Siddur for Weekdays
Siddur for Weekdays

A prayerbook for weekday services

based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes,

with services for weekday morning, afternoon and evening
(but not for Shabbat, nor for festival holy and intermediate days)

Prepared by
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In Memory

As I finalize this book, I have in mind a teacher of formidable intellect, vast knowledge and rigorous honesty who was snatched from his students by sudden sickness. I dare not think this book would have merited his approval, but I would like to say that my efforts were often inspired by his wisdom.
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On Jewish Prayer

The good things about Jewish prayer were expressed by George Eliot in her wonderful book, *Daniel Deronda*. Of all nineteenth-century novels, Russian or English (the French aren’t in the running, not that I’m prejudiced), this is the best. Some scholars would disagree, but that just goes to show how learned people can be wrong. Before he finds out about his ancestry, Daniel—may our daughters marry someone so compassionate, so learned, so correct, so independently wealthy—finds himself in Shul on a Friday night.

Deronda…gave himself up to that strongest effect of chanted liturgies which is independent of detailed verbal meaning—like the effect of an Allegri’s *Miserere* or a Palestrina’s *Magnificat*. The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness and an invocation of all Good to enter and abide with us; or else a self-oblivious lifting up of Gladness, a *Gloria in excelsis* that such Good exists; both the yearning and the exaltation gathering in their utmost force from the sense of communion in a form which has expressed them both, for long generations of struggling fellow-men. The Hebrew liturgy, like others, has its transitions of litany, lyric, proclamation, dry statement and blessing; but this evening all were one for Deronda: the chant of the Chazan’s or Reader’s grand wide-ranging voice with its passage from monotony to sudden cries, the outburst of sweet boys’ voices from the little choir, the devotional swaying of men’s bodies backward and forward, the very commonness of the building and shabbiness of the scene where a national faith, which had penetrated the thinking of half the world, and moulded the splendid forms of that world’s religion, was finding a remote, obscure echo—all were blent for him as one expression of a binding history, tragic and yet glorious. He wondered at the strength of his own feeling, it seemed beyond the occasion—what one might imagine to be a divine influx in the darkness, before there was any vision to interpret. The whole scene was a coherent strain, its burden a passionate regret, which, if he had known the liturgy for the Day of Reconciliation, he might have clad in its authentic burden; “Happy the eye which saw all these things; but verily to hear only of them afflicts our soul. Happy the eye that saw our temple and the joys of our congregation; but verily to hear only of them afflicts our soul. Happy the eye that saw the fingers when tuning every kind of song; but verily to hear only of them afflicts our soul.”

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Pattern and Purpose in Jewish Prayer

Our Obligation

In our Torah, prayers are usually composed for a particular occasion. Abraham’s servant Eliezer asked God to help him find a good match for Isaac, and Rivkah came out to the well. Isaac asked God to help Rivkah, and she became pregnant. Moses asked God to heal Miriam. The Torah doesn’t describe daily prayers. Instead, for daily devotion, the Torah describes a system of sacrifices. But with the Temple gone and the sacrificial service irrecoverable¹ we follow the lead of Hosea in using prayer instead:

Hosea 14:3 what we owe you in sacrificial bulls we shall pay with the prayers of our lips.

That’s one reason we have daily services.

In the Temple, we offered a morning and afternoon sacrifice, and an extra sacrifice on special days such as Shabbat. Our tradition understood that we should say the Shema both morning and evening (“when you go to bed and when you get up”), so we added an evening service too. That’s why we have services in the morning, afternoon and evening, with an extra “Musaf” service on Shabbat, festivals and Rosh Chodesh.

Elements of Our Prayers

The two main parts of our prayer services are the Shema and what the Talmud calls “the prayer,” the amidah. We say the Shema and amidah in the morning; amidah in the afternoon; and Shema and amidah in the evening. A musaf service follows the morning service on festive days such as Rosh Chodesh.

We read from the Torah after the morning amidah on Monday and Thursday, festivals and Rosh Chodesh. We read from the Torah in the afternoon on Shabbat and fast days.

When we perform an obligation, we say a blessing. Since saying the Shema is an obligation, we introduce it and follow it with blessings. The amidah consists of seven blessings on Shabbat, nineteen on weekdays; the afternoon service before Shabbat and the evening service after Shabbat are weekday services.

A short blessing begins with the words: We bless you, God / Baruch atah Adonai. For longer blessings, these words come close to the end. And for even longer blessings, these words come at the beginning and close to the end.

Prayer is speaking to God, and our tradition holds that we should take time to get in the right frame of mind for an audience with our creator. This is especially true for the morning service, which begins with two sections of preparation, “Dawn Blessings” and readings from poems (mostly psalms) in scripture. Many of our prayers quote scripture—our religion’s history, theology, philosophy and poetry.

To end a service, we may add hymns, psalms and other readings, and we always add Aleinu.

So here’s what to expect in our weekday services:

¹ You need a ritually pure Cohen, and for this you need the ashes of a red heifer. Who knows, though, if some yet-to-be-discovered tunnel or cave hewed into the Jerusalem bedrock contains a vial of these ashes?
The Amidah

Every amidah has the same underlying structure. Three blessings come at the beginning and three at the end, and one or more in the middle. The beginning blessings celebrate God’s relationship with our ancestors, God’s power and God’s holiness. The concluding blessings offer thanks, hope that our service is acceptable, and ask for peace. In the middle, we say thirteen blessings on weekdays, with various petitions for individuals and the community, and this holds for morning, afternoon and evening services. (At one time we said only twelve of these blessings for a total of eighteen—the amidah is still called the “shemoneh esreh” or “eighteen”—and experts differ on which blessing was added last.) On Shabbat and festivals, there is one blessing in the middle, dealing with the particular holiness of this special day. These days and Rosh Chodesh have an additional (“mussaf”) amidah, in which the middle blessing mentions the Temple sacrifices of the day. On Rosh Hashanah and Yom Kippur we add poetry to the early blessings, and the Rosh Hashanah additional amidah has extra middle blessings. We extend standard blessings to celebrate Rosh Chodesh, Chanukah and Purim, Yom Ha’atzma’ut and Yom Yerushalayim. But despite these variations, a standard pattern underlies every amidah.

When the leader repeats the amidah, in morning, additional and afternoon services, we extend the third blessing so that we can aspire to join the heavenly chorus of angels praising God; and we add personal thanks to the thanksgiving blessing—the penultimate blessing of the amidah.

Purpose of Prayer

Sometimes we pray for something, as Moses prayed for Miriam to recover her health, but our daily prayer routine repeats the same petitions day after day. Does this have a purpose?

Many people would say that a genuine lover says “I love you” merely to state a truth, not to earn some reward. When we speak to God, if we wish to express our love and gratitude, our liturgy—words worn smooth by time and tradition—helps us to speak these thoughts. When we ask God for help, our prayers are in the plural: we ask for a better society in which to pursue our individual destiny. Sometimes our prayers remind us what we can do to improve our world, for prayer affirms that our past does not determine our future.

It’s hard to think that prayers will change God’s plan, and it’s easier to think that our prayers will change us instead, giving us the perspective to view life with equanimity and joy, even in adversity, to find a blessing even when our superficial wish is thwarted. Yes sometimes we pray for something specific, even trivial, and such prayers sometimes symbolize a wish beyond language or conscious thought, for serenity and trust in the future.

Not everyone has a constant sense of God’s presence, and some (I suppose I’m not the only one) feel that daily exercise of our capacity for prayer prepares us for those times when God seems close—as if daily prayer is building a dwelling which God’s presence will one day come to inhabit.

For those whose lives are driven by purpose, perhaps prayer is their only disinterested activity, the only one which satisfies no urge, meets no goal, brings no reward—the only time when we can realize that we’re evanescent bubbles on the cosmic ocean’s swell, and all that we cherish and struggle to achieve will one day be gone.
Weekday Morning Service

The morning service consists of the Shema and an amidah. The Shema has appropriate blessings before and after; the amidah is like the afternoon and evening amidah except for the final blessing, the blessing for peace. In the morning (and on fast day afternoons), the blessing for peace includes a reference to the priests’ blessing of Temple times.

