשׁוֹן וְשִׁמְחָה. עֲזָרְנִי
לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת בְּכָל-מִינֵי תַעֲנוּגִים. וְעֲזָרְנִי לְהַמְשִׁיךְ
הַשִּׁמְחָה שֶׁל שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל עַד שְׁאֲזֹכָה לְהִיּוֹת
בְּשִׁמְחָה תָּמִיד. תוֹדִיעֵנִי אֲרַח חַיִּים. שְׁבַע שְׁמַחוֹת אֶת-פָּנֶיךָ,
נְעִימוֹת בִּימִינְךָ נֶצַח. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יְהוּה צוּרֵי וְגוֹאֲלֵי.

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Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

On Shabbat before Yom Kippur substitute these words for the line which follows:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance and peace. Praised are You, Lord, Source of peace.

Praised are You, Lord who blesses His people Israel with peace.

At the conclusion of the Amidah, personal prayers may be added

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so because of Your power, Your holiness and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. He who brings peace to His universe will bring peace to us and to all the people Israel. Amen.

An alternative:

Grant me the privilege of the liberating joy of Shabbat, the privilege of truly tasting the delight of Shabbat. May I be undisturbed by sadness, by sorrow, or by sighing during the holy hours of Shabbat. Fill Your servant's heart with joy, for to You, O Lord, I offer my entire being. Let me hear joy and jubilation. Help me to expand the dimensions of all Shabbat delights. Help me to extend the joy of Shabbat to the other days of the week, until I attain the goal of deep joy always. Show me the path of life, the full joy of Your Presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, O Lord, my Rock and my Redeemer.

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אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, נוֹזֵקֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל לַבְּנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְהוָה מְגַן אַבְרָהָם.

אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי, מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

On Simhat Torah and on the first night of Pesah:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, טוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ מֵמִית וּמַחֲיָה
וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיֹת מֵתִים. בְּרוּךְ אַתָּה
יְהוָה מַחֲיָה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוּמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְּכָנוּ לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.



AMIDAH FOR FESTIVAL EVE

Open my mouth, O Lord, and my lips will proclaim Your praise.

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

You are the King who helps and saves and shields. Praised are You, Lord, Shield of Abraham.

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

On Simhat Torah and on the first night of Pesah:

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

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

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Lord, holy God.

You have chosen us of all nations for Your service by loving and cherishing us as bearers of Your Torah. You have exalted us as a people by adding holiness to our lives with Your mitzvot, drawing us near to Your service, identifying us with Your great and holy name.

On Saturday night add:

ותודיענו יהוה אֱלֹהֵינו אֶת־מִשְׁפָּטֵי צְדָקָה, ותִּלְמַדְנוּ לַעֲשׂוֹת חֻקֵי
רְצוֹנָה. ותִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים ותּוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים, ותִּנְחִילֵנוּ זְמַנֵי שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי
גְדָה, ותּוֹרִישֵׁנוּ קֹדֶשׁ שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל. ותִּבְדֹּל
יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת
יוֹם טוֹב הַבְּדִלָּת, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת,
הַבְּדִלָּת וּקֹדֶשֶׁת אֶת־עַמּוֹ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּהּ.

ותִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָה וּמוֹעֲדִים
לְשִׂמְחָה, חֻגִים וְזְמַנִּים לְשָׁשׁוֹן, אֶת־יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־
יוֹם)

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתְנוּ,

On Shavuot:

חַג הַשְּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתְנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתְנוּ,

On Sh'mini Atzeret and on Simhat Torah:

הַשְּׂמִינִי, חַג הַעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתְנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם.

On Saturday night add:

Lord our God, You have shown us laws which express Your justice, teaching us to fulfill through them Your sovereign will. You have given us just laws, true teachings, and goodly statutes and mitzvot, with seasons of joy, appointed times of holiness, and festivals for free-will offerings as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival. You have distinguished, Lord our God, between sacred and secular time, between light and darkness, between the people Israel and other people, between Shabbat and the other days of the week. You made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Lovingly, Lord our God, have You given us (Shabbat for rest and) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

Festival of Shavuot, season of the giving of our Torah,

On Sukkot:

Festival of Sukkot, season of our joy,

On Sh'mini Atzeret and on Simhat Torah:

Festival of Sh'mini Atzeret, season of our joy,

a day for sacred assembly, recalling the Exodus from Egypt.

