Siddur Sim Shalom
FOR WEEKDAYS

Shaharit
Morning Service

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City
We marvel at the miraculous ways our body functions. Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to survive and to serve You. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul. The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors’ God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah. Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.
Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me free.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God’s compassion.
Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids.
May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows great kindness upon His people Israel.
May it be Your will, Adonai, my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

*Personal thoughts and supplications may be added.*

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully. On arising one should declare:

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

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

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

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

*Praised be God’s glorious sovereignty throughout all time.*
You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest holiness in Your world through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai”

(Zephaniah 3:20).
PSALM 30
A Psalm of David,
a Song for the dedication of the Temple.
I extol You, Adonai, for You raised me up.
You did not permit foes to rejoice over me.
Adonai, I cried out and You healed me.
You saved me from the pit of death.

Sing to Adonai, you faithful.
Acclaim God’s holiness.
For God’s anger lasts a moment;
divine love is lifelong.
Tears may linger for a night;
joy comes with the dawn.

While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, Adonai, and I am terrified.

To You, Adonai, would I call;
before the Eternal would I plead.

What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You?
Will it proclaim Your faithfulness?

Hear me, Adonai.
Be gracious, be my help.
You transformed my mourning into dancing,
my sackcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.
Mourners and those observing Yahrzeit:

Yigdal v’yitkash sh’mei raba, b’alma di v’ra, ki-r’utei,
v’yamlich malchutei b’hayeikhon u-v’yomeikhon
u-v’hayeih d’khel bbeit Yisra-el,
ba’agala u-vi-z’man kariv v’imru amen.

Congregation and mourners:
Y’hei shmei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu
*l’ela min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
 l’ela l’ela mi-kol birkhata v’shirata
tush’b’hata v’neharmata da’amiran b’alma, v’imru amen.

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

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

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

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

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

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

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

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.
In the b'rakha that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

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

(Some congregations select from among the passages on pages 17-28.)

This group of prayers — beginning with Barukh She-amar, a celebration of God's majesty — consists principally of passages from the Bible. They praise God as the Designer of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. Together these prayers create a sense of awe leading up to Bar'khru, with which the Sha'harit Service formally begins. This lyrical translation emphasizes the varied meanings of "Barukh."

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when the public service began with Barukh She-amar.
In this brakhah, which concludes P'sukei D'zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God.

Songs of praise and psalms of adoration become You, Adonai our God and God of our ancestors — praises that acknowledge Your grandeur, Your glory, Your might, Your magnificence, Your strength, Your sanctity, and Your sovereignty.

Now and forever, acclaim and honor are Yours. Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting in our songs and psalms, exalted Ruler, Eternal Life of the universe.

Between Rosh Hashanah and Yom Kippur,

Psalm 130 (page 62) may be added.

Hatzi Kaddish

Reader:

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

Congregation and Reader:

Y’hei sh’mei raba m’varakh l’alam u-l’almei almay.

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

Reader:

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

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**K'RIAT SH'MA AND ITS B'RĀKHOT**

*Reader:*

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

*Congregation, then Reader:*

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

*In this b'rakḥah (which continues through page 31), we praise God for the majesty of Creation and the miracle of God's artistry in designing the universe.*

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

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Sovereign, uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, continue to love us with Your abundant mercy, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, of vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God's throne. God's heavenly servants in holiness exalt the Almighty, constantly recounting God's sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

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*Reader:*

ברוך את ה' אלוהינו ה' nostro.

*Congregation, then Reader:*

ברוך לונו וברכה וברכה קולו.

*The first three words before the reader's voice*}

ברוך את ה' אלוהינו מכר戕ון, יזרא אור יברא לך ה' thờ, וזוה שלום ביבאך ארכוד.

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**Bar'ku, the formal call to public worship, requires a minyan. It opens the central portion of the morning service, which consists of the Sh'ma, along with its accompanying b'rakhah, and the Amidah. The Reader bows at "Bar'ku"; the congregation bows for the response, "Barukh," rising as God's name is recited.**
Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator’s will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God’s sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

Kadosh kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Holy, holy, holy, Adonai Tz’va-ot;

the grandeur of the world is God’s glory.

As in the prophet’s vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k’vodo Adonai mi-m’komo.
Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first brakha before K’riat Sh’ma, celebrates the miracle of God’s ongoing work of creation.

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God — they offer psalms and songs.

For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing.

Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day.

So sang the psalmist: “Praise the Creator of great lights, for God’s love endures forever” (Psalm 136:7).