Our call to prayer begins the Shema section. This is the heart of the morning service, but we prepare for it with two sections of prayer and song: Dawn Blessings, and Poems and Songs.

As we rise in the morning, ancient words of blessing help us consider our identity as human beings with a body to stretch and clothe, and as Jews with our own obligations and opportunities, history and literature.

We praise the Creator with selected psalms, devotional poetry that often speaks through the millennia to modern concerns, and with other quotations from our scriptures.

For the morning service, we wear not only our tallit but our tefillin too.
Dawn Blessings

**How Fair ▪ Mah Tovu**

Num 24:5  Jacob, how fair your dwellings are—
O Israel—your communities.

Ps 5:8  With your great kindness,
I come to your house;
I bow to your holy sanctuary
in reverence to you.

Ps 26:8  God, I love your residence,
the place where your glory dwells.

Ps 69:14  Sovereign, let my prayer
be welcome when it comes;
Sovereign, in kindness plentiful,
answer me with salvation sure.1

### Blessing for Tallit

We bless you, O Ruler,
our God, who rules the world.
You made us holy with your laws
And told us to wrap ourselves in fringes.

Baruch ata Adonai
Eloheinu melech ha’olam
Asher kidshanu bemitzvotav
vetzivanu lehit’atef batzitzit.

---

1 The Hebrew is rather elliptical; lit., “And as for me, my prayer to you, Sovereign, *may it be* at an acceptable
time; Sovereign, in the abundance of your kindness, answer me in the truth of your salvation.”
**Donning Tefillin**

*Stand, and place the hand tefillin on the biceps of your left arm (right arm if you’re left-handed), and say:*

We bless you, O Ruler, Baruch ata Adonai
our God, who rules the world. Eloheinu melech ha’olam
You made us holy with your laws Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes. vetzivanu lehani‘ach tefillin.

Wrap the hand tefillin strap around your arm seven times.

Place the head tefillin above your hairline, centered between your eyes, and say:

We bless you, O Ruler, Baruch ata Adonai
our God, who rules the world. Eloheinu melech ha’olam
You made us holy with your laws Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes. vetzivanu al mitzvat tefillin.

Adjust the head tefillin and say:

Blessed is God’s name, Baruch shem—
the glory of whose reign lasts forever.2 kevod malchuto le’olam va’ed.

Wrap the strap of the hand tefillin around your middle finger, and say:

Hosea 2:21-22 You’ll be my bride forever; Ve’erastich li le’olam,
you’ll be my bride in righteousness, ve’erastich li betzedek
justice, kindness and mercy; uvenishpat uvechesed uverachamim.
you’ll be my bride in truth Ve’erastich li be’emunah
and you shall know God.3 veyada’at et Adonai.

After donning our tefillin, we may sit down.

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1 The word “tefillin” is Aramaic, related to the Hebrew word for prayer; the Torah mentions טלפַּת totafot in four passages, which are inside the tefillin: Ex. 13:1-10, Ex. 13:11-16, Deut. 6:4-9 and Deut. 11:13-21.
2 This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishna Yoma, 3:9).
3 Hosea speaks movingly of God’s future reconciliation with Israel. “You’ll be my bride” refers to the first of two stages of Jewish marriage, when the woman is “engaged” exclusively to the man, but the marriage ceremony has not taken place. Biblical culture was of course polygamous, so the man in those days could take other wives. It’s easy to forget how things have changed!
Dawn Blessings • Bir'chot HaShachar

We stand to thank God for a new day with these fifteen blessings. ¹ For discussion of these blessings, see page 271.
When the leader leads each blessing, we respond “Amen.”

¹ We bless you, Sovereign God,
you rule both space and time:
Baruch atah Adonai
Eloheinu melech ha’olam:
Asher natan lasechvi vina
lehavchin bein yom uvein layla. Amen

² We bless you, Sovereign God,
you made me as you wished.
Baruch atah Adonai
Eloheinu melech ha’olam:
She’asani kirtzono. Amen

³ We bless you, Sovereign God,
you made me a Jew.
Baruch atah Adonai
Eloheinu melech ha’olam:
She’asani Yisra’el. Amen

Girls and ladies say “bat chorin,” men and boys say “ben chorin”:

⁴ We bless you, Sovereign God,
you made me in your image.
Baruch atah Adonai
Eloheinu melech ha’olam:
She’asani betzalmo. Amen

⁵ We bless you, Sovereign God,
you made me a free person.
Baruch atah Adonai
Eloheinu melech ha’olam:
Poke’ach ivrim. Amen

⁶ We bless you, Sovereign God,
you taught the rooster
to tell day from night.
Baruch atah Adonai
Eloheinu melech ha’olam:
Asher natan lasechvi vina
lehavchin bein yom uvein layla. Amen

¹ Originally, a person would say these blessings on waking up, opening the eyes, etc. Most are based on T. B.
Berachot 60b, but 2, 3 and 4 are based on T. B. Menachot 43b. Traditional siddurim use the wording below so
that men can thank God that they are bound by more mitzvot than gentiles (no mitzvot), servants (some mitzv-
ot) or women (nearly all mitzvot).

² that you did not make me a servant.
She’asani ahved. Amen

³ that you did not make me a non-Jewish person.
She’asani goy. Amen

⁴ for men
that you did not make me a woman.
She’asani ishah. Amen

⁴ for women
that you made me as you wished.
She’asani kirtzono. Amen

The fourth blessing for women may be said either with a sigh of resignation or with confidence that God’s final
creation and most successful design for a human was the woman.
6 We bless you, Sovereign God, 
you rule both space and time: 
you clothe the naked.

7 We bless you, Sovereign God, 
you rule both space and time: 
you remove our limitations.

8 We bless you, Sovereign God, 
you rule both space and time: 
you set us up when we’re bent over.

9 We bless you, Sovereign God, 
you rule both space and time: 
you stretch the earth over the water.

10 We bless you, Sovereign God, 
you rule both space and time: 
you make everything I need.

11 We bless you, Sovereign God, 
you rule both space and time: 
you guide each person’s steps.

12 We bless you, Sovereign God, 
you rule both space and time: 
you brace Israel with courage.

13 We bless you, Sovereign God, 
you rule both space and time: 
you crown Israel with splendor.

14 We bless you, Sovereign God, 
you rule both space and time: 
you give strength to the weary.

15 We bless you, Sovereign God, 
you rule the world; 
you drive sleep from our eyes 
and slumber from our eyelids.
We are seated, and we pray for God’s help to keep us from trouble and temptation.

May your wish be—

ruling God,

God of our ancestors—

to make Torah our routine

and bind us to your rules,

not to bring us into the clutches of error

or wrongdoing or sin

or temptation or disdain.

Don’t give us over to the evil urge,

but keep us far from a bad person

and a bad companion.¹

Bind us to our good impulse

and good deeds,

and make our nature bow to serve you.

Grant this today and every day

for grace, kindness and mercy

in your eyes and the eyes of all who see us,

and reward us with your good kindness.

We bless you, God,

who rewards² with good kindness

your people Israel.

¹ What makes us do something bad? We ask God to keep us out of trouble and away from those evil influences—bad places, bad people and bad impulses.

We speak of our “yetzer tov” and “yetzer ra,” our good and evil impulse or inclination. The word “yetzer” is related to the Hebrew root for make, form or fashion (as you make a pot from clay). You might say the impulse is what makes us an instrument of good or evil.

² The idea of “gomel” is familiar today. People and companies that sense their own good fortune talk of “giving back” to the community. In the same way, this Hebrew word for “reward” and “repay” is part of the Hebrew idiom for charity—“Gemilut chasadim” or “doing acts of lovingkindness.” If you have the money, however hard you worked for it, you have an obligation to help others.

So does God have an obligation to reward us? Yes, our liturgy says repeatedly—not for our own merit, but because of the good deeds of our ancestors.
May your wish be—

ruling God
and God of my ancestors—
to protect me today and every day
from rude people and rude manners,
from a bad person, a bad friend,
a bad neighbor, a troublemaker,
a ruinous enemy,
a harsh judgement and a harsh judge—
Jewish or not Jewish.

