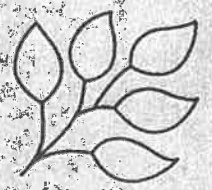
סדור
שים שלום
לחול

Siddur Sim Shalom
FOR WEEKDAYS

Hallel & Musaf
for special days



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

HALLEL

On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to recite Hallel.

PSALM 113

Halleluyah! Praise Adonai.

Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From East to West, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

God settles a barren woman in her home,
as a mother, happy with children. Halleluyah!

On Rosh Ḥodesh and the last six days of Pesaḥ, the opening sections of Psalms 115 and 116 are omitted. This is known as Ḥatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Ḥodesh, since it is by its nature a workday; on Rosh Ḥodesh Tevet, however, which falls on Ḥanukkah, the full Hallel is recited. The Talmud also permits a Ḥatzi Hallel on the latter days of Pesaḥ, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.)

הלל

On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

תהלים קי"ג

הַלְלוּיָהּ.

הַלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
רָם עַל־כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כַּיהוה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשָׁבֶת,
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.
מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן,
לְהוֹשִׁיבִי עִם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם־הַבָּנִים שְׂמֵחָה.
הַלְלוּיָהּ.

Hallel is recited on Pesaḥ and Sukkot (including Ḥol Ha-mo'ed, their intermediate days), Sh'mini Atzeret, Simḥat Torah, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut, and also, in some congregations, on Yom Y'rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

PSALM 114

When Israel left the land of Egypt,
when the House of Jacob left an alien people,
Judah became God's sacred possession
and the people of Israel God's domain.

The sea retreated at the sight; the Jordan turned and fled.
The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee?
Why, mountains, did you romp like rams?
Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master,
at the presence of the God of Jacob
who turns rocks into pools of water, flint into flowing streams.

The following passage is omitted on Rosh Ḥodesh (except on Ḥanukkah) and the last six days of Pesaḥ.

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai;
God is their help and their shield.

Let the House of Aaron trust in Adonai;
God is their help and their shield.

Let those who revere God trust in Adonai;
God is their help and their shield.

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.

הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר.
הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי־צֹאן.

■ מַה־לְּךָ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי־צֹאן.

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב.
הַהֹפְכִי הַצּוּר אֲגַם־מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם.

B'tzet Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez,
hay'tah Y'hudah l'kodsho, Yisra-el mam-sh'lotav.
Ha-yam ra-ah va-yanos, ha-Yarden yisov l'aḥor.
He-harim rakdu kh'eilim, g'va-ot ki-v'nei tzon.
Mah l'kha ha-yam ki tanus, ha-Yarden tisov l'aḥor;
he-harim tirk'du kh'eilim, g'va-ot ki-v'nei tzon.
Mi-lifnei Adon ḥuli aretz, mi-lifnei Elo-ah' Ya'akov,
ha-hof'khi ha-tzur agam mayim, ḥalamish l'ma-y'no mayim.

The following passage is omitted on ראש חודש (except on חנוכה) and the last six days of פסח.

תהלים קט"ו: א'-י"א

לֹא לָנוּ יהוה, לֹא לָנוּ,
כִּי־לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר־חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא־יֶהְגּוּ בִּגְרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם.
■ יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגִנָּם הוּא.
בֵּית אַהֲרֹן בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.
יִרְאֵי יהוה בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא.

PSALM 115:12-18

Adonai remembers us with blessing;
God will bless the House of Israel.

God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.

May Adonai increase your blessings,
yours and your children's.
May you be blessed by Adonai,
Maker of heaven and earth.

The heavens belong to Adonai;
the earth God has entrusted to mortals.

The dead cannot praise Adonai,
nor can those who go down into silence.

But we shall praise Adonai now and forever.
Halleluyah!

The following passage is omitted on Rosh Ḥodesh
(except on Ḥanukkah) and the last six days of Pesaḥ.

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.

I called on Adonai;
I prayed that God would save me.

Gracious is Adonai, and kind.
Our God is compassionate.

Adonai protects the simple;
I was brought low and God saved me.