Cause a new light to illumine Zion.

May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.
In this b’rakhah, we praise God for the gift of Torah, sign of God’s love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion.

Avinu Malkenu, You taught our ancestors life-giving laws.

They trusted in You;

for their sake graciously teach us.

Our Maker, merciful Provider, show us mercy;

grant us understanding and discernment.

Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah;

help our hearts cleave to Your mitzvot.

Focus all our thoughts so that we may love and revere You.

Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance.

You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One.

Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God’s sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh’ma, we lovingly reenforce that loyalty, through our acceptance of mitzvot.

The Sh’ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today. “Barukh shem k’vod ma’alohu” was the people’s response to hearing the words of the Shi’ma. It is not part of the biblical text.

The second paragraph of the Sh’ma (משנה), which begins on the next page, expresses the obligations that flow from the recognition of God’s sovereignty. The second paragraph (משנה) urges the acceptance of the discipline of the mitzvot, while the third (משנה) establishes a symbol, the fringes (קשת), a reminder of our loving dedication to all of God’s mitzvot.
K’RIAT SH’MA

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

DEUTERONOMY 6:4-9
Sh’ma Yisra-el, Adonai Eloheinu, Adonai Ehad
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:
Praised be God’s glorious sovereignty throughout all time.


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

DEUTERONOMY 11:13-21
If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai’s wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.
Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments and bind a thread of blue to the tzitzit, the fringe on each corner. Look upon these tzitzit — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God, who is Truth.

*In this brachah (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel—at the time of the Exodus and in every generation.*

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God’s sovereign throne stands firm; God’s faithfulness endures for all time.

God’s teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God’s teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors’ Sovereign, our Redeemer and our ancestors’ Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You.

It is customary, during the recitation of the third paragraph of the Sh’má (akukan), to kiss the tzitzit at each mention of the word “ḥayy,” as a formal expression of our love.

The word “ḥayy (Truth)” serves as a bridge between the Sh’má and the bracháh which follows. We do not pause. The tzitzit are released only as the second paragraph of that bracháh begins.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-el Adonai, mi kamokha ne’dar ba-kodesh,
nora t’hillot, osei feleh.
“Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!”

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

Adonai yimlokh l’olam va-ed.
“Adonai shall reign throughout all time.”

Tzur Yisra-el, kubah b’ezrat Yisra-el,
u-f’deh khin-um’ka Y’hudah v’Yisra-el.
Go-alenu Adonai Tz’va-ot sh’mo, k’dosh Yisra-el.
Barukh atah Adonai, ga-al Yisra-el.

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

Continue on page 36a or 36b (with Matriarchs),
through page 44.

To begin the Amidah we take three steps forward to approach God’s presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b’rakhat. We bend our knees while reciting “Barukh (Praised),” and bow at “Atah (You),” rising as we utter God’s name.
AMIDAH FOR WEEKDAY SHAHARIT
(with Matriarchs)

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

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

_between Rosh Hashanah and Yom Kippur:

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

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

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

*From Sh'mini Atzeret until Pesah:

You cause the dew to fall.

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

_between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 37.

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

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

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

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

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

Heavenly voices respond with praise:

Barukh k’vodo Adonai mi-m’komo.
Praised is Adonai’s glory throughout the universe.

And in Your holy psalms it is written:

Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah.

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

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

The first two congregational responses in the Kedushah reflect the angels’ praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God’s glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God’s glory to all eternity.

The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God’s most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one’s toes during the three repetitions of “Kadosh (Holy),” symbolically lifting our praise toward heaven.
You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

It is customary to strike the heart twice in contrition as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel. *

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions,

On behalf of one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to _______ , along with all others who are stricken, and strengthen those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

*On a public fast (including Tishah B’Av), the Reader adds: Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.
Adonai our God, make this a blessed year. May its varied produce bring us happiness.

Upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Another name for the Amidah is the Sh'moneh Esreh, which means "the eighteen," a reference to the number of b'rakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen b'rakhot. One theory to account for this discrepancy is that the b'rakhah condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two b'rakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single b'rakhah.
Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: “Come, let us annihilate them, so that the name of Israel might no longer be uttered.” The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally.

for You mercifully heed Your people’s supplication. Praised are You Adonai, who listens to prayer.