A person should always
fear Heaven in secret and in public,
be grateful for the truth
and speak truth deep inside
and get up early to say this:

Yehi ratzon milfanecha
Adonai Elohai
vElohei avotai ve'imotai
shetatzilenu hayom uvechol yom
me’azei fanim ume’azut panim,
me’adam ra umechaver ra
umishachen ra umipega ra
umisatan hamashchit
midin kasheh umiba’al din kasheh,
bein shehu ven b’rit
uvein she’eino ven b’rit.
Le’olam yehei adam
yerei shamayim beseter uvagalui
umodeh al ha’emet
vedover emet bilvavo
vayashkem veyomar:

1 These are the humble supplications of a person with little earthly power. We ask God to keep us from trouble-some people—thieves, false accusers, drunk drivers, credit cheats, and so on.
2 “Jewish” is literally “a child of the Covenant (or contract)” referring to the Jews’ contract with God outlined in the Shema.
3 “In secret” may refer to a time when saying Shema was illegal.
4 Why be thankful for the truth? Troublemakers distort the truth to get us in trouble though our conscience is clear. Let’s be grateful when truth clears us.
Ruler of every world!  

Dan 9:18 Not because of our merits do we submit our pleas to you, but because of your great mercies. What are we, what is our life, our devotion, our righteousness, our salvation, our strength or our power? What are we to say to you, ruling God and God of our ancestors—Aren’t all our heroes like nothing to you, famous people as if they never existed, learned people like the ignorant and wise people like fools? For all they achieved is chaos, their lives are worth nothing to you.

Eccles 3:19 People are no better than beasts—it’s all useless.”

1 This prayer was composed for Yom Kippur, when we all feel depressed. When the humble person sees the wonder of a new day, s/he feels unworthy and insignificant: as King Lear said to Edgar, “Unadulterated man is no more but such a poor, bare forked animal as thou art” (King Lear III.iv.109-111). Prayer—we often say the Hebrew root implies “self-judgement”—brings us both low and high, both to abject self-abhorrence (especially before breakfast) and triumphant joy.
But we are your people, children of your contract, children of Abraham who loved you— you made a promise to him on Mount Moriah— we are the seed of his dear Isaac who was tied on top of the altar, the people of your son Jacob, your first-born— because of your love for him and the joy you took in him you called him “Israel” and “Jeshurun.”

And so we are bound to thank you and praise you, to glorify, bless and sanctify you, and to give praise and thanks to your name.

1 We have wallowed in the depths of misery, and now it’s time to pull ourselves up from the mire by our spiritual bootstraps. We have inherited God’s promise and love.

2 Jacob became “Israel” in Genesis 35:10 after wrestling with the angel. “Jeshurun” is mentioned in Deuteronomy 32:15: “Jeshurun grew fat and kicked.” The name comes from the Hebrew root for “straight” or “direct,” and we like to interpret this as a name for Israel when it is morally upright. However, the only time the name is used in the Torah is here, when Jeshurun is a fat ass—oops, a well-fed donkey—and since it has enough to eat, it has become rebellious.

When Oliver Twist becomes refractory, Mr. Bumble explains why: “It’s not Madness … it’s Meat. … If you had kept the boy on gruel, ma’am, this would never have happened” (Oliver Twist, Chapter VII).
We are so lucky! How good is our lot, how fair our fortune, how delightful our heritage.

We are so lucky that early and late, morning and evening we say twice a day:

Ashreinu mah tov chelken
umah na’im goralenu
umah yafah yerushatenu.

Ashreinu she’anachnu
mashkimim uma’arivim
erev vavoker
ve’omrim pa’amayim bechol yom:

We join the prayer leader; saying the next three lines aloud.

Deut. 6:4 Listen, descendants of Israel:
Adonai Eloheinu; Adonai echad.

The Ruler is our God; the Ruler is one.

We say the next two lines in an undertone:

Blessed is God’s name, the glory of whose reign lasts forever.

It was you back before the world was created,
it was you since the world was created,
it’s you in this world and it’s you in the World to Come.

1 From the depths of despair, we return to the heights of joy; this is the spirit in which we say Shema. Birnbaum (Daily Prayer Book, p. 23) says that Babylonian authorities forbade our reciting Shema because they saw our declaration of God’s unity as a challenge to their beliefs.

2 The demand and are large letters. Together, they form the Hebrew word שם, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for דאח, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

3 This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishna Yoma, 3:9).

4 In this passage, we express the eternity of the God we described in Shema.
Make your name holy
through the martyrs,
and make it holy throughout your world;
and as you save us,
raise and heighten our glory. 
We bless you, God,
Blessed be God, blessed be God’s name!
who makes your name holy far and wide.

It’s You ▪ Atah Hu

It’s you, Ruler, our God,
in heaven and earth,
in the high reaches of the sky.
Really, you are first
and you are last,
and aside from you there is no God.
Gather those who hope in you
from the four corners of the earth.
They’ll see and know,
all creatures that stir on the earth, that
you are God, you alone,
for all the nations of the world;
You made
heaven and earth,

1 Martyrs are people who died “al kidush hashem,” to make God’s name holy.
2 Our “glory” is literally our “horn”—the weapon of the aggressive bull, and the “horn of plenty.”
3 “Among the many.”
4 “The heavens of the high heavens.”
5 Refers to Isaiah 44:6: “I am the first, and I am the last, and there is no God except for me.”
6 “The four corners of the earth” is figurative.
7 God is for all nations, not just the Jews—a sentiment echoed in Aleinu.
the sea, and everything in them. And who of those you formed above or below can ask you, “What will you do?” Heavenly source of life, be kind to us for the sake of your great name which was pronounced upon us, and fulfill for us, ruling God, what is written:  

Zeph 3:20 “Then I will bring you and then I will gather you, to present you for fame and honor among all the peoples of the world, when I bring about your return before your own eyes,” says God.¹

¹ This promise of salvation is the last verse of the Book of Zephaniah. And has it not come true (despite daily problems of reality) with the founding of the State of Israel?
Rabbinic Texts

Avot deRabbi Natan, 4:5

Once, Raban Yochanan ben Zakkai2 was leaving Jerusalem; Rabbi Yehoshuah walked behind him as his student and saw the Temple ruined. Rabbi Yehoshuah said: “Alas for us! It’s ruined, the place where people atoned for Israel’s sins.” Raban Yochanan said to him, “Child, don’t get upset. We have another atonement, as good as this. What is it? Acts of kindness, as it’s said: Hosea 6:6 ‘I want kindness, not sacrifice!’”

1 As part of our morning prayer, we study texts. Many siddurim include source material on the sacrificial system, from the Torah, Talmud and Mishnah. We follow the lead of Sim Shalom with texts on lovingkindness and other suitable topics. Study ends the section of dawn blessings.

2 We credit Yochanan ben Zakkai with saving Judaism after the destruction of the Temple. He escaped from the siege of Jerusalem, faced the Roman general Vespasian, and secured permission to found an academy in Yavneh. He founded Rabbinic Judaism.
Rabbi Elazar said,

“What does this quotation mean:

אָמַר רַבִּי אֶלְעָזָר
מַאי דִּכְתִיב
וַיְקַדֵּשׁ אֹתוֹ
מַאי דִּכְתִיב
וַיְקַדֵּשׁ אֹתוֹ
וַיְקַדֵּשׁ אֹתוֹ
מַאי דִּכְתִיב
מַאי דִּכְתִיב

Micah 6:8 ‘Humanity, you know what’s right’
and what God wants of you:
only to act justly,
to act with lovingkindness,
and to be modest about doing right.’

‘To act justly,’
this refers to the legal system.
‘Lovingkindness,’
this refers to performing acts of kindness.
‘To be modest about doing right,’
this means taking out the dead for burial
and bringing the bride to the wedding canopy
with all that she needs.”

And Rabbi Elazar said,

“A person who gives charity is a great person,
more than one who brings all the sacrifices,
as we are told:

Prov 21:3 ‘Acting with charity and justice
is what God chooses above sacrifices.’”

