MORNING SERVICE

Birkhot Ha-Shahar

Prayer begins in the home,
as we arise each morning with our acknowledgment
of God's presence and compassion.

I am grateful to You, living, enduring Sovereign,
for restoring my soul to me in compassion.
You are faithful beyond measure.

Upon ritual washing of hands:
Praised are You Adonai our God, who rules the universe,
insitling in us the holiness of mitzvot
by commanding us to rinse our hands.

Upon entering the sanctuary:
How lovely are your dwellings, people of Jacob,
your sanctuaries, descendants of Israel.
As for me, O God,
Your great love inspires me to enter Your house,
to worship in Your holy sanctuary,
filled with awe for You.
Adonai, I love Your house, the place of Your glory.
Before my Maker I humbly bow in worship.
May this be an auspicious time, Adonai, for my prayer.
Your love, O God, is great;
answer me with Your true deliverance.

Upon arising in the morning, we acknowledge
God's compassion in restoring us to life each day.

Upon ritual washing of hands:

Upon entering the sanctuary:

Birkhot Ha-Shahar (The B'rakhot of morning's light) has become
a generic name for all those b'rakhot which the rabbis considered
appropriate to recite upon awakening in the morning, to direct our
thoughts to God. The Torah relates that Abraham arose early in the
morning; the psalms extol the beauty of a new dawn — inspiring
our sages to urge us to greet the emerging day like a lion, in our
fervor to worship the Holy One.
PRELIMINARY PRAYERS

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 exist. 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 His 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 a Jew.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God’s compassion.

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

*Personal thoughts and supplications may be added.*

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

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

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

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

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

Praised be God's glorious sovereignty throughout all time.

*Personal thoughts and supplications may be added.*
We acclaim God’s holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest Your holiness 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 Guardian in heaven, be merciful to us for we bear Your great name. Fulfill 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].
After recitation of the appropriate daily Psalm(s),
the service continues with Psalm 30, page 81.

THE PSALM FOR SHABBAT

On Shabbat the Levites recited this Psalm
in the Temple:

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,
to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:
The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.

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

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

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

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

In some congregations the Psalm for the Day
is recited at the end of the service.

THE PSALM FOR SHABBAT

Psalm 30 is on page 81.
Mourner’s Kaddish is on page 82.
All services continue here:

PSALM 30
A Psalm of David,
a Song for the dedication of the Temple.

I extol You, Adonai. 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.

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;
bef ore 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.
MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadosh sh’mei raba, b’alma di v’ra, kir-utei,
v’yamlikh malkhutei b’hayeikhon u-v’yomeikhon
u-v’hayeil d’khol beit Yisra-el,
ba’agala u-vi-z’man kariv, v’imru amen.

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

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei,
v’yit-hadar v’yit’aleh v’yit-halal sh’mei d’kudsha, b’rikh hu
*I’ela min kol birkhata v’shirata, tushb’hata v’ne’hamata
da’amiran b’alma, v’imru amen.

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

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

Oseh shalom bim’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.
P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the brakah that introduces P’sukei D’zimra, we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God’s sovereignty.

Praised is God whose word created the world.
Sing praise.

Glorified is the Author of Creation.
Laud the One whose word is performance.

Acclaimed is God whose decree is fulfillment.
Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.
Honor the One who rewards those who revere Him.

Blessed is God who lives forever, endures eternally.
Celebrate the One who redeems and rescues.

Praised is God’s name.

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

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

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

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

God gave their land as an heritage to His servant Israel, remembering us when we were low.

God's love endures forever.

God split the Sea of Reeds, and gave Israel the heritage, carpeting Pharaoh and his army into Egypt. God's love endures forever.

God's love endures forever.

God smote the Egyptians with gadfly, and brought Israel out of their midst. God's love endures forever.

God's love endures forever.

God made the great lights, the sun to rule by day, the moon and stars by night: expanding earth over waters. God's love endures forever.

God's love endures forever.

Praise Adonai, for God is good, praise the supreme Sovereign: God's love endures forever.
Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145:118
A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.

Every day do 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.

Psalm 145 was uniquely treasured by the Rabbis. It is the only psalm traditionally recited three times each day. This psalm extols God’s providence, which embraces all creatures, and the grandeur of God’s work, which surpasses our comprehension.
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!

**PSALM 146**

Halleluyah! Let my soul praise Adonai. I will praise Adonai all my life, and sing to My God all my being.