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*Personal petitions may be inserted here, as we have done with the prayer for Yom Ha-shoah. As the Sages said: “One should seek one’s needs during the b’rakhah of ‘Shome-a T’filah (the One who listens to prayer)” (Avodah Zarah 8a).*
Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

**On Rosh Hodesh and Hol Ha-mo’ed:**

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

**MODIM**

We proclaim that You are Adonai 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 for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate. Your kinness never-ending. We have always placed our hope in You.

*When the Reader recites Modim, the congregation continues silently:*

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

*When we recite Modim (the prayer of thanksgiving), we bow — without bending our knees — in gratitude to God, while saying “Modim anaḥnu lakah (We proclaim).” We then bend our knees and bow once more while reciting the b’rakhah which concludes Modim (at the top of page 43).*
On Hanukkah, Purim, and Yom Ha-atzma’ut:  
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

On Hanukkah:  
In the days of Mattathias son of Yoḥanan, the heroic Hasmonaean kohen, 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 revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. 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 chanting praises to You.

On Purim:  
In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma’ut:  
In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.
For all these blessings we shall ever praise and exalt You.

Between Rosh Hashanah and Yom Kippur:
Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader:
Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, Kohanim, Your holy people.

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Congregation:
Ken y’hi ratzon.
Ken y’hi ratzon.
Ken y’hi ratzon.
May this be God’s will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and 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 Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace.
Praised are You Adonai, Source of peace.

The Reader’s recitation of the Amidah ends here.

On Tishah B’Av and in a house of mourning, Birkat Kohanim (the passage headed “Reader”) is omitted.
The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, 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 pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that Your compassion prevail over Your wrath, and that You turn to us with love. Look kindly upon me and upon all my family; help us avoid heartlessness. Lead me along a righteous path. Keep me from deceitfulness and from false perceptions. Open my eyes to the wonders of Your Torah. Enlighten me with Your wisdom so that I may merit kindness, compassion, and love from You and from all who know me. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue as instructed on the facing page.

Taḥanun (personal prayer and supplication) is normally recited during the Shacharit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday (page 132).

Taḥanun is omitted at Shacharit on the following occasions:
Shabbat and Festivals; Rosh Ḥodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Ḥodesh Ḥeshvan; Ḥanukkah, Tu BiShvat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Ḥama-atzma’ut, Pesaḥ Shenini (14 Iyar), Lag Ba-omer, Ḥol Y’rushalayim; the first eight days of Sivan, Tishah B’Av, 15 Av; and festive days on the civil calendar. Taḥanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourning.

Between Rosh Hashanah and the day before Yom Kippur and on a public fast (excluding Tishah B’Av), continue with Avinu Malkenu, page 57, followed by Taḥanun.

On Rosh Ḥodesh, Ḥanukkah, Ḥol Ha-mo’ed, and Yom Ha-atzma’ut (and in some congregations, on Ḥol Y’rushalayim), continue with Hallel, page 50. (Those who wear tefillin on Ḥol Ha-mo’ed remove at this time.)

On other days when Taḥanun is omitted, (see facing page), continue with Ḥatzı Kaddish, page 47.

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


**HATZI KADDISH**

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

*Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u’l’almei almaya.
May God’s great name be praised throughout all time.

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

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*On Mondays and Thursdays (except as noted on the facing page):
Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

When the Torah is read (see note on page 47), continue on page 65.
When the Torah is not read, continue with Ashrei, page 78.

The passage above, “El Eresh Apayim (patient God),” is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns.

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*Reader:

YHVH, King of kings, be praised, blessed, exalted, and magnified.
YHVH, Master of hosts, be praised, blessed, exalted, and magnified.

*Congregation and Reader:

YHVH, King of kings, be praised, blessed, exalted, and magnified.
The Sefer Torah is taken from the Ark.

Reader:

Acclaim Adonai with me; let us exalt God together.

Reader and congregation:

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz, l'kha Adonai ha-mamlakah v'ha-mitnasei l'khol l'r'osh.

Rom'mu Adonai Eloheinu v'hish-tahavu la-hadom raglay, kadosh hu. Rom'mu Adonai Eloheinu v'hish-tahavu l'hod kodsho, ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minnah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader or Gabbai:
May God’s sovereignty be revealed to us soon. May God favor the remnant of His people Israel with grace and kindness, with compassion and love. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader or Gabbai:
V’atem ha-d’vekim ba-Adonai Eloheikhem hayim kulkhem ha-yom.

You who remain steadfast to Adonai your God have been sustained to this day.

(The others who are honored come forward as they are called to the Torah.)

The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll.