Hosea 10:12 ‘Sow for yourselves in charity,
and reap according to kindness.’”

Amar Rabi Elazar,

“A person who gives charity is a great person,
more than one who brings all the sacrifices,
as we are told:

Gadol ha’oseh tzedakah
yoter mikol hakorbanot,
shene’emar,

‘Asoh tzedakah umishpat
nivchar lAdonai mizavach.’”

Ve’amir Rabi Elazar,

“Ein tzedakah mishtalemet
elah lefi chesed shebah,
shene’emar:

‘Zir’u lachem litzdakah;
kitzru lefi chesed.”

1 “It has been told you, O earthling, what is good.”
2 “And to walk humbly with your God”; when you are “walking with God,” you are doing the right thing. But
don’t be self-righteous; be modest!
Our Rabbis taught:

“In three ways is the performance of kindness greater than charity. Charity is giving your money, but kindness is giving yourself or your money. Charity is giving to the poor, but kindness can be given to either poor or rich. Charity is for the living, but kindness is for both the living and the dead.”

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,

“Anyone who acts with charity and justice is like one who has filled the entire world with kindness, as we are told:

Ps 33:5 ‘When one loves charity and justice, God’s kindness has filled the earth.’

Rabbi Elazar said,

“What does this quotation mean:

Prov 31:26 ‘She opens her lips with wisdom, the Torah of kindness is on her tongue.’

So, is there a Torah of kindness and another Torah without kindness? No! There’s only one Torah!

Following Torah for its own sake, this is the Torah of kindness;

following Torah for some other motive, shelo lishmah,

Amar Rabi Elazar:

“Kol ha’oseh tzedakah umishpat ke’ilu mileh kol ha’olam kulo chesed, shene’emar:

‘Ohev tzedakah umishpat chessed Adonai malah ha’arets.’”

Amar Rabi Elazar,

“Mai dichtiv:

‘Piha pat’chah vechochmah, vetorat chesed al leshonah’?

Vechi yesh Torah shel chesed shelo chesed?

Elah Torah lishmah, zo hi Torat chesed, shelo lishmah,

Tanu Rabanan:

“Bishloshah devarim gedolah gemilut chasadim yoter min hatzedakah.

Tzedakah bemamono, gemilut chasadim bein begufo, bein bemamono.

Tzedakah la’oniyim; gemilut chasadim bein la’oniyim, bein la’ashirim.

Tzedakah lachayim; gemilut chasadim bein lachayim, bein lametim.”
this is the Torah without kindness!”

And some say,

“Torah for the sake of learning,
this is the Torah of kindness;
Torah for some other motive than learning,
this is Torah without kindness!”

**Sifre Deuteronomy, Ekev**

Deut 11:22 “To follow all God’s ways.”

These are the ways of the Holy One, whom we bless, as we are told:

Ex 34:6-7 “God, God, is a God both merciful and gracious, patient, and great in kindness and truth, ensuring mercy for thousands of generations, tolerating sin, transgression and wrong, and cleansing people of their guilt …”

Just as God, who is everywhere, is called “merciful and gracious.”
so should you be merciful and gracious.

Just as the Holy One, whom we bless, is called “righteous,”
as we are told:

Ps 145:17 “Righteous is God in all God’s ways”
so should you be righteous.

The Holy One, whom we bless, is called “kind,”
as we are told:

Ps 145:17 “And kind in all God’s works”
so should you be kind.

zo hi Torah she’einah shel chesed!”

Ikah de’amrei,

“Torah lelamdah,
zo hi Torah shel chesed;
shelo lelamdah,
zo hi Torah she’einah shel chesed.”

Lalechet bechol derachav,”
eilu dar’chei
haKadosh Baruch Hu,
shene’emar:
Adonai, Adonai,
El rachum vechanun
erech apayim, verav chesed ve’emet
notzer chesed la’alafim
noseh avon vafesha vechata’ah
venakeh.

Mah haMakom
nikrah rachum vechanun,
af atah hevei rachum vechanun.
Mah haKadosh Baruch Hu
nikrah tzadik,
shene’emar:
‘Tzadik Adonai bechol derachav,’
af atah hevei tzadik.
HaKadosh Baruch Hu
nikrah chasid,
shene’emar:
‘Vechasid bechol ma’asav,’
af atah hevei chasid.
Rabbi Chamah said, quoting Rabbi Chaninah:

“What does this quotation mean:

Deut 13:5 ‘After your ruling God shall you walk.’

Really, is it possible for a human being to ‘walk after’ the divine presence?

Surely, it means to conduct oneself in accordance with the character traits of the Holy One, whom we bless.

Just as God clothes the naked, so should you clothe the naked.

The Holy One, whom we bless, visited the sick; so should you visit the sick.

The Holy One, whom we bless, comforted the mourners; so should you comfort mourners.

The Holy One, whom we bless, buried the dead; so should you bury the dead.

Rav Simlai explained:

“As for Torah—
its beginning is a kind deed, and its end is a kind deed.

Its beginning is a kind deed, as is written:

Genesis 3:21 ‘Ruling God made the man and his wife garments of skin, and clothed them.’

Amar Rabi Chamah
beRabi Chaninah,
“Mai dichtiv,”
‘Acharei Adonai Eloheichem telechu.’
Vechi efshar lo le’adam
lahaloch achar Shechinah?
Elah lahaloch
achar midotav
shel haKadosh Baruch Hu.
Mah hu malbesh arumim,
af atah halbesh arumim.
HaKadosh Baruch Hu
biker cholim;
af atah baker cholim.
HaKadosh Baruch Hu
nichem avelim;
af atah nachem avelim.
HaKadosh Baruch Hu
kavor metim;
af atah kevor metim.”
Darash Rav Simla’i:
“Torah,
techilatah gemilut chasadim,
vesofah gemilut chasadim.
Techilatah gemilut chasadim,
dichtiv:
‘Vaya’as Adonai Elohim
le’Adam ule’ishto
kotnot or, vayalbishem.”
And its end is a kind deed,
as is written:

Dex 34:6 *God buried Moses in the valley,
in the land of Moab."¹

Vesofah gemilut chasadim,
dichtiv:

‘Vayikbor oto vagai,
be’eretz Mo’av.

Interpreting Torah²

Rabbi Ishmael says:

By thirteen types of inferences
the Torah may be explained:

¹ From an easy case to a strict case, and vice versa.
² From a similar phrase in two places.
³ From a general principle derived
from a single text
and from a general principle
derived from two related texts.
⁴ From an ostensibly general rule
restricted to specific cases.
⁵ And from an ostensibly specific case expanded to a general rule.
⁶ A general principle followed by specifics
and then another general principle:
you can only rule
that it applies to the specific cases.
⁷ From a general rule
that needs a specific case to explain it
and from a specific case
that needs a general rule to explain it.

¹ Jewish texts I have seen omit the sheva under the yod in
בַגַּיְ, but it’s in the Westminster Leningrad Codex.
² The thirteen principles of scriptural interpretation are from Sifra, a work that explains Leviticus, and they give insight into the exegetical methods of our sages.
³ Leviticus 14:9 gives an example of this principle.
8 Anything that was included in a general rule but was taken out of that rule to demonstrate something, it does not refer only to itself, but to make a point about the general rule.1
9 Anything that was included in a general rule but was used for a specific case similar to the general rule, it was used to make the rule more lenient, not more stringent.
10 Anything that was included in a general rule but was used for a specific case that is different, not like the general rule, it was used to make the rule more lenient and more stringent.
11 Anything that was included in a general rule but was taken out to be considered as a new topic, you can’t put it back into the general rule until holy scripture puts it back into its general rule, explicitly.

1 “Any thing that was in a general rule and came out of the general rule (i.e., was used by itself) to teach (i.e., to make a point), not to teach about itself did it come out (i.e., it was not taken by itself only to make a point about itself), but to teach about the whole general rule did it come out (i.e., it was taken in order to make a point that applies to the general rule).”
A topic explained by its context,
and a topic explained by what follows.