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזָכוֹן אֲבוֹתֵינוּ,
וְזָכוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדְךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזָכוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה, לְחַן
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׁבֻעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and on Simhat Torah:

הַשְּׁמִינִי, חַג הַעֲצֵרֶת הַזֶּה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
וְהַשִּׂיאָנוּ יְהוָה אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
לְשִׂמְחָה וּלְשִׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאַמְרַתָּ לְבָרְכָנוּ. אֱלֹהֵינוּ
וְאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ), קֹדֶשְׁנוּ בְּמִצּוֹתֶיךָ וְתַן
חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבָךָ וּשְׂמַחְנוּ בִישׁוּעָתְךָ, וְטַהַר
לִבֵּנוּ לְעֲבָדְךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה
וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן (שֶׁבֶת ו) מוֹעֲדֵי קֹדֶשְׁךָ, וְיִשְׂמַחוּ בְּךָ
יִשְׂרָאֵל מִקֹּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ (הַשֶּׁבֶת
(ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

Our God and God of our ancestors, on this

On Pesah:

Festival of Matzot

On Shavuot:

Festival of Shavuot

On Sukkot:

Festival of Sukkot

On Sh'mini Atzeret and on Simhat Torah:

Festival of Sh'mini Atzeret

remember our ancestors and be gracious to us. Consider the people Israel standing before You praying for the days of Messiah and for Jerusalem Your holy city. Grant us life, well-being, lovingkindness, and peace. Bless us, Lord our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and King.

Lord our God, bestow upon us the blessing of Your Festivals, for life and for peace, for joy and for gladness, even as You have promised. Our God and God of our ancestors, (accept our Shabbat offering of rest,) add holiness to our lives with Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts and we shall serve You faithfully. (Lovingly and willingly,) Lord our God, grant that we inherit Your holy gift of (Shabbat and) Festivals, so that the people Israel who hallow Your name will rejoice in You. Praised are You, Lord who hallows (Shabbat and) the people Israel and the Festivals.

רצה יהוה אלהינו בעמך ישראל ובתפלתם, והשב את-
העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי
לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכך
לציון ברחמים. ברוך אתה יהוה המחזיר שכינתו לציון.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו
לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך, על חיינו המסורים בידך ועל
נשמותינו הפקודות לך ועל נסיה שכל-יום עמנו ועל
נפלאותיה וטובותיה שכל-עת, ערב נבקר וצהריים. הטוב
פי לא כלו רחמיה, והמרחם פי לא תמו חסדיה, מעולם
קוינו לך.

ועל כלם יתברך ויתרומם שמה מלכנו תמיד לעולם ועד.
וכל החיים יודוך סלה, ויהללו את-שמה באמת, האל
ישועתנו ועזרתנו סלה. ברוך אתה יהוה הטוב שמה ולך
נאה להודות.

שלוש רב על ישראל עמך ועל כל-יושבי תבל תשים לעולם,
פי אתה הוא מלך ארון לכל-השלוש. וטוב בעיניך לברך
את-עמך ישראל בכל-עת ובכל-שעה בשלומך. ברוך אתה
יהוה המברך את-עמו ישראל בשלוש.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of Your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You, Lord who restores His Presence to Zion.

We proclaim that You are the Lord our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon and night for Your miracles which daily attend us and for Your wondrous kindnesses; our lives are in Your hand, our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent Lord to whom all praise is due.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You, Lord who blesses His people Israel with peace.

At the conclusion of the Amidah, personal prayers may be added

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע וְשׁוֹפְתֵי מִדְּבַר מֶרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי
תְּדוּם, וְנַפְשֵׁי בְּעַפְרָא לְכָל תַּהֲיָה. פֶּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקָלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יִהְיוּ צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

An alternative:

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמֵחָה שְׂאִין לְפָנָיו שׁוֹם עֲצוֹת
כָּלֵל, וְכִנִּי בְּרַחֲמֶיךָ הַרְבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשַׁת יוֹם
טוֹב בְּשִׂמְחָה וְחֵדְוָה. יְשִׁישׁוּ וְיִשְׂמְחוּ בְּךָ כָּל־מְבַקְשֶׁיךָ. תֵּאִיר
לִי וּתְלַמְּדֵנִי לְהַפּוֹךְ כָּל־מִינֵי יְגוֹן וְאַנְחָה לְשִׂמְחָה,
שֶׁהַתְּרַחֲקוֹת מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצוֹת. הַשִּׁיבָה לִי
שְׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ גְּדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוּה
אֱלֹהֵי, שֶׁתִּפְתַּח לִי שְׁעָרֵי תוֹרָה, שְׁעָרֵי חֲכָמָה, שְׁעָרֵי דַעַת,
שְׁעָרֵי פְּרָגְסָה וְכִלְכִּלָּה, שְׁעָרֵי חַיִּים, שְׁעָרֵי אֱהָבָה וְאַחְוָה,
שְׁעָרֵי שְׁלוֹם וְרַעוּת. שׁוּשׁ אָשִׁישׁ בִּיהוּה, תִּגַּל נַפְשִׁי בְּאֱלֹהֵי.
וְגַלְתִּי בִירוּשָׁלַיִם וְשִׁשְׁתֵּי בְּעַמִּי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*When the Festival coincides with a weekday,
we continue with Kaddish Shalem, on page 316*

At the conclusion of the Amidah, personal prayers may be added

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so for the sake of Your power, Your holiness and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. He who brings peace to His universe will bring peace to us and to all the people Israel. Amen.

An alternative:

Sovereign, Master of happiness in whose presence despair flees, with Your great compassion grant me the capacity of welcoming and extending the holiness of this Festival with happiness and joy. Let all who seek You be jubilant, rejoicing in Your presence. Illumine my life, teach me to transcend all sadness and sorrow with abiding happiness, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May it be Your will, Lord my God, to open for me the gates of Torah, wisdom and understanding, gates of sustenance, gates of life, gates of love and harmony, peace and companionship. I will surely rejoice in the Lord, my whole being will exult in my God, rejoicing in Jerusalem, exulting in my people. May He who ordains peace for His universe bring peace for us and for all the people Israel. Amen.

*When the Festival coincides with a weekday,
we continue with Kaddish Shalem, on page 317*

*On Shabbat, including a Festival or Hol
Ha-mo'ed coinciding with Shabbat, Reader and
congregation continue while standing:*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*The following three passages are said only with
a minyan. On the first night of Pesah they are
omitted.*

Reader:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחֲיֵה מֵתִים בְּמֵאמְרוֹ, הָאֵל (הַמְלֶךְ)
הַקְּדוֹשׁ שְׂאִין בְּמוֹהוֹ, הַמְּנַיִם לַעֲמוֹ בַּיּוֹם שְׁבַת קְדָשׁוֹ, כִּי בָם
רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וְנִפְחָד, וְנוֹדָה לְשִׁמּוֹ
בְּכָל־יוֹם תָּמִיד (מְעִין הַבְּרָכוֹת). (Alternative version: מְעוֹן
הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ
שְׁבִיעִי. וּמְנַיִם בְּקַדְשָׁהּ לַעַם מְדַשְׁנֵי־עַנְג, זָכַר לְמַעֲשֵׂה
בְּרֵאשִׁית.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קְדָשָׁנוּ בְּמִצּוֹתֶיךָ
וְתָן חֵלְקֵנוּ בְּתוֹרָתֶךָ, שְׂפָעֵנוּ מִטּוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר
לִבָּנוּ לַעֲבֹדֶךָ בְּאֵמֶת, וְהַנְחִילָנוּ יְיָ הוֹדוּ אֱלֹהֵינוּ בְּאֵהָבָה וּבְרָצוֹן
שְׁבַת קְדָשָׁךְ וְיִגְוָחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה
יְיָ הוֹדוּ מְקַדֵּשׁ הַשְּׁבַת.

On Shabbat, including a Festival or Ḥol Ha-mo'ed coinciding with Shabbat, Reader and congregation continue while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which He had been doing; He ceased on the seventh day from all the work which He had done. Then God blessed the seventh day and called it holy, because on it He ceased from all His work of creation.

GENESIS 2:1-3

The following three passages are said only with a minyan. On the first night of Pesah they are omitted.

Reader:

Praised are You, Lord our God and God of our ancestors, God of Abraham, of Isaac and of Jacob, great, mighty, awesome, exalted God, Creator of the heavens and the earth.

Congregation and Reader:

His word was a shield to our ancestors, His decree gives life to the dead. Holy God (King), beyond compare, desired to favor His people with rest and gave them His holy Shabbat. Him shall we worship with reverence and awe, proclaiming Him God day after day (*Alternative version: with appropriate blessings*). He is the Source of blessings, God deserving gratitude, the Master of peace who hallows Shabbat, in holiness granting His gift of Shabbat to the people thus filled with delight, recalling the act of Creation.