At Minḥah on Shabbat, on Mondays and Thursdays, on Hanukkah (except on Rosh Hodesh), on Purim, on Yom Ha-atzma’ut, and on a public fast, three aliyyot are read. On Rosh Hodesh and on Ḥol Ha-mo’ed, four aliyyot are read.

Each aliyyah consists of a Torah portion of three or more verses. In all, there must be a minimum of ten verses.
A prayer for our country
Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your "Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

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

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more" (Isaiah 2:4). And let us say: Amen.

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

A prayer for peace
May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: "I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war" (Leviticus 26:6) "Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea" (Amos 5:24). And let us say: Amen.
RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nigav sh'mo l'vado.
Praise Adonai, for God is unique, exalted.

Hodo al erezt v'shamayim, va-yarem keren l'am.
'thilah l'khol hasidav, li-v'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God has granted fame to His people, brought glory to all the faithful, to Israel, God's beloved people. Halleluyah!

PSALM 24
A Song of David.
The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai Tz'va-ot is the glorious Sovereign.

S'u sh'arim rasheikhem,
v'hinas'u mit-hei olam,
v'yavo Melekh Ha-kavod.
Mi zeh Melekh Ha-kavod,
Adonai izuz v'gibor,
Adonai gibor milhamah.
S'u sh'arim rasheikhem,
u-s'u mit-hei olam,
v'yavo Melekh Ha-kavod.
Mi hu zeh Melekh Ha-kavod,
Adonai Tz'va-ot hu Melekh Ha-kavod. Selah.
The Sefer Torah is placed in the Ark.

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

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

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

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

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

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

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

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

Continue with Ashrei on the next page.

On Purim, continue with the reading of the Book of Esther; see page 194.

At Shaḥarit on Tishah B’Av,
some chant elegies (Kinot) at this time.
(At Minḥah, continue with Hatzi Kaddish, page 121, followed by the Amidah.)

Etz hayim hi la-maḥazikim bah, v’tomkheha m’ushar.
D’rakheha darkhei no’am, v’khol n’tivoteha shalom.
Hashivenu Adonai elekha v’nashuvah,
ḥadesh yameinu k’kedem.

Continue with אונס on the next page.

On Ḥagim, continue with the reading of פニー אונס; see page 194.

Atفجر הdance on the reading,
some chant elegies (קנין) at this time.
(At Ḥadash, continue with הפני אונס, page 121, followed by the לחם.)
CONCLUDING PRAYERS

ASHREI

PSALM 84:3; 144:15
Blessed are they who dwell in Your house;
you shall praise You forever.
Blessed the people who are so favored;
blessed the people whose God is Adonai.

PSALM 145; 115:18
A Psalm of David.
I glorify You, my God, my Sovereign;
I praise You throughout all time.
Every day I praise You, exalting Your glory forever.
Great is Adonai, and praiseworthy;
God’s greatness exceeds definition.
One generation lauds Your works to another,
acclaiming Your mighty deeds.
They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.
They recall Your goodness; they sing of Your faithfulness.
Adonai is gracious and compassionate;
patient, and abounding in love.
Adonai is good to all; God’s compassion embraces all.
All of Your creatures shall praise You;
the faithful shall continually bless You,
recounting Your glorious sovereignty,
telling tales of Your might.
And everyone will know of Your power,
the awesome radiance of Your dominion.
Your sovereignty is everlasting:
Your dominion endures for all generations.
Adonai supports all who stumble,
and uplifts all who are bowed down.
The eyes of all look hopefully to You,  
and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Adonai is just in all His ways,  
loving in all His deeds.

Adonai is near to all who call,  
to all who call to God with integrity.

God fulfills the desire of those who are faithful;  
God hears their cry and delivers them.

Adonai preserves all who love Him,  
while marking the wicked for destruction.

My mouth shall praise Adonai.  
Let all flesh praise God’s name throughout all time.

We shall praise Adonai now and always. Halleluyah!

The following psalm is omitted on the days listed on the facing page.

PSALM 20
A Psalm of David.

May Adonai answer you in time of trouble; may the God of Jacob be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart’s desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

Psalm 20, like “El Erekh Apayim (patient God)” on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo‘ed, and on the day before Yom Kippur and Pesah, on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoa, Yom Ha-atzma‘ut, Yom Y’rushalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.
**KADDESH SHALEM**

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

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

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

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

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

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

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We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

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On Tishah B'Av, the paragraph "Titkabal tzolot'hon... (May the prayers...)" is omitted.
Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goyei ha’aratzo,
v’lo samanu k’mishp’hot ha’adamah,
shelo sahm h’elvenu ka-hem, v’goratenu k’khel hamonam.
Va’anahnu kor’im u-mishlahvim u-modim.
li-nei Melekh malkei ha-m’lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other” (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever” (Exodus 15:18). Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One” (Zekhariah 14:9).