And in the same way, two *scriptural* passages
that contradict each other—
*their meaning is unclear* until there is
a third passage
that reconciles them.

Choose one of the following two passages.

May This Be • יְהִי רָצוֹן • Yehi Ratzon

May this be what you want,

ruling God

and God of our ancestors:

to grant our rights in your Torah,

that we may join the students

of Aaron the *High Priest,*

who loved peace and sought peace,

loved all creatures

and brought them to the Torah.

May This Be • יְהִי רָצוֹן • Yehi Ratzon

May this be what you want,

ruling God

and God of our ancestors:

that the Temple be rebuilt

soon, in our days,

and restore our rights in your Torah,

and there we shall serve you reverently

as in days of old and years long past.

*Mal 3:4* as in days of old and years long past.

*Mourners and those observing yahrzeit rise to lead Teachers’ Kaddish, page 270.*
Psalm 30

Many communities say this psalm to introduce the next section of morning prayer.

A psalm, a song to dedicate the Temple, by David:

Mizmor shir chanukat haBayit leDavid:

Aromimcha Adonai ki dilitani, velo simachta ovyai li.

Adonai Elohai shivati elecha, vatirpa’eni.

Adonai he’lita min She’ol nafshi, chiyitani miyordi vor.

Zamru lAdonai chasidav, vehodu lezecher kodsho.

Ki rega be’apo, chayim birtzono,

ba’erev yalin bechi, velaboker rinah.

Va’ani amarti veshalvi bal emot le’olam.

Adonai birtzoncha he’emad’ta lehar’ri oz,

histarta fanecha, hayiti nivhal.

1 “I will make you high, God, because you picked me up and did not let my enemies rejoice over me.”

2 “You made me live despite my going down into the Pit.”

3 You might translate this line, “give thanks for his holiness,” but that omits the word זכר, “memory of.” It seems to mean, “Give thanks for (or to) the memory of his holiness.” If you remember God’s holiness, you’re thinking of something that’s holy and divine; that’s why I translate, “give thanks for holy thoughts divine.”

4 “Because a moment in his anger, brings a lifetime in his favor; at evening weeping may come and stay overnight, and in the morning rejoicing.” The rhythm of the Hebrew changes; so does the translation.

5 A Hebrew idiom: “And I said in my confidence, ‘Lest I be moved forever.’”

6 “You would cause me to stand, to raise me like a mountain of my strength”; the Hebrew is rather elliptical.
9 To you, God, I shall call,  
To my ruler bring my plea:  

10 Could my silence serve a purpose,  
Deep in my sepulcher;  
As dry dust could I thank you,  
Your constant faith aver?1

11 God, hear me graciously,  
God, be a help to me!  

12 To joyful dance you changed  
my grief and care,2  
Took my sack-cloth and gave me joy to wear.3

13 That my best part4 may sing your praise,  
and not fall dumb;  
O God, my God, I’ll bring you thanks  
for endless time to come.

Mourners and those observing yahrzeit rise to lead Mourners’ Kaddish, page 267.

1 “What profit could there be in spilling my blood (or in my silence), in my going down into my grave (or destruction); would dust thank (or acknowledge) you, would it tell your faithfulness?” Those who think מְסַפֶּד means “in spilling my blood” will transliterate the word “bedami”; those who think it means “in my silence” will transliterate it “bedomi.” Perhaps the poet intends both meanings.

2 מַסְפֵּד, mourning, lament, funeral oration.

3 שַׂקִּי is “my sackcloth” or mourning clothes—today we use an armband of black crepe or a black ribbon. “Opened my sackcloth (took off my mourning clothes) and girded me with joy.”

4 כָּבוֹד, honor, glory; hence, the best of human nature.
Poems and Songs

Blessed Is the One Who Spoke • Baruch She’amar

We rise. Those wearing a tallit hold the front tzitziyot.

The congregation responds “Amen” but not “Baruch hu uwaruch shemo” from here to the amidah, page 78.

Blessed is the one who spoke—
and the world came into being!

Blessed is the one.
Blessed is the maker of creation.
…who says and does,
…who breaks and makes,
…who pities the earth,
…who pities all creatures,
…who rewards the God-fearing,
…who lives forever and lasts in glory,
…who ransoms and rescues,
Blessed is God’s name.
We bless you, God,
our God, ruler of the universe,
God, the merciful source of life,
hailed by your people,
praised and lauded by the tongues of your saints and servants.
And with songs of your servant David we shall hail you, God, our God,
in praise and melody.
We shall magnify and praise you, glorify you and honor your name and crown you as our ruler, O God,
only life of the worlds.
Sovereign praised and glorified—
forever is your name great.
Blessed are you, God,
ruler hailed with praises.

Kiss the tzitziyot and release them; then sit down.

I Chronicles 16:8-36

1 We recall a happy day in Jewish history, when the Ark was brought to Jerusalem. This was David’s song of praise at that time, and it’s very close to some of the psalms. Verses 8-22 are almost identical to Psalm 105:1-16. Verses 23-33 are almost identical to Psalm 96. The last verses are in Psalm 106, verses 1, 47 and 48.
17 That God set as Jacob’s law,
For Israel an eternal pledge,
18 “Canaan’s land I give to you;
This part is your inheritance.”
19 When you numbered but a few,
A small group who were staying there,
And they trudged from land to land,
From state to state they made their way,
21 God let no one do them harm—
God reprimanded kings for them!
22 “Don’t touch my anointed ones,
And don’t harm my prophets.”
23 Sing to God, sing every place,
Declare each day the savior’s grace.
24 Tell God’s renown to every race,
God’s wonders among every folk;
For great is God and greatly praised,
No other can such awe evoke.
25 Those other “gods” are but a joke—
While our God did the heavens form.
26 Glory and majesty herald God,
Strength and joy God’s place adorn.
28 People, wherever you were born,
Declare God’s honor and God’s fame!

1 “Sing to God, all the earth.”
2 “Publicize from day to day his saving.”
3 “And awesome is he above all the gods.”
4 “But a joke” The word “elilim” seems to imply worthless or ineffective deities, so the literal translation is: “For all the gods of other peoples are worthless deities.”
5 “Glory and majesty are before him; strength and joy are in his place.”
29 Declare the glory of God's name, Bring offerings, come before God:\(^1\)  
To God bow down in sacred space.

30 Tremble, earth, before God's face; Earth cannot slip in God's embrace.\(^3\)

31 Sky will delight and earth rejoice,  
God's sovereignty all folk will voice.\(^4\)

32 The teeming sea will roar, the lea\(^5\)  
And all its creatures will exult,  
As God comes near to judge earth's sphere.\(^6\)

34 Give thanks to God for God is good,  
Because forever lasts God's love.

35 And say, “Save us, O saving God, Unite us, save us from our foes,  
That we may thank your holy name  
That we may praise your glory.

36 Blessed is God, Israel’s God,  
From now until eternity.”

And all the people said:  
“Amen!” and “Praise to God!”

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1 “Ascribe to God, clans of peoples, ascribe to God glory and power.”
2 “Ascribe to God his name’s glory; take an offering and come before him.”
3 “He fixed the earth so that it cannot slip.”
4 “And they will say among the peoples, ‘God is (or has become) king.’”
5 A lea is a field or meadow.
6 “Before God, because he is coming to judge the world.”
Exalt God, our ruler, and bow at God’s footstool; God is holy.

Exalt God, our ruler, and bow at God’s holy mountain, because God, our ruler, is holy.

Additional Psalm Verses

We continue with more verses from Psalms.

Ps. 73:38 God is merciful, excuses sin and will not destroy us, often withholds divine anger and does not arouse God’s rage. God, don’t keep your compassion from me—your kindness and faithfulness always protect me.

Ps 25:6 Remember your mercies, God, and your kindnesses, for they have existed forever.

Ps. 99:5 Exalt God, our ruler, and bow at God’s footstool; God is holy.

Ps. 99:9 Exalt God, our ruler, and bow at God’s holy mountain, because God, our ruler, is holy.