Be at ease once again, my soul,
for Adonai has dealt kindly with you.

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!

תהלים קט"ו: י"ב-י"ח

יְהוָה זְכָרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יהוה, הַקְּטַנִּים עִם־הַגְּדֹלִים.
יֹסֵף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל־בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
■ הַשָּׁמַיִם שָׁמַיִם לַיהוה, וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ־יָהּ, וְלֹא כָּל־יֹרְדֵי דוּמָה.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ.

Adonai z'kharanu y'varekh.
Y'varekh et beit Yisra-el, y'varekh et beit Aharon.
Y'varekh yir-ei Adonai, ha-k'tanim im ha-g'dolim.
Yosef Adonai aleikhem, aleikhem v'al b'neikhem.
B'rukhim atem la-Adonai, oseh shamayim va-aretz.
Ha-shamayim shamayim la-Adonai, v'ha-aretz natan li-v'nei adam.
Lo ha-metim y'hal'lu Yah, v'lo kol yordei dumah.
Va'anaḥnu n'varekh Yah me-atah v'ad olam. Halleluyah.

The following passage is omitted on ראש חודש
(except on חנוכה) and the last six days of פסח.

תהלים קט"ז: א'-י"א

אָהַבְתִּי כִּי־יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנָי.
כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא.
אֲפָפוּנִי חֶבְלֵי־מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא.
וּבְשֵׁם־יהוה אֶקְרָא, אָנָּה יהוה מַלְּטָה נַפְשִׁי.
חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.
שֹׁמֵר פְּתָאיִם יהוה, דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי, כִּי־יהוה גָּמַל עָלָיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן־דִּמְעָה,
אֶת־רַגְלִי מִדֶּחִי.
■ אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחָפְזִי, כָּל־הָאָדָם כֹּזֵב.

PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.

Grievous in Adonai's sight
is the death of the faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai
in the presence of all His people,

in the courts of the House of Adonai,
in the midst of Jerusalem. Halleluyah!

PSALM 117

Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare:
God's love endures forever.

*During the chanting of "**Hodu**" (above), and "**Ana Hoshiah**" and "**Hodu**" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.*

תהלים קט"ז: י"ב-י"ט

מָה־אָשִׁיב לַיהוה כָּל־תַּגְמוּלוֹהִי עָלָי.
כּוֹס־יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ.
יָקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו.
אָנָּה יהוה כִּי־אֲנִי עַבְדֶּךָ
אֲנִי־עַבְדְּךָ בֶּן־אֲמָתֶךָ, פִּתַּחְתָּ לְמוֹסֵרָי.
■ לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יהוה אֶקְרָא.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ.
בְּחַצְרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלָיִם.
הַלְלוּיָהּ.

תהלים קי"ז

הַלְלוּ אֶת־יהוה כָּל־גּוֹיִם, שַׁבְּחוּהוּ כָּל־הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת־יהוה לְעוֹלָם, הַלְלוּיָהּ.

Hal'lu et Adonai kol goyim, shab'ḥuhu kol ha-umim,
ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

תהלים קי"ח: א'-כ'

הוֹדוּ לַיהוה כִּי־טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר־נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ־נָא בֵית־אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ־נָא יִרְאֵי יהוה, כִּי לְעוֹלָם חַסְדּוֹ.

Hodu la-Adonai ki tov, ki l'olam ḥasdo.
Yomar na Yisra-el, ki l'olam ḥasdo.
Yom'ru na beit Aharon, ki l'olam ḥasdo.
Yom'ru na yir-ei Adonai, ki l'olam ḥasdo.

מִן־הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.
יהוה לִי, לֹא אִירָא, מַה־יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטְחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּיהוה מִבְּטְחַ בִּנְדִיבִים.
כָּל־גּוֹיִם סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי גַם־סְבָבוּנִי, בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים, דֹּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יהוה כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עֲזָרָנִי.
עָזִּי וְזִמְרָת יָהּ, וַיְהִי־לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים,
יְמִין יהוה עֹשָׂה חָיִל.
יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עֹשָׂה חָיִל.
לֹא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
יַסֹּר יִסְרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.
פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אָבֹא־בָם, אוֹדֶה יָהּ.
זֶה־הַשַּׁעַר לַיהוה, צַדִּיקִים יָבֹאוּ בוֹ.