Reader:

Our God and God of our ancestors, accept our Shabbat offering of rest, add holiness to our lives with Your mitzvot and let Your Torah be our portion. Fill our lives with goodness, and gladden us with Your triumph. Cleanse our hearts and we shall serve You faithfully. Lovingly and willingly, Lord our God, grant that we inherit Your holy gift of Shabbat forever, so that Your people Israel who hallow Your name will always find rest on this day. Praised are You, Lord who hallows Shabbat.

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלְא (לְעֵלְא מְכַל-) מִן
כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא וְדַאֲמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עֲלִינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלִינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

On Simḥat Torah, we continue with hakafot, on page 548



Reader:

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

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

May He be praised throughout all time.

Reader:

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

May the prayers and pleas of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen.


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

He who brings peace to His universe will bring peace to us and to all the people Israel. And let us say: Amen.

On Simḥat Torah, we continue with hakafot, on page 549

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.
 ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו
 ורצה בנו, ושבת קדשו באהבה ובכבוד הנחילנו, זכרון
 למעשה בראשית. כי הוא יום תחלה למקראי-קדש, זכר
 ליציאת מצרים. כי בנו בכרף ואותנו קדשת מפל-העמים,
 ושבת קדשך באהבה ובכבוד הנחלתנו. ברוך אתה יהוה
 מקדש השבת.

*From the second night of Pesah until Shavuot,
 the Omer is counted, on page 236
 We continue with Aleinu, on page 320*

KIDDUSH FOR FESTIVALS 

*On evenings of the Pesah Seder, Kiddush is not
 chanted in the synagogue*

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.
 ברוך אתה יהוה אלהינו מלך העולם, אשר בחר בנו מכל-
 עם ורוממנו מכל-לשון וקדשנו במצותיו. ותתן-לנו יהוה
 אלהינו באהבה (שבתות למנוחה ו)מועדים לשמחה, חגים
 וזמנים לששון, את-יום (השבת הזה ואת-יום)

חג המצות הזה, וזמן חרותנו On Pesah:

חג השבועות הזה, וזמן מתן תורתנו On Shavuot:

חג הסוכות הזה, וזמן שמחתנו On Sukkot:

On Sh'mini Atzeret and on Simhat Torah:

השמיני חג העצרת הזה, וזמן שמחתנו

(באהבה) מקרא קדש זכר ליציאת מצרים. כי בנו בכרף
 ואותנו קדשת מפל-העמים. (ושבת) ומועדי קדשך (באהבה
 ובכבוד) בשמחה ובששון הנחלתנו. ברוך אתה יהוה מקדש
 (השבת ו)ישראל והזמנים.



KIDDUSH FOR SHABBAT

Praised are You, Lord our God, King of the universe who creates fruit of the vine.

Praised are You, Lord our God, King of the universe whose mitzvot add holiness to our lives, cherishing us through the gift of His holy Shabbat granted lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly which recall the Exodus from Egypt. Thus You have chosen us, endowing us with holiness, from among all peoples by granting us Your holy Shabbat lovingly and gladly. Praised are You, Lord who hallows Shabbat.

*From the second night of Pesah until Shavuot,
the Omer is counted, on page 236*

We continue with Aleinu, on page 321



KIDDUSH FOR FESTIVALS

*On evenings of the Pesah Seder, Kiddush is not
chanted in the synagogue*

Praised are You, Lord our God, King of the universe who creates fruit of the vine.

Praised are You, Lord our God, King of the universe who has chosen and distinguished us from among all others by adding holiness to our lives with His mitzvot. Lovingly have You given us (Shabbat for rest and) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

On Pesah: Pesah, season of our liberation,

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

On Sukkot: Sukkot, season of our joy,

*On Sh'mini Atzeret and on Simhat Torah:
Sh'mini Atzeret, season of our joy,*

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us, endowing us with holiness from among all peoples by granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly) in happiness and joy. Praised are You, Lord who hallows (Shabbat and) the people Israel and the Festivals.