1 “And-he who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God’s mercy. The word פֵּריְכַ is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.
Ps. 68:35-36  Grant that God is mighty, 1
whose majesty is over Israel
and whose power is in the clouds;
God, no building can match your splendor. 2
It’s Israel’s God,
who grants power and strength to the people.
Blessed is God!

Ps. 94:1-2  God is a God of revenge:
God of revenge, show yourself!
Rise, judge of the earth,
Give the proud what they deserve!

Ps. 3:9  To God belongs salvation, while
Your blessing’s on your nation. Selah. 3

Ps. 46:8  The God of hosts is on our side;
Jacob’s God is our defense. Selah.

Ps. 84:13  God of hosts,
Happy is the person who relies on you.

Ps. 20:10  God, save us: for at our demand,
Oh Ruler, you’ll give answer true. 4

Ps. 28:9  Save your people
and bless your heritage,
care for them and carry them forever. 5

1 “Grant might to God.”
2 “God is (or God: you are) more awesome than your holy places” or “God is awesome from your holy places.”
I prefer the first interpretation, where the psalmist says that the sense of awe we feel where we hold religious
services is a poor shadow of the awe that God deserves. The second interpretation implies that holy places are
the source of God’s awesomeness.
3 “Salvation belongs to God; your blessing is on your people, Selah.”
4 “Lord, bring salvation! The king will answer us on the day when we call.”
5 “Care for”—the Hebrew is used for a shepherd’s work; “carry”—the Hebrew can mean “lift up” or “bear with.”
Ps. 33:20-22  Our soul longed for God,
who is our help and our protection,
in whom our heart will find delight,
in whose holy name we trust.
May your kindness, God, touch us¹
because we put our trust in you.
Ps. 85:8   God, show us your kindness
and grant us your salvation.
Ps. 44:27   Get up and help us,
and save us to show your kindness.²
Ps. 81:11  I am the ruler, your God,
who lifts you from the Land of Egypt:
open your mouth and I will fill it!
Ps. 144:15  Happy is the nation like this,
Happy is the nation that worships God.
Ps. 13:6  And me, I trusted in your kindness,
that my heart will enjoy your salvation:
I will sing to God, who gave me my reward.

Nafshenu chikta lAdonai,
ezrenu umaginenu hu,
ki vo yismach libenu,
ki veshem kodsho vatachnu.
Yehi chasdecha Adonai aleinu,
ka’asher yichalnu lach.
Har’einu, Adonai, chasdecha,
veyesh’acha titen lanu.
Kumah, ezratah lanu,
ufedeinu lema’an chasdecha.
Anochi Adonai Elohecha,
hama’alcha me’eretz Mitzrayim:
har’chev picha va’amal’ehu.
Ashrei ha’am shekacha lo,
ashrei ha’am sheAdonai Elohay.
◊ Va’ani bechasdecha vatachti—
yagel libi bishu’atecha:
ashira lAdonai ki gamal alai.

¹ Or “be upon us.”
² “Save” is “redeem”—to get someone out of trouble, pay off an obligation or take notice of someone. “To show your kindness” can also mean “for the sake of your kindness.”
Psalm 100

Some communities stand for this psalm.

1 A psalm of thanks.¹
Shout out to God, O every land,²
Worship God with happiness,
Gladly before God to stand.³
Know this is the God we bless.⁴
God made us; now God owns us, and⁵—
God’s people—we graze God’s lush land.⁶
With thanks approach the entry ways;⁷
To Temple courtyards bring your praise;
With thanks God’s reputation raise!
For God is good and always kind;
Age after age God’s truth will find!⁸

¹ Or, “A psalm as a Thanksgiving Offering,” as if saying this psalm is like bringing the offering; that’s why many people stand for this psalm, and that’s why we skip this psalm on days when there was no thanksgiving offering: Shabbat, festivals, the eve of Passover and its middle days, and the day before Yom Kippur.
² “Cry out joyfully to God, all the earth.”
³ “Serve God with happiness, come before God with delight.”
⁴ “Know that God is God.”
⁵ The written text reads אלהים but we read אלהי instead (a difference between text as written and as read is not unusual in Hebrew scriptures). In this case, the pronunciation is the same. The written text means, “God made us, we did not make ourselves”; the text as read means “God made us, and to God we belong.”
⁶ “We are God’s people, and the flock of God’s pasturing” (i.e., God is our shepherd.)
⁷ “Approach God’s gates with thanks, God’s courtyards with praise; acknowledge (or thank) God, bless God’s name.”
⁸ “For God is good; God’s kindness lasts forever; from generation to generation God’s truthfulness endures.”
Let God’s Glory • יְהִי כְבוֹד • Yehi Chevod

This is a collection of verses from different psalms (and one verse from Exodus).
The theme is that God has the power and the glory, and that we rely on God to rescue us in mercy.

Ps. 104:31
May God’s glory last forever; 
may God enjoy what God has made.

Ps. 113:2-4
Let God’s name be blessed 
from now to eternity;
from sunrise to sunset 
may God’s name be praised;
God is high above all nations;
God’s glory is higher than the sky!

God’s glory is higher than the sky!
Ps. 135:13
God, your fame is forever, 
your memory passes from parent to child.

Ps. 103:19
God’s throne is set in the sky
and God’s government rules all.

1 Chron. 16:31
Let the sky be happy 
and the earth rejoice, 
and let the nations admit
God is the ruler!

Ps. 10:16
God reigns; Ps 93:1 our God has ever reigned;
Ex. 15:18 God’s reign eternal will not cease.
Ps. 10:16 God is the eternal ruler; 
other peoples disappeared from God’s land.

Ps. 33:10 God upset the nations’ evil plots, 
thwarted the peoples’ wicked plans, 
Prov. 19:21 The human heart is full of schemes, 
but God’s plan is the one that stands.

Yehi chevod Adonai le’olam; 
yismach Adonai bema’asav.
Yehi shem Adonai mevorach 
me’at’ah ve’ad olam.
Mimizrah shemesh ad mevo’o mihulal shem Adonai.
Ram al kol goyim Adonai, al hashamayim kevodo.
Adonai, shimcha le’olam; 
Adonai, zichrecha ledor vador.
Adonai bashamayim hechin kis’o, umalchuto bakol mashalah.
Yismechu hashamayim vetagel ha’aretz, 
veyomru vagoyim, “Adonai malach.”
Adonai melech, Adonai malach, 
Adonai yimloch le’olam va’ed.
Adonai melech olam va’ed; avdu goyim me’artzo.
Adonai hefir atzat goyim, hen machshevot amim.
Rabot machashavot belev ish, va’atzat Adonai hi takum.

1 “God set his throne in the sky/heavens.”
2 Or “Let them say among the other nations”; i.e., let everyone accept God’s power.
3 “God reigns; God has reigned; God will reign forever and ever.”
Ps. 33:11 God’s plan stands for ever, God’s strategy lasts from age to age.
Ps. 33:9 For God spoke, and so it was; gave the order, and it was done.¹
Ps. 132:13 God chose Zion, God wanted it as a place to stay.
Ps. 135:4 For Jacob, God chose him; God took Israel as a treasure.
Ps. 94:14 God won’t desert the chosen people or abandon God’s own inheritance.²
Ps. 73:38 God is merciful, excuses sin and will not destroy us, often withholds divine anger and does not arouse God’s rage.³
Ps. 20:10 God, save us: for at our demand, Oh Ruler, you’ll give answer true.⁴

The service continues with several psalms: “Ashrei,” psalm 145, preceded and followed by verses from other psalms, and the rest of the psalms in the Book of Psalms, psalms 146 to 150.

¹ וַיַּעֲמֹד is from the root for “stand”; God gave the command, and—one might say—it became a “standing order.”
² “For will-not-desert God his-people and his-inheritance not he/it will-leave”—i.e., “God won’t abandon the people,” and/or “The people won’t abandon God.”
³ Psalm 78:38. “And-he who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God’s mercy. The word יְכַפֵּר is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.
⁴ “Lord, bring salvation! The king will answer us on the day when we call.”
Psalm 145 • Ashrei

Ps 84:5 “Happy are they who live with you; Forever they will praise you.”
Ps 144:15 “Happy is such a people; Happy are they whose God is the Ruler.”