*Put no trust in the powerful, in mortals who cannot save.*
Their breath departs, they return to dust, and that is the end of their grand designs.

Blessed are those whose help is Jacob's God, whose hope is Adonai, our God,

*Maker of the heavens and the earth, the seas and all they contain.*

God keeps faith forever, brings justice to the oppressed, and provides food for the hungry.

*Adonai frees the bound,*
*Adonai gives sight to the blind;*
*Adonai raises those bowed down, and loves the just.*

Adonai protects the stranger and supports the orphan and widow, but frustrates the designs of the wicked.

*Adonai shall reign through all generations.*
*Your God, Zion, shall reign forever. Halleluyah!*
PSALM 149
Halleluyah! Sing a new song to Adonai. Let the people Israel rejoice in their Maker; let the people of Zion delight in their Sovereign. Let them dance in praise of God, let them come in with drum and harp. For Adonai cherishes His people, and crowns the humble with triumph.

Let God’s faithful sing exultantly and rejoice both night and day.

Let praise of God be on their lips, and a double-edged sword in their hands to execute judgment on the godless:

To bring punishment upon the nations, to bind their kings in chains and put their princes in irons — carrying out the judgment decreed against them.

This is glory for all of God’s faithful. Halleluyah!

PSALM 150
Halleluyah! Praise God in His sanctuary; praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.
Praise God with trumpet calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals; with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Praised be Adonai forever. Amen! Amen! Praised from Zion be Adonai who abides in Jerusalem. Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders. Praised be God’s glory throughout all time. May God’s glory fill the whole world. Amen! Amen!
Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

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

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

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

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

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

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

You stretched out Your hand — the earth swallowed them. In Your love You lead the people You redeemed; with Your strength You guide them to Your holy habitation.
Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom’s chieftains are chilled with terror;
trembling seizes the mighty of Moab.
All the citizens of Canaan are confused;
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, Adonai —
the people whom You have redeemed —
pass peacefully over.

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

**PSALM 22:28; OVAHIAH 1:21; ZEKHARIAS 14:9**
For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

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

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

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

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
and could joy flood our tongue like countless waves —

Could our lips utter praise as limitless as the sky
and could our eyes match the splendor of the sun —

Could we soar with arms like an eagle’s wings
and run with gentle grace, as the swiftest deer —

Never could we fully state our gratitude
for one ten-thousandth of the lasting love
that is Your precious blessing, dearest God,
granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P’sukei D’Zimra provides a transition from the personal intimacy of the psalms to Shaḥarit, the formal public worship, which follows (page 107).
These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang: “All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?” Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: “Praise Adonai, my soul; let every fiber of my being praise God’s holy name.”

On Festivals, the Reader begins here:
You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:
God, sacred and exalted, inhabits eternity. As the psalmist has written:
“Rejoice in Adonai, you righteous. It is fitting for the upright to praise God.”

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

Among assembled throngs of the House of Israel Your name shall be glorified in song, our Sovereign, in every generation.
For it is the duty of all creatures, Adonai our God and God of our ancestors, to acclaim, laud, and glorify You — extolling, exalting, to add our own praise to the songs of David, Your anointed servant.
In this br'akhah, which concludes P'sukei D'Zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

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

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

On the other hand, Psalm 130 (page 254) may be added.

**HATZI KADDESH**

*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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**Hazzan:**

ז�数י וScrollBar שמע רבע בעלמה ואבraham, ברהויה.

*Congregation and Hazzan:*

יהו שמע רבע בעלמה עללם.

**Hazzan:**

יתברך וScrollBar תחפוש ותתדונן יתבת

*On המאהăm שמע: שמי אלכסון*
SHAHARIT

K'RIAT SH'MA AND ITS B'RACKOT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ha-mitga-eh al hayot ha-kodesh, v’neh’dar b’khavod al ha-merkavah. Z’khut u-mishor lefnei khis-o, hesed v’rahamim lefnei kh’vodo.

Tovim m’orot shebura Eloheinu, y’tzaram b’da-at b’vinah u-v’haskel. Ko-a’ha u-g’vurah natan ba-hem, lihiyot moshlim b’kerev tevel.

M’ley-im ziv u-m’fikim nogah, na-eh zivam b’khel ha-olam. S’mehim b’zetam v’sasim b’vo-am, osim b’elimah r’tzon konam.