SEFIRAT HA-OMER



COUNTING THE OMER

From the second night of Pesah until the night before Shavuot, the days of the Omer are counted while standing

Omer (literally "sheaf") refers to an offering from the new barley crop which was brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesah. Omer has come to be the name of the period between Pesah and Shavuot. By counting the days of this period (*sefirat ha-omer*), we recall the events which these days connect in the Jewish calendar: the liberation from enslavement, commemorated by Pesah, and the gift of Revelation of Torah, commemorated by Shavuot. These events took place during the journey of our people to the Promised Land. We count the days between Pesah and Shavuot with endearment to heighten our anticipation of celebrating the revelation of the Torah, an event which gave deep meaning to the liberation. On our personal journeys in life, we each have our own enslavements and liberations, revelations and promised lands. As we often count the days leading to significant events in our personal lives, so we count such days in the life of our people, times past and present, culminating in this instance with the revelation of Torah, essential for our spiritual sustenance. We also call to mind the close connection with the soil of the Land during centuries past, as well as in modern Israel. We recount the gratitude of times past, and we articulate our own gratitude, for the harvest of grain through which God renews life each year.

הִנְנִי מוֹכֵן וּמְזֵמֵן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ
שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם
הַבֵּיאַכֶם אֶת-עֹמֶר הַתְּנוּפָה, שִׁבְעַת שָׁבָתוֹת תְּמִימוֹת תִּהְיֶינָה,
עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am ready to fulfill the mitzvah of counting the Omer, as it is
ordained in the Torah: "You shall count from the eve of the second
day of Pesah, when an Omer of grain is to be brought as an offering,
seven complete weeks. The day after the seventh week of your counting
will make fifty days" (Leviticus 23:15-16).

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַנְּנוּ עַל סְפִירַת הָעֹמֶר.

Praised are You, Lord our God, King of the universe whose mitzvot
add holiness to our lives and who gave us the mitzvah of counting the
Omer.

Specify the appropriate day

Today is the _____ day of the Omer

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר.
2. הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר.
3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.
4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.
5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.
6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר.

7. היום שבִּעָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר.
8. היום שְׁמוֹנֶה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶר.
9. היום תְּשַׁעָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנַי יָמִים לְעֹמֶר.
10. היום עֶשְׂרֵה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
11. היום אֶחָד עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר.
12. היום שְׁנַיִם עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֶר.
13. היום שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְשֵׁשׁ יָמִים לְעֹמֶר.
14. היום אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת לְעֹמֶר.

Nisan 30, Rosh Hodesh

15. היום חֲמִשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.

Iyyar 1, Rosh Hodesh

16. היום שֵׁשׁ עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת וּשְׁנַי יָמִים לְעֹמֶר.
17. היום שִׁבְעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
18. היום שְׁמוֹנֶה עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
19. היום תְּשַׁעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנַי שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.

20. היום עשרים יום, שהם שני שבועות וששה ימים לעמר.
21. היום אחד ועשרים יום, שהם שלשה שבועות לעמר.
22. היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעמר.
23. היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעמר.
24. היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעמר.
25. היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעמר.
26. היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעמר.
27. היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים לעמר.
28. היום שמונה ועשרים יום, שהם ארבעה שבועות לעמר.

Iyyar 14, Pesah Sheni

29. היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעמר.
30. היום שלשים יום, שהם ארבעה שבועות ושני ימים לעמר.
31. היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעמר.
32. היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעמר.

33. היום שלשה ושלשים יום, שהם ארבעה שבועות
ונחמשה ימים לעמר.
34. היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה
ימים לעמר.
35. היום חמשה ושלשים יום, שהם חמשה שבועות לעמר.
36. היום ששה ושלשים יום, שהם חמשה שבועות ויום
אחד לעמר.
37. היום שבעה ושלשים יום, שהם חמשה שבועות ושני
ימים לעמר.
38. היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה
ימים לעמר.
39. היום תשעה ושלשים יום, שהם חמשה שבועות
וארבעה ימים לעמר.
40. היום ארבעים יום, שהם חמשה שבועות ונחמשה ימים
לעמר.
41. היום אחד וארבעים יום, שהם חמשה שבועות וששה
ימים לעמר.
42. היום שנים וארבעים יום, שהם ששה שבועות לעמר.

43. היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד לעמר.
44. היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעמר.

Sivan 1, Rosh Hodesh

45. היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעמר.
46. היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעמר.
47. היום שבעה וארבעים יום, שהם ששה שבועות וחמשה ימים לעמר.
48. היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים לעמר.

Sivan 5, Erev Shavuot

49. היום תשעה וארבעים יום, שהם שבעה שבועות לעמר.