1 David’s praise:
Acclaim I’ll give my sovereign, God, And I’ll bless your name forever.
2 Blessing to you each day I’ll bring, I’ll praise your name forever.
3 Great is God and greatly praised, Great beyond all probing.
4 Deeds of yours praise every age; Your mighty acts they ever speak —
5 Hailing the glory of your power, In words your wonders stating,
6 Voicing your awesome power, Your greatness, too, relating;
7 Zealously recalling your great good, In your righteousness delighting.
8 Charitable and caring is God, Patient and most gracious.
9 To all creatures God is good, And mercy informs all God’s work.
10 Your creatures all will know you, God, And your followers will bless you.
11 Kingdom’s glory they will tell, And your power they will speak.

1 “And for his greatness there is no probing/examination.”

“Ashrei yoshvei veitecha; Od yehalelucha selah.”
“Ashrei ha’am shekachah lo; Ashrei ha’am she’Adonai Elohayv.”

Tehilah leDavid:
Aromimcha Elohai hamelech, Va’avar’cha shimcha le’olam va’ed.
Bechol yom aver’cheha, Va’ahalela shimcha le’olam va’ed.
Gadol Adonai um’hulal me’od, Veligdulato ein cheker.
Dor ledor yeshabach ma’asecha, Ugevrotecha yigidu.
Hadar kevod hodecha Vedinri nifle’otecha asicha.
Ve’ezuz nor’otecha yomeru, Ug’dulat’cha asaprena.
Zecher rav tuvcha yabi’u Vetzidkat’cha yeranenu.
Chanun verachum Adonai, Erech apayim ug’dol chased.
Tov Adonai lakol, Verachamav al kol ma’asav.
Yoducha Adonai kol ma’asecha, Vachasidecha yevar’chucha.
Kevod malchut’cha yomeru, Ug’vrut’cha yedaberu.

Congregation’s response   |  shade Added sometimes   |  ☞Bend knees, bow head   |  ☞Bow head   |  ☞Stand   |  ☞Sit   |  Leader starts here
12 Let children sense your power well
And glory, your kingdom’s splendor;
13 Monarchy is yours in every world,
And government in every age and time;
14 Supporting all who fall
And bracing those who are bent over.
15 In hope all eyes are on you,
And you give them their food in its time,
16 Presenting your open hand
And filling every creature’s wish.¹
17 True² is God in every way³
And loving in all deeds.
18 Close is God to those who call,
To all who call on God sincerely.
19 Respect God, and your wish comes true;
God hears your cry and saves you,⁴
20 Sheltering those who love God
And destroying all the wicked.
21 Tribute to God my mouth shall deliver;
And let all creatures bless
God’s holy name forever.

Ps 115:18 And as for us, we’ll bless God
From now and forever: Halleluyah!

Ps 115:18 This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
2 I used the plain translation “true” for “tzadik” (righteous); few English words begin with the tz/ts sound.
3 “In all his ways.”
4 “The wish of those who respect him, he performs; and their cry he will hear, and he will save them.”
Psalm 146

1 Hail God!
My soul, hail God!

2 I will hail God while I live,
I’ll sing to God as long as I last.

3 Don’t put your trust in prophets,
in someone with no power to save,
who turns to dirt when breath is gone,
whose thoughts vanish on that day!

4 Lucky is one helped by Jacob’s God,
whose hope is in the Ruler, God,
who makes sky and earth,
the sea and all its contents,
who keeps faith forever,

5 Makes justice for the wronged,
gives food to the starving—
God frees the constrained;

6 God will rule forever—
Zion, your God will rule from age to age:
hail God!

Haleluyah!
Halelui nafshi et-Adonai.
Ahalelah Adonai bechayay,
azamrah lElohay be’odi.
Al tivtechu vin’divim—
beven adam she’ein lo teshu’ah.
Tetzei rucho, yashuv le’admon:
bayom hahu avdu eshtonotav.
Ashrei she’El Ya’akov be’ezro;
shivro al Adonai Elohay,
Oseh shayim va’aretz,
et hayam ve’et kol asher bam,
hashomer emet le’olam,
Oseh mishpat la’ashukim,
notein lechem lar’evim.
Adonai, matir asurim;
Adonai, pokei’ach ivrim;
Adonai, zokeif kefufim;
Adonai, ohev tzadikim;
◊ Adonai, shomer et gerim,
yatom ve’almanah ye’oded,
vederech resha’im ye’avet.
Yimloch Adonai le’olam,
Elohayich, Tziyon, leyor vador:
Haleluyah!
Psalm 147

1 Hail God!
It’s good to make music to our God—
pleasant and pretty is praise!

2 God rebuilds Jerusalem,
gathers Israel’s scattered people.

3 Healing shattered hearts,
God bandages their pain.

4 God alone can number the stars,
giving all of them their names.

5 Our God is great and very powerful,
with infinite understanding.

6 God sustains the oppressed
and knocks the wicked to the ground.

7 Respond to God with thanks,
with the harp make music to our God—

8 Who covers the sky with clouds
prepares rain for the ground
and makes the hills grow grass,

9 Who gives the animal its food,
answers the call of the raven’s brood.

10 God cares not for the horse’s might,
admires no-one for strong legs,

11 But cares for those who fear God,
those who hope for God’s kindness.

12 Jerusalem, praise your ruler;
Zion, hail your God:

13 God fortified the bars of your gates,
blessed your children in your midst,

Haleluyah!
Ki tov zamrah Eloheinu,
ki na’im nava tehilah.
Boneh Yerushalayim Adonai,
nidchei Yisra’el yechanes.
Harofeh lishvurei lev
umechabesh le’atzvotam.
Moneh mispar lekochavim,
lechulam shemot yikra.
Gadol Adoneinu verav ko’ach,
litvunato ein mispar.
Me’oded anavim Adonai,
mashpi’im resha’im adei aretz.
Enu lAdonai betodah,
zamru lEloheinu bechinor,
Ham’chaseh shamayim be’avim,
hamechin la’aretz matar,
hamatzmi’ach harim chatzir.
Noten lивhemah lachmah,
livnei orev asher yikra’u.
Lo vigvurat hasus yechpatz,
lo beshokei ha’ish yirtzeh;
Rotzeh Adonai et yerei’av,
et hamyachalim lechasdo.
Shabchi, Yerushalayim, et Adonai!
haleli Elohayich, Tziyon!
Ki chizak berichei she’arayich,
berach banayich bekirbech.
14 God grants your borders peace,
to fill you with the cream of wheat,¹

15 Sends to earth divine command—
God’s word runs fast to take effect!²

16 God brings snow—it’s like wool—
and scatters frost, like ashes,

17 Sows hail—like crumbs:³
who can stand up to its cold?

18 God sends the word, and they melt;
brings divine breath, and water flows,

19 Telling divine words to Jacob,
statutes and judgments to Israel.

20 God did not do this for every nation,
so they did not know such judgements:
Hail God!

Hasam gevulech shalom,
chelev chitim yasbi’ech,
Hashole’ach imrato aretz,
ad meherah yarutz devaro,
Hanoten sheleg katzamer,
kefor ka’efer yefazer,
Mashlich karcho kefitim—
lifnei karoto mi ya’amod?
Yishlach devaro veyamsem,
yashev rucho—yizlu mayim.
Magid devarav leYa’akov,
chukav umishpatav leYisra’el.
◊ Lo asah chen lechol goy,
unishpatim bal yeda’um:
Haleluyah!