Pit-ḥu li sha'arei tzedek, avo vam, odeh Yah.
Zeh ha-sha'ar la-Adonai, tzadikim yavo-u vo.

Each of the following four verses is recited twice.

תהלים קי"ח: כ"א-כ"ט

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יהוה הָיְתָה זֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ.
זֶה־הַיּוֹם עָשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

Od'kha ki anitani, va-t'hi li lishua.
Ehven ma'asu ha-bonim hay'tah l'rosh pinah.
Me-et Adonai hay'tah zot, hi niflat b'eineinu.
Zeh ha-yom asah Adonai, nagilah v'nism'ḥah vo.

In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai's name I overcame them.

Though they surrounded and encircled me,
in Adonai's name I overcame them.

Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

Open for me the gates of triumph,
that I may enter to praise Adonai.

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

PSALM 118:21-29

I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.

The Reader chants each phrase,
which is then repeated by the congregation.

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai;
we bless you from the House of Adonai.

Adonai is God who has given us light;
wreathe the festive procession with myrtle
as it proceeds to the corners of the altar.

You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good;
God's love endures forever.

May all creation praise You, Adonai our God.
May the pious, the righteous who do Your will,
and all Your people, the House of Israel,
join in acclaiming You with joyous song.
May they praise, revere, adore, extol, exalt,
and sanctify Your glory, our Sovereign.
To You it is good to chant praise;
to Your glory it is fitting to sing.
You are God, from age to age, everlastingly.
Praised are You Adonai,
Sovereign acclaimed with songs of praise.

On Sukkot, congregations that include Hoshanot here continue on page 116.

When praying without a minyan, continue on page 78.

The Reader chants each phrase,
which is then repeated by the congregation.

אָנָּא יהוה הוֹשִׁיעָה נָּא. אָנָּא יהוה הוֹשִׁיעָה נָּא.
אָנָּא יהוה הַצְלִיחָה נָּא. אָנָּא יהוה הַצְלִיחָה נָּא.

Ana Adonai hoshi-ah na. Ana Adonai hoshi-ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה.
אֵל יהוה וַיֵּאֶר לָנוּ,
אִסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ.
אֵלִי אַתָּה וְאוֹדֶךָּ, אֱלֹהַי אֲרוֹמְמֶךָּ.
הוֹדוּ לַיהוה כִּי־טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

Barukh ha-ba b'shem Adonai, berakhnukhem mi-beit Adonai.
El Adonai va-ya-er lanu,
isru ḥag ba'avotim ad karnot ha-mizbe-aḥ.
Eli atah v'odeka, Elohai, arom'meka.
Hodu la-Adonai ki tov, ki l'olam ḥasdo.

יְהַלְלוּךָ יהוה אֱלֹהֵינוּ, כָּל־מַעֲשֶׂיךָ,
וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ.
כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
מִן מֵעוֹלָם עַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יהוה מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On סוכות, congregations that include הושענות here continue on page 116.

When praying without a מנין, continue on page 78.

KADDISH

*On Ḥanukkah (except on Rosh Ḥodesh) and Yom Ha-atzma'ut (as well as Yom Y'rushalayim when it falls on Monday), recite **Ḥatzi Kaddish**, then continue on page 65.*

*On Yom Y'rushalayim (except on Monday), recite **Ḥatzi Kaddish**, then continue with Ashrei on page 78.*

*On Rosh Ḥodesh and Ḥol Ha-mo'ed, recite the entire **Kaddish Shalem**.*

Reader:

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

Congregation and Reader:

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

Reader:

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

***Ḥatzi Kaddish** concludes here.*

On Rosh Ḥodesh and Ḥol Ha-mo'ed, continue here.

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.

On Rosh Ḥodesh and Ḥol Ha-mo'ed, continue on page 65.

Kaddish Shalem is recited on Rosh Ḥodesh and Ḥol Ha-mo'ed, days on which a Musaf Service follows, indicating the end of the Shaḥarit Service. No Torah reading has been assigned to Yom Y'rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday.