On weekday evenings the service continues
with Aleinu, on pages 224 and 225

On Friday evening the service continues with
Aleinu, on pages 320 and 321

On Saturday night, the service continues with
Havdalah, on pages 700 and 701

On Saturday night:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קָדֵשׁ לְחָל, בֵּין
אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשָׂה. בֵּין קִדְשֵׁי שַׁבָּת לְקִדְשֵׁי יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת-יוֹם
הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשָׂה קִדְשָׁתָּ, הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבַדִּיל בֵּין קָדֵשׁ לְקֹדֶשׁ.

Omit on the last two nights of Pesah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲנֻנוּ וְקִיּוּמֵנו
וְהַגִּיעָנוּ לְזֵמַן הַזֶּה.

*On Sukkot, when Kiddush is chanted in
the sukkah:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו
וְצִנְנוּ לִישֵׁב בְּסֻכָּה.

*On Pesah, starting with the second night, the
Omer is counted, on page 236*

ALEINU 

עֲלִינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שְׁלֵא
עָשָׂנוּ בְּגוּיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֵא
שָׁם חָלַקְנוּ בָּהֶם וְגוֹרְלָנוּ כְּכֹל-הַמוֹנָם. וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד.
אֶמֶת מְלַכְנוּ, אָפֶס זוֹלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם
וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

On Saturday night:

Praised are You, Lord our God, King of the universe who creates the lights of fire.

Praised are You, Lord our God, King of the universe who has endowed all creation with distinctive qualities, distinguishing between sacred and secular time, between light and darkness, between the people Israel and other people, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You, Lord who distinguishes one sacred time from another.

Omit on the last two nights of Pesah:

Praised are You, Lord our God, King of the universe, for granting us life, for sustaining us, and for helping us to reach this day.

On Sukkot, when Kiddush is chanted in the sukkah:

Praised are You, Lord our God, King of the universe whose mitzvot add holiness to our lives and who gave us the mitzvah to dwell in the sukkah.

On Pesah, starting with the second night, the Omer is counted, on page 236

ALEINU

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

*Va-anahnu kor'im u-mishta'avim u-modim
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

על פן נקוה לך יהוה אלהינו לראות מהרה בתפארת עגף,
להעביר גלולים מן הארץ והאלילים פרות יברתון, לתקן
עולם במלכות שדי וכל בני בשר יקראו בשמה, להפנות
אליה כל רשעי ארץ. יקירו וידעו כל יושבי תבל כי לך
תכרע כל ברך תשבע כל לשון. לפניך יהוה אלהינו יכרעו
ויפלו. ולכבוד שמה יקר יתנו, ויקבלו כלם את על מלכותך
ותמלך עליהם מהרה לעולם ועד, כי המלכות שלך היא
ולעולמי עד תמלוך בכבוד, בכתוב בתורתך: יהוה ימלך
לעלם ועד. □ ונאמר: והיה יהוה למלך על כל הארץ, ביום
ההוא יהיה יהוה אחד ושמו אחד.

*From Rosh Hodesh Elul through Hoshana
Rabbah (in some congregations, through Yom
Kippur) Psalm 27 is recited, on page 40*

And so we hope in You, Lord our God, soon to see Your splendor, sweeping idolatry away so that false gods will be utterly destroyed, perfecting earth by Your kingship so that all mankind will invoke Your name, bringing all the earth's wicked back to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Lord, may all bow in worship, may they give honor to Your glory. May everyone accept the rule of Your kingship. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: The Lord reigns for ever and ever. Such is the assurance of Your prophet Zechariah: The Lord shall be acknowledged King of all the earth. On that day the Lord shall be One and His name One.

*Ve-ne'emar, ve-haya Adonai l'melekh al kol ha-aretz,
bayom ha-hu yiyeh Adonai ehad u-sh'mo ehad.*

*From Rosh Hodesh Elul through Hoshana
Rabbah (in some congregations, through
Yom Kippur) Psalm 27 is recited, on page 41*

We recall with affection those who no longer walk this earth, grateful to God for the gift of their lives, for their sweet companionship, and for the cherished memories which endure. May God comfort all who mourn. May He grant them strength to see beyond their sorrow, and sustain them in their grief. In solemn testimony to that unbroken faith which links our generations one to another, those observing Yahrzeit and those who mourn now rise to declare their faith in God, to magnify and sanctify God's holy name.