V’ne-’emar, v’hayah Adonai l’melekh al kol ha-arets,
ba-yom ha-hu yil’heh Adonai ehad u-sh’mo ehad.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

Aleinu is recited standing, so that one may bend the knee and bow at “Va’anahnu,” rising at “Li-nei Melekh.”

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our hope that someday God will be worshiped by all humanity.
MOURNERS' KADDISH

Concluding Prayers

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

Mourners and those observing Yahrzeit:

Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei, v’yamlich malkhutei b’hayeikhon u-v’yomeikhon u-v’hayei d’khel beit Yisra-el,
ba’agala u-vi-z’m’an kariv, v’imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v’yishatabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikhu hu
*’ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur:
’ela l’ela mi-kol birkhata v’shirata
tushb’hata v’nehama da’amiran b’alma, v’imru amen.

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

Congregation and mourners:

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

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

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

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

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

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

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.
THE PSALM FOR SUNDAY

On the first day of the week
the Levites recited this psalm in the Temple:

PSALM 24
A Psalm of David.

The earth and its grandeur belong to Adonai;  
the world and its inhabitants.  
God founded it upon the seas,  
and set it firm upon flowing waters.

Who may ascend the mountain of Adonai?  
Who may rise in God’s sanctuary?

One who has clean hands and a pure heart,  
who has not used God’s name in false oaths  
nor sworn deceitfully,  
shall receive a blessing from Adonai,  
a just reward from the God of deliverance.

Such are the people who seek God,  
who long for the presence of Jacob’s Deity.

Lift high your lintels, O you gates;  
open wide, you ancient doors!  
Welcome the glorious Sovereign.

Who is the glorious Sovereign?  
Adonai, triumphant and mighty,  
Adonai, triumphant in battle.

Lift high your lintels, O you gates;  
open wide, you ancient doors!  
Welcome the glorious Sovereign.

Who is the glorious Sovereign?  
Adonai Tzva-ot is the glorious Sovereign.

Psalm 24 is recited here, followed by
psalms for special occasions: for Rosh Hodesh (page 90),
for Hanukkah (page 14),
for the Season of Repentance (page 92),
for a house of mourning (pages 93-99).
Conclude with the Mourner’s Kaddish, page 100.

The psalm of the day (pages 85-90) is recited here, followed by
psalms for special occasions: for Rosh Hodesh (page 90),
for Hanukkah (page 14), for the Season of Repentance (page 92),
for a house of mourning (pages 93-99).
Conclude with the Mourner’s Kaddish, page 100.

On Tishah B’Av, the recitation of the psalm of the day is deferred
until the beginning of Minhah.
THE PSALM FOR MONDAY

On the second day of the week
the Leviites recited this psalm in the Temple:

PSALM 48

A Song: A Psalm of the sons of Korah.

Great is Adonai, and highly praised
in the city of our God,
His holy mountain.

Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.
God is known in her citadels as a refuge.

The kings conspired and advanced,
but when they saw her they were astounded.

Panic stunned them; they fled in fright,
seized with trembling like a woman in labor,
shattered like a fleet wrecked by an east wind.

What we once heard we now have witnessed
in the city of Adonai Tz'va-ot, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.
Your right hand is filled with beneficence.

Let the mountain of Zion be glad,
let the cities of Judah rejoice
because of Your judgments.

Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

Then tell her story to later generations;
tell of our God who will guide us forever.

Mourner's Kaddish is on page 100.
THE PSALM FOR TUESDAY

On the third day of the week
the Levites recited this psalm in the Temple:

PSALM 82
A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:
“How long will you pervert justice?
How long will you favor the wicked?

“Champion the weak and the orphan;
uphold the downtrodden and destitute.
Rescue the weak and the needy;
save them from the grip of the wicked.”

But they neither know nor understand;
they wander about in darkness
while the earth’s foundations are shaken.

I thought you were Godlike, children of the Most High,
but you will die like mortals; like any prince will you fall.

Arise, O God, and judge the earth.
for Your dominion is over all nations.

Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

On the fourth day of the week
the Levites recited this psalm in the Temple:

PSALM 94
God of retribution — Adonai, God of retribution, appear!

Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swaggering, boasting, they exude arrogance.

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.

They say: “Adonai does not see;
the God of Jacob pays no heed.”
Think clearly, you simpletons; 
when will you fools be wise?
Surely the One who shapes the ear can hear. 
Surely the One who forms the eye can see.

Surely God who disciplines nations will chastise, 
teaching mortals to understand. 
Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah, 
training them to wait calmly in adversity 
until a pit be dug for the wicked.

Adonai will not abandon His people; 
God will not forsake His very own. 
Justice will return to the righteous; 
all the upright in heart will strive for it.

Who will stand up for me against the ungodly? 
Who will take my part against evildoers?

Were it not for Adonai's help, I would be in my grave. 
When my foot slips, Your love, Adonai, supports me. 
When I am filled with cares, Your comfort soothes my soul.

Will the immoral claim You as their partner, 
defending evil under the mantle of law? 
They conspire against the righteous; 
they condemn the innocent to death.

But Adonai is my refuge; 
my God is my sheltering Rock.

God will turn their own evil against them 
and destroy them with their own guile. 
Adonai our God will destroy them.

PSALM 95:1-3 
Let us sing to Adonai. 
Let us rejoice in our Creator.

Let us greet God with thanksgiving, singing psalms of praise. 
Adonai is exalted, beyond all that is worshiped.

Mourner's Kaddish is on page 100.
THE PSALM FOR THURSDAY

On the fifth day of the week
the Levites recited this psalm in the Temple:

Psalm 81

For the leader, upon the gittit: A Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.
Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.

Sound the shofar on the New Moon,
and again on the full moon for our Festival days.
It is the law for the people of Israel;
a statute of the God of Jacob.
God ordained it for Joseph’s descendants
when He rose against the land of Egypt.

“I have heard the speech that
I had previously ignored.
I removed the burden from their shoulder;
their hands were freed from the load.

“When you called out in distress, I rescued you.
Unseen, I answered you in thunder.
I tested your faith at an oasis in the wilderness.

Hear this warning, My people;
Israel, if you would only listen!

“There shall be no strange god in your midst.
You shall not worship an alien god —
I am Adonai your God who brought you up out of Egypt.
Open your mouth wide and I will fill it!

“But My people did not listen; Israel would have none of Me.
So I let them persist in their stubbornness.
I let them follow their own inclinations.

“If only my people would listen to Me;
if only Israel would walk in My ways —
how quickly I would subdue their foes
and strike out at their oppressors.

Enemies of Adonai shall be humbled;
their downfall shall be unending.

“But you I will feed with the richest of wheat;
with honey from a rock I will satisfy you.”

Mourner’s Kaddish is on page 100.
THE PSALM FOR FRIDAY

On the sixth day of the week
the Levites would recite this psalm in the Temple:

Psalm 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.

You set the earth on a sure foundation.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.

The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.

Mourner’s Kaddish is on page 100.

THE PSALM FOR ROXH HODESH

Psalm 104
Let all my being praise Adonai. Adonai my God. You are great
indeed, clothed in splendor and majesty, wrapped in light as
in a garment, unfolding the heavens like a curtain. On waters
You ley the beams of Your chambers; You make the clouds
Your chariot, riding the wings of the wind. You make the
winds Your messengers, fire and flame Your servants.

You set the earth on its foundation that it should never
collapse. The deep covered it like a cloak, until the waters
rose over the mountains. At Your rebuke they fled, rushing
away at the sound of Your thunder — climbing mountains,
pouring into valleys to the place You had established
for them. You set the bounds they may not cross, so that
never again shall they cover the earth.
You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wine that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with countless living things, large and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!
MOURNER’S KADDIS

Mourners and those observing Yahrzeit:
Yitgadal v’yitkodash sh’mei raba, br’alma di v’ra, ki-r’utei,
v’yamlikh malkhutei b’ha’yeikhon u-v’yomeikhon
u-v’ha’yei d’khul beit Yisra-el,
ba’agala u-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’he’i shmei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rika hu
*’ela min kol birkhatu v’shirata
Between Rosh Hashanah and Yom Kippur:
*’ela l’ela mi-kol birkhatu v’shirata
tushb’hata v’ne’hamata da’amiran b’alma, v’imru amen.

Y’he’i sh’lama raba min sh’maya
v’hayim aleinu v’al kol Yisra-el, v’imru amen.

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

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

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

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

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