¹ I.e., a peaceful land yields good harvests, since the residents don’t have to feed the army.
² Dahood interprets this verse in terms of weather—the swiftly moving noise from the sky is thunder, and it comes between a verse about harvest and another about winter—but he notes that many translators follow Isaiah 55:10-11 and connect the weather with God’s commandment. To me, the psalm suggests that weather, human power and divine justice all spring from one source.
³ The Old English poem The Seafarer calls hail “the coldest of grains” (line 33); the ancients felt the weather more keenly than we with our warm clothes and insulated houses.
Psalm 148

1 Hail God!
Hail God from the sky;
hail God in the heights.
2 Hail God, all God’s angels,
Hail God, all God’s armies,1
3 Hail God, you sun and moon,
Hail God, all you bright stars.
4 Hail God, the highest heavens,2
and the water that lies even higher!3
5 Hail God’s name,
for God gave the order, and it was done.
6 God made the order stand forever;
God gave a statute, never to lapse.
7 Praise God from the earth,
sea monsters and all the deep seas.
8 Fire and thunder, snow and mist,
stormy winds follow God’s orders.
9 The mountains and all the hills,
the fruit tree and every cedar tree,
10 The beast and all the cattle,
the insect and the winged bird—
11 Rulers on earth and all their folk,
chiefs and every earthly judge,
12 Young men and young women too,
the elderly with the young—

Haleluyah!
Halelu et Adonai min hashamayim
haleluhu bamromim.
Haleluhu chol malachav,
haleluhu kol tzeva’av,
Haleluhu shemes veyare’ach,
haleluhu kol kochvei or
Haleluhu shemei hashamayim,
vehamayim asher me’al hashamayim.
Yehalelu et shem Adonai,
ki hu tzivah venivra’u.
Vaya’amidem la’ad le’olam,
chok natan velo ya’avor.
Halelu et Adonai min ha’aretz,
taninim vechol tehomot.
Esh uvarad, sheleg vekitor,
rue’ach se’arah osah devaro.
Heharim vechol geva’ot,
etz peri vechol arazim.
Hachayah vechol behemah,
remes vetzipor kanaf.
Malchei eretz vechol le’umim,
sarim vechol shoftei aretz.
Bachurim vegam betulot,
zekenim im ne’arim.

1 Today we think of צבא as an army, but it could mean something less military—a group of people engaged in public service.
2 “The heavens of the heavens” or “the skies of the skies.”
3 “And the water that is higher than the skies.”
13 Let them all praise God’s name,  
for God’s name alone is exalted:  
God’s glory surpasses earth and sky.

14 And God will bring us greatness,  
glory for all who feel God’s kindness—  
Israel’s children, the people close to God.  
Hail God!

Psalm 149

1 Hail God!  
Sing God a new song—  
God’s praise—among the righteous.

2 Let Israel rejoice in God’s works,  
Zion’s children celebrate God’s rule

3 Hail God’s name with dance,  
cymbals and harp; make music for God.

4 For God takes delight in God’s people  
and will honor the humble with salvation.

5 The righteous will exult in glory;  
they’ll chuckle in bed,

6 With high praise of God in their throat  
and the sharpened sword in their hands

1 “And he will raise a horn for his people” (possibly raising their heads so they can be proud); this idiom seems to imply greatness. “Glory for those who feel God’s kindness”—כדיקי can mean “those who love him” or “those who are gracious toward him”; or it can mean “those who experience his love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.
7 To take revenge on the nations and bring punishment to the peoples,
La’asot nekamah bagoyim, tochechet bal’umim,
8 To put their chiefs in chains and their leaders in iron fetters,
◊ Le’sor malcheihem bezikim, venichbedeihem bechavlei varzel,
9 To make them suffer the written sentence—God is magnificent for the righteous:
la’asot bahem mishpat katuve, hadar hu lechol chasidav:

Psalm 150

1 Hail God!
Haleluyah!
Hail God for holiness,
Halelu El bekodsho,
Hail God according to God’s greatness,
Haleluhu kerov gudlo.
2 Hail God as a role model,¹
Haleluhu beteka shofar,
Hail God with the trumpet blast,
Haleluhu benevel vechinor.
3 Hail God with harp and lyre,
Haleluhu betof umachol,
Hail God with cymbals and dance,
Haleluhu beminim ve’ugav.
4 Hail God with strings and song,
Haleluhu betziltzelei shama,
Hail God with loud music,
haleluhu betziltzelei teru’ah.
5 Hail God with loud voices?²
Haleluh vayehi lenatanei teru’ah
6 Let every living thing hail God—Kol han’shamah tehalel Yah,
Haleluyah!
Let every living thing hail God—Hail God!
Kol han’shamah tehalel Yah, Haleluyah!

¹ Role model? Yes! בברור is the name we give to the second blessing of the amidah; it means “power” or “heroic acts,” but that blessing shows God as healer, liberator and supporter, not as some kind of military hero or sports figure.

² The last psalm of all reminds us of the music of the Temple; in sad memory of its loss, Jewish services were for centuries (and still are in most cases) without instrumental accompaniment.
To complete the section of psalms, we add these verses:

Ps. 89:53  May God be blessed forever—
this is really true!

Ps. 135:21  May God be blessed from Zion,
God who lives in Jerusalem: Halleluyah!

Ps. 72:18-19  May God, God, be blessed—
Israel’s God,
who alone makes miracles;
and God’s famous name be blessed forever,
and may God’s glory fill the whole world:
Let it really be so!

Baruch Adonai le’olam:
 Baruch Adonai miTziyon,
shochen Yerushalayim: Halleluyah!
Baruch Adonai Elohim,
Elohei Yisra’el,
oseh nifla’ot levado;
◊ uvaruch shem kevodo le’olam,
veyimaleh chevodo et kol ha’aretz:
amen ve’amen.
This section of the service, with its poetic language, concludes with three famous examples of praise: David’s final praise and prayer; the Levites’ song of praise as the Jewish people returned to Torah in Ezra’s time; and the Song of the Sea, the ancient poem sung when the Israelites escaped from Egypt.

We stand until the end of the Song of the Sea, page 61.

I Chron. 29:10-13

10 And David blessed God
in sight of the whole congregation.
David said, “Blessed are you, God,
God of Israel our ancestor,
from eternity to eternity.

Yours, God, are greatness,
power, splendor,
success and glory—
yes, everything in heaven and earth.
Yours, God, is all power of governing
and the appointment of every leader.

12 Wealth and honor come from you,
and you govern everything;
strength and might are in your hand,
and you hold the power
to make anything great or strong.

13 So now, our God, we thank you
and acclaim your splendid reputation.”

1 The Hebrew says “the name (reputation) of your splendor.”
Nehemiah 9:6-11

6 You alone are God; you made the heavens, the skies above and all their hosts, earth and everything on it, the seas and everything in them, and you give life to them all; and the hosts of heaven bow to you.

Atah hu Adonai levadecha; atah asita et hashamayim, shimei hashamayim vechol tzeva’am, ha’aretz vechol asher aleha, hayamim vechol asher bahem, ve’atah mechayeh et kulam utzeva hashamayim lecha mishtachavim.

7 You are God, the divinity, who chose Abram and brought him from Ur of the Chaldees and made his name Abraham; and you found his heart faithful to you.1

◊ Atah hu Adonai ha’Elohim asher bacharta be’Avram vehozteto me’Ur Kasdim vesamta shemo Avraham; umatzata et levavo ne’eman lefaneca.

You gave him your promise to give the land of the Canaanites, Hittites, Amorites, Perizites Jebusites and Girgashites—to give that land to his descendants. And you kept your promise because you are just.

Vecharot imo habrit latet et eretz haKena’ani haChiti, ha’Emori, vehaPerizi, vehaYevusi vehaGirgashi— latet lezar’o.

And you found his heart faithful to you.1

Vatereh et oni avoteinu beMitzrayim ve’et za’akatam shamata al Yam Suf.

8 You saw our parents’ pain in Egypt, heard their screaming at the Reed Sea;2

1 Many siddurim break the paragraph here, in the middle of verse 8.
2 Cries of terror when they saw the Egyptian army after them!
10 You placed signs and wonders
in front of Pharaoh and his servants,
all the people of his land.
You knew they bossed the Israelites around.
So you made yourself famous that very day.
11 You split the sea before them;
they crossed through the sea on dry land,
while the pursuing soldiers
you plunged into the depths
like a stone into stormy seas.

The Song of the Sea — Shirat Hayam

On that day, God rescued the Israelites from the Egyptians. The Israelites saw the Egyptians dead on