קדיש

*On חנוכה (except on ראש חודש) and יום העצמאות (as well as יום ירושלים when it falls on Monday), recite **חצי קדיש**, then continue on page 65.*

*On יום ירושלים (except on Monday), recite **חצי קדיש**, then continue with אשרי on page 78.*

*On ראש חודש and חול המועד, recite **קדיש שלם**.*

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא
*לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא

Between יום כפור and ראש השנה:
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

***חצי קדיש** concludes here.*

On ראש חודש and חול המועד, continue here.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On ראש חודש and חול המועד, continue on page 65.

MUSAF SERVICE

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

Continue with the Amidah on page 104a or 104b (with Matriarchs).

(The Musaf Service for Hoshana Rabbah may be found in Siddur Sim Shalom for Shabbat and Festivals, *page 166.)*

The Musaf, or Additional Service, recalls the additional offering brought to the Temple on Shabbat, Festivals, and Rosh Ḥodesh. These offerings are prescribed in Numbers, chapters 28 and 29. Their details are presented at the heart of the Musaf Amidah.

מוסף

חצי קדיש

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא
לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Continue with the עמידה on page 104a or 104b (with אמהות).

In early medieval times an alternative to the full repetition of the Amidah was developed, known by its Yiddish name, Hoikhe or Heikhe Kedushah. The Reader begins immediately to recite the Amidah aloud, chanting through the public recitation of the Kedushah, on page 105. Each individual then completes the Amidah silently or begins it, silently, anew.

MUSAF AMIDAH FOR ROSH ḤODESH and ḤOL HA-MO'ED (with Matriarchs)

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

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

When the Amidah is recited aloud, continue on page 105.

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

*On **Rosh Ḥodesh**, the silent recitation of the Amidah continues on page 106.*

*On **Ḥol Ha-mo'ed**, the silent recitation of the Amidah continues on page 110.*

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

עמידה — מוסף לראש חודש ולחול המועד (כולל אמהות)

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From פסח until שמיני עצרת:*
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 105.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.
בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **ראש חודש**, the silent recitation of the עמידה continues on page 106.*

*On **חול המועד**, the silent recitation of the עמידה continues on page 110.*

**From פסח to שמיני עצרת, some add:* מוֹרִיד הַטָּל

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

And in Your holy psalms it is written:

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

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

*On **Rosh Ḥodesh**, continue on page 106.*
*On **Ḥol Ha-mo'ed**, continue on page 110.*

קדושה

When the עמידה is chanted aloud, קדושה is added.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On **ראש חודש**, continue on page 106.*
*On **חול המועד**, continue on page 110.*

On Rosh Ḥodesh:

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You with offerings, to seek atonement and ask for salvation from their adversary. O build a new House in Zion, and let us rejoice there as one on Rosh Ḥodesh. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors.

Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Rosh Ḥodesh they offered lovingly, according to Your will, as written in Your Torah, through Moses, Your servant:

NUMBERS 28:11

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offerings and libations as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Continue on the next page.

Alternative selection

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You, to seek atonement and ask for salvation from their adversary. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors. Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times.

לראש חודש:

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

רָאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתָתָּ, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם. בִּהְיוֹתָם מַקְרִיבִים לְפָנֶיךָ זִבְחֵי רָצוֹן, וּשְׁעִירֵי חַטָּאת לְכַפֵּר בַּעֲדָם. זִכָּרוֹן לְכָלָם יִהְיוּ, וּתְשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנֵא. בַּיִת חָדָשׁ בְּצִיּוֹן תָּכִין, וּבְרָאשֵׁי חֳדָשִׁים נִשְׂמַח שָׁם כְּלָנוּ, וּבְשִׁירֵי דָוִד עַבְדֶּךָ הַנִּשְׁמָעִים בְּעִירֶךָ, הָאֲמוּרִים לְפָנֶיךָ, אַהֲבַת עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לַבָּנִים תִּזְכּוֹר.

וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם, וּמוּסָפִים כְּהִלְכָתָם. וְאֶת מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה, עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

במדבר כ״ח:י״א

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עוֹלָה לַיהוה, פָּרִים בְּנֵי־בָקָר שְׁנָיִם, וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כִּנְסָכוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

Continue on the next page.

Alternative selection

רָאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתָתָּ, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם. זִכָּרוֹן לְכָלָם יִהְיוּ וּתְשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנֵא, וּבְשִׁירֵי דָוִד עַבְדֶּךָ הַנִּשְׁמָעִים בְּעִירֶךָ, הָאֲמוּרִים לְפָנֶיךָ, אַהֲבַת עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לַבָּנִים תִּזְכּוֹר. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, וְשָׁם נַעַבְדְךָ בְּאַהֲבָה וּבְיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

During a leap year on the Hebrew calendar, add the words in parentheses:

Our God and God of our ancestors, renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival. Praised are You Adonai, who hallows the people Israel and the New Moon Festivals.

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.

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 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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

During a leap year on the Hebrew calendar, add the words in parentheses:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. חַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה, לְטוֹבָה וְלִבְרָכָה. לְשָׂשׂוֹן וּלְשִׂמְחָה. לִישׁוּעָה וּלְנֶחָמָה. לְפַרְנָסָה וּלְכַלְכָּלָה. לְחַיִּים וּלְשָׁלוֹם. לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן (וּלְכַפֶּרֶת פֶּשַׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ מִכָּל הָאֻמּוֹת. וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

On Ḥanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *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.

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

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.

During the repetition of the Amidah, the Reader continues here:

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 his descendants, *Kohanim*, Your holy people:

Congregation:

May Adonai bless you and guard you. — Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. — Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. — Ken y'hi ratzon.
May this be God's will.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

During the repetition of the עמידה, the Reader continues here:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. — כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. — כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. — כֵּן יְהִי רָצוֹן.

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.

The Reader's recitation of the Amidah ends here.

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.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue with Kaddish Shalem, page 82.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא תַעֲלֶה קִנְאַת אָדָם עָלַי וְלֹא קִנְאָתִי עַל אֲחֵרִים, וְשֶׁלֹּא אֶכְעוֹס הַיּוֹם וְשֶׁלֹּא אַכְעִיסֶךָּ. וְתַצִּילֵנִי מִיֵּצֶר הָרָע, וְתֵן בְּלִבִּי הַכְנָעָה וַעֲנָוָה. מַלְכֵּנוּ וֵאלֹהֵינוּ, יַחֵד שִׁמְךָ בְּעוֹלָמֶךָ, בְּנֵה עִירֶךָ, יַסֵּד בֵּיתֶךָ, וְשַׁכְלֵל הֵיכָלֶךָ, וְקַבֵּץ גָּלְיוֹתֵנוּ, וּפְדֵה צֹאנֶךָ וְשַׂמֵּחַ עַדָתֶךָ. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי.

Continue with קדיש שלם, page 82.

On Ḥol Ha-mo'ed:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us Festivals for joy and holidays for happiness, among them this

Festival of Sukkot, season of our rejoicing,

Festival of Matzot, season of our liberation,

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

Because of our sins we were exiled from our land, far from our soil. We can no longer worship in the great and holy Temple, once dedicated to Your name, which now lies in ruins. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore it and enhance its glory.

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this

Festival of Sukkot — Festival of Matzot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant, as described.

The passages on the next page specify the special sacrifices prescribed for each of the days listed. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

לחול המועד:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם חַג

On סוכות: הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח: הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

אָבִינוּ מַלְכֵּנוּ גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבְּנוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם

On סוכות: חַג הַסֻּכּוֹת הַזֶּה

On פסח: חַג הַמַּצּוֹת הַזֶּה

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ, כָּאָמוּר.

The biblical passages on the next page are taken from the Maftir portion for each Festival, in Numbers, chapters 28 and 29. The recitation concludes with the passage at the bottom of the page, which is a rabbinic summary, not taken directly from the Torah.

Some congregations omit these passages and continue on page 112.