Mourners and those observing Yahrzeit rise:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourner:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Mourner:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא לְעָלְמָא (לְעָלְמָא מְכָל-) מִן כָּל-
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא וְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

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



MOURNER'S KADDISH

In recalling our dead, of blessed memory, we confront our loss with faith by rising to praise God's name in public assembly, praying that all people throughout the world recognize His kingship soon. For when His sovereignty is felt in the world, peace, blessing and song fill the world, as well as great consolation.

Mourners and those observing Yahrzeit:

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

Congregation and mourner:

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

Mourner:

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

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

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

THE PSALM ON DAYS OF AWE 

לְרוֹד.

יְהוָה אֹרְרִי וַיִּשְׁעֵי, מִמֵּי אֵירָא.

יְהוָה מְעוֹז חַיִּי, מִמֵּי אֶפְחָד.

בְּקֶרֶב עָלִי מְרַעִים לְאָכַל אֶת־בְּשָׂרִי,

צָרִי וְאִיבֵי לִי הִמָּה כְּשָׁלוֹ וְנִפְלוּ.

אִם תִּחְנֶנֶה עָלַי מִחְנָה לֹא יִירָא לְבִי,

אִם תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אָנִי בּוֹטָח.

אֶחַת שְׁאַלְתִּי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ:

שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי,

לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֹכְחַת בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסִתְרֵי אֱהָלוֹ, בְּצוּר יְרוּמָמָנִי.

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי,

וְאֲזַבְחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֲזַמְרָה לִיהוָה.

שָׁמַע יְהוָה, קוֹלִי אֶקְרָא, וְחַנּוּנֵי וְעֲנֻנֵי.

לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנָי,

אֶת־פָּנָיִךְ יְהוָה אֲבַקֵּשׁ.

אֵל תִּסְתַּר פָּנָיִךְ מִמֶּנִּי,

אֵל תֵּט בְּאֵף עֲבָדְךָ, עֲזַרְתִּי הִיִּיתִי,

אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יִאֲסָפֵנִי.

הוֹרְגֵנִי יְהוָה דְּרָכְךָ וְנַחְנֵנִי בְּאֶרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי.

From Rosh Hodesh Elul through Hoshana
Rabbah (in some congregations, through Yom
Kippur)



THE PSALM ON DAYS OF AWE

A Psalm of David.

The Lord is my light and my help.
Whom shall I fear?

*The Lord is the strength of my life,
Whom shall I dread?*

When evildoers draw near to slander me,
when foes threaten, they stumble and fall.

*Though armies be arrayed against me,
I will have no fear.*

Though wars threaten, I remain steadfast in my faith.

*One thing I ask of the Lord, for this I yearn:
To dwell in the House of the Lord all the days of my life,
to behold His beauty, to pray in His sanctuary.*

He will hide me in His shrine, safe from peril.
He will shelter me beyond the reach of disaster.

*He will raise my head high above my enemies.
I will bring Him offerings with shouts of joy,
singing, chanting praise to the Lord.*

O Lord, hear my voice when I call;
be gracious to me, and answer.

*It is You that I seek, says my heart.
It is Your Presence that I seek, O Lord.*

Hide not from me, reject not Your servant.

*You have always been my help, do not abandon me.
Forsake me not, my God of deliverance.*

Though my father and my mother leave me,
the Lord will care for me.

*Teach me Your way, O Lord;
guide me on the right path, to confound my oppressors.*

אל תתנגני בנפש צרי,
 כי קמו בי עדי שקר ויפח חמס.
 □ לולא האמנתי לראות בטוב יהוה בארץ חיים.
 קנה אל יהוה, חזק ונאמץ לבך וקנה אל יהוה.

Mizmor Shir: page 50; Mourner's Kaddish: page 52

*In a house of mourning, select one of the
 following two psalms*

A PSALM FOR A HOUSE OF MOURNING 

למנצח, לבני־קרח, מזמור.
 שמעו זאת, כל־העמים,
 האזינו, כל־יושבי חדר.
 גם בני אדם גם בני איש,
 יחד עשיר ואביון.

פי ידבר חכמות, ונהגות לבי תבונות.
 אטה למשל אזני, אפתח בכנור חידתי.
 למה אירא בימי רע, עון עקבי יסובני.
 הבטחים על חילם, וברב עשרם יתהללו.
 אח לא פדה יפדה איש,
 לא יתן לאלהים כפרו.