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

Shevaḥ notnim lo kol tz’va marom, Tif-eret u-g’duleth, s’rafim v’ofanim v’hayot ha-kodesh.
To God, who completed the work of creation
on the seventh day and ascended His glorious throne.
God robed the day of rest in beauty,
calling Shabbat a delight.
God ceased all His labors on Shabbat;
that is its distinction.
The seventh day itself hymns praise to God:
"A song for Shabbat:
It is good to acclaim Adonai."
Let all God’s creatures likewise sing His praise.
Let them honor their Sovereign,
Creator of all, who in holiness
grants rest and repose for His people Israel
on the holy Shabbat.
In the heavens above and on earth below
shall Your name be hallowed and acclaimed,
Adonai our God.
Praise shall be Yours, our Deliverer:
For Your wondrous works,
for the lights You have fashioned —
the sun and the moon, which reflect Your glory.

On weekdays:
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. Uniquely exalted since earliest time,
enthroned amidst praise and prominence since the world began,
eternal God, with Your manifold mercies continue to love us, our
Pillar of strength, protecting Rock, sheltering Shield, sustaining
Stronghold.

Our praiseworthy God, with 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,
All services continue here:

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. 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, in unison chanting with reverence:

Kadosh kadosh Adonai Tzva-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy, Adonai Tzva-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'vod Adonai mi-m'komo.
Praised is the glory of Adonai throughout the universe.

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

To praiseworthy God they sweetly sing:
in song they celebrate the living, enduring God.
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.”
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’rakhab, 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 discernment and understanding.
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.
Unite all our thoughts to 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.
Bring us safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the Source of deliverance.
You have called us from all peoples and tongues, constantly drawing us nearer to You, that we may lovingly offer You praise, proclaiming Your Oneness.
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’mi’a, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh’mi’a 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 malkhuto” was the people’s response. It was not part of the biblical text of the Sh’mi’a.

Second paragraph before Ki ha’ya Shem be’erav

The first paragraph of the Sh’mi’a (עeea), which begins on the next page, expresses the obligations that flow from the recognition of God’s sovereignty. The second paragraph (וויא), urges the acceptance of the discipline of Sh’mi’a, while the third (יהא) ordains an action that symbolizes the above principles: Gasing at the перありません (fringes).

It is customary, during the recitation of the third paragraph of Sh’mi’a (שמה), to kiss the t’zitzit at each mention of the word “עeea,” as a formal expression of our love.
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.

V'ahavta et Adonai Eloheka b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-aleh asher anokhi m'tzav'kha ha-yom al l'vevekha. V'shinantam l'vanekha v'dibarta bam b'shir'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-k'sh'kha u-v'kumekha. U-k'sh'artam l'tot al yadekha v'hayu l'totafot bein einekha. U-kh'tvatam al m'zuzot beitekha u-vi-sh'arekha.

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

DEUTERONOMY 11:13-21

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

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 forever, for all generations.

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

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

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

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

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

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

Mi khamokha ba-elim Adonai, mi kamokha ne’edar ba-kodesh, nora t’hilot, oshel feleh.

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

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

Adonai yimlokh l’olam va-ed.

“Adonai shall reign throughout all time.”

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

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

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

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

(On Hoshana Rabbah, continue on pages 3-9.)
SHAḤARIT AMIDAH FOR SHABBAT
(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.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.
Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:
Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

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

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

**On Shabbat Shuvah:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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

When the Reader chants the Amidah, Kedushah is added.

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

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

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

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

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

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

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

*On Shabbat Shuvah:
Praised are You Adonai, holy Sovereign.
Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your presence atop Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus is it written in Your Torah:

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 Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested. You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters. Nor do others share in its rest, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen. May the people who revere the seventh day find satisfaction and delight in Your generosity. You have chosen the seventh day and made it holy, declaring it most precious, a day recalling the work of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot, and let Your Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.
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 on Ḥol 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 kindness 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.
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 gave 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 the people Israel with peace.

*On Shabbat Shuvah:

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 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 acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer:

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat’s pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness 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, 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.

Continue with Kaddish Shalem, page 138.
(On Rosh Hodesh, Hanukkah, and Shabbat Ḥol Ha-mo‘ed, continue instead with Hallel, page 133.)
KADDISH SHALEM

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

Congregation and Reader:
Y'hei sh'me'ri 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, exulted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

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

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

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

Some congregations chant An'Im Z'mirot, page 185.
On Simhat Torah, continue on page 213.
On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.