On the first day of Ḥol Ha-mo'ed Sukkot:

On the second day: twelve young bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the second day of Ḥol Ha-mo'ed Sukkot:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the third day of Ḥol Ha-mo'ed Sukkot:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the fourth day of Ḥol Ha-mo'ed Sukkot:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Ḥol Ha-mo'ed Pesaḥ:

You shall present an offering by fire, a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs — see that they are without blemish. Their grain offerings...

On each Festival:

Their grain offerings and libations, as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Some congregations omit these passages and continue on page 112.

On the first day of חול המועד סוכות:

וּבַיּוֹם הַשֵּׁנִי, פָּרִים בְּנֵי בָקָר שְׁנֵים עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the second day of חול המועד סוכות:

וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עַשְׁתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the third day of חול המועד סוכות:

וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On the fourth day of חול המועד סוכות:

וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On הושענא רבה:

וּבַיּוֹם הַשִּׁשִּׁי, פָּרִים שְׁמֹנָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...
וּבַיּוֹם הַשְּׁבִיעִי, פָּרִים שִׁבְעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם. וּמִנְחָתָם...

On חול המועד פסח:

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוה, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם...

On יום טוב each:

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל, וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וְשָׂעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you" (Deuteronomy 16:16-17).

Continue on page 113.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesaḥ, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you" (Deuteronomy 16:16-17).

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הַדְרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהָמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ, וְהַרְאֵנוּ בְּבִנְיָנוֹ וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ, וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם, וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם, וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כִּבְרִכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ.

Continue on page 113.

Alternative selection

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמֵטִיב, הַדְרֵשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בַּהָמוֹן רַחֲמֶיךָ בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. תַּעֲמִדְנָה רַגְלֵינוּ בְּשַׁעֲרֵי יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה לָהּ יַחְדָּו, יְהִי שָׁלוֹם בְּחֵילָהּ, שַׁלְוָה בְּאַרְמְנוֹתֶיהָ, שָׁשָׁם עָלוּ שְׁבָטִים, שִׁבְטֵי יָהּ, עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ, כַּכָּתוּב בְּתוֹרָתֶךָ: שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי יהוה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה אֶת־פְּנֵי יהוה רֵיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כִּבְרִכַּת יהוה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, 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. Adonai our God, grant that we inherit Your holy Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows the people Israel and the Festivals.

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.

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 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 whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

וְהַשְׂמִיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּשִׂמְחָה וּבְשָׂשׂוֹן מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

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

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 his descendants, *Kohanim*, Your holy people:

Congregation:

May Adonai bless you and guard you. Ken y'hi ratzon.
May Adonai show you favor and be gracious to you. Ken y'hi ratzon.
May Adonai show you kindness and grant you peace. 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.

The Reader's recitation of the Amidah ends here.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Reader:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Congregation:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

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.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Sukkot, Hoshanot are recited, page 116. (Congregations that recited Hoshanot after Hallel, continue on page 82).

On Pesaḥ, continue with Kaddish Shalem, page 82.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְּךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא תַעֲלֶה קִנְאַת אָדָם עָלַי וְלֹא קִנְאָתִי עַל אֲחֵרִים, וְשֶׁלֹּא אֶכְעוֹס הַיּוֹם וְשֶׁלֹּא אַכְעִיסֶךָ. וְתַצִּילֵנִי מִיֵּצֶר הָרָע, וְתֵן בְּלִבִּי הַכְנָעָה וַעֲנָוָה. מַלְכֵּנוּ וֵאלֹהֵינוּ, יַחֵד שִׁמְךָ בְּעוֹלָמֶךָ, בְּנֵה עִירֶךָ, יַסֵּד בֵּיתֶךָ, וְשַׁכְלֵל הֵיכָלֶךָ, וְקַבֵּץ גָּלְיוֹתֵנוּ, וּפְדֵה צֹאנֶךָ וְשַׂמֵּחַ עַדָּתֶךָ. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגֹאֲלִי.

On סוכות, הושענות are recited, page 116. (Congregations that recited הושענות after הלל, continue on page 82).

On פסח, continue with קדיש שלם, page 82.