ויקר פדיון נפשם, וחדל לעולם.
 ויחי עוד לנצח, לא יראה השחת.

כי יראה חכמים ימותו,
 יחד בסיל ובער יאבדו,
 ועזבו לאחרים חילם.
 קרבם בתימו לעולם,
 משפנתם לדור נדר,
 קראו בשמותם עלי אדמות.

Abandon me not to the will of my foes.

*False witnesses have risen against me,
people who breathe out lies.*

Mine is the faith that I surely shall see
the Lord's goodness in the land of the living.

*Hope in the Lord and be strong.
Take courage, hope in the Lord.*

PSALM 27

*In a house of mourning, select one of the
following two psalms*



A PSALM FOR A HOUSE OF MOURNING

For the leader, a psalm of the Korahites.
Hear this, all you nations;
listen well, all who dwell on earth
the mighty as well as the humble,
the rich as well as the poor.

My mouth will utter wisdom, probings of a discerning heart.

*I will turn my attention to teaching,
present my lesson to the music of a harp.*

Why should I fear in time of trouble,
even when surrounded by treachery,
by those who put their trust in riches,
who glory in their great wealth?

*None can save a brother from death,
or pay his ransom to God.*

The price of life is too high.
There is no way to evade death forever.

Shall we live eternally? Shall we never see the grave?

The wise must die, even as the foolish and senseless,
leaving their possessions to others.

*Their home eternal is the grave,
though they were famous on earth.*

The hymn Yigdal is based upon thirteen principles of faith articulated by Maimonides

נִמְצָא וְאֵין עַת אֵל מְצִיאֹתוֹ.
 נְעֻלָּם וְגַם אֵין סוּף לְאַחַדוֹתוֹ.
 לֹא נֶעְרַף אֱלֹיו קְדֻשָּׁתוֹ.
 רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
 יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
 אֵל אֲנָשִׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
 נְבִיא וּמְבִיט אֶת־תְּמוֹנָתוֹ.
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 לְעוֹלָמִים לְזוּלָּתוֹ.
 מְבִיט לְסוּף דְּבַר בְּקֻדְמָתוֹ.
 נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.
 לְפָדוֹת מַחְבֵּי קֶץ יְשׁוּעָתוֹ.
 בְּרוּךְ עַד־יְעַד שֵׁם תְּהִלָּתוֹ.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
 אַחַד וְאֵין יְחִיד בְּיַחְוָדוֹ
 אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף
 קְדָמוֹן לְכָל־דְּבַר אֲשֶׁר נִבְרָא
 הֵנוּ אָדוֹן עוֹלָם וְכָל־נוֹצֵר
 שְׁפַע נְבוֹאָתוֹ נִתְּנוּ
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 תּוֹרַת אֱמֶת נִתֵּן לְעַמּוֹ אֵל
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
 צוּפָה וַיּוֹדַע סִתְּרֵינוּ
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
 יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ
 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדוֹ



YIGDAL

The hymn Yigdal is based upon thirteen principles of faith articulated by Maimonides, a summary of which follows: There is a Creator who alone created and creates all things. He is one, unique. He has no body, no form. He is eternal. He alone is to be worshiped. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows the deeds and the thoughts of men. God rewards and punishes. The Messiah will come. God, forever praised, will resurrect the dead.

Yigdal Elohim hai v'yishtabah, nimtza v'ein et el metzi'uto.
Ehad v'ein yahid k'yihudo, ne'lam v'gam ein sof l'ahduto.
Ein lo d'mut ha-guf v'eino guf, lo na'arokh elav k'dushato.
Kadmon l'khol davar asher nivra, rishon v'ein reshit le-reshito.
Hino Adon Olam v'khol notzar yoreh g'dulato u-malkhuto.
Shefa n'vu'ato n'tano el anshei s'gulato v'tif'arto.
Lo kam b'yisrael k'Mosheh od navi u-mabit et t'munato.
Torat emet natan l'amo El, al yad n'vi'o ne'eman beito.
Lo yahalif ha-El v'lo yamir dato l'olamim l'zulato.
Tzofeh v'yodea s'tareinu, mabit l'sof davar b'kadmato.
Gomel l'ish hesed k'mif'alo, noten l'rasha ra k'rish'ato.
Yishlah l'ketz yamin m'shihenu, lifdot m'hakei ketz y'shu'ato.
Metim y'hayeh El b'rov hasdo, barukh adei ad shem t'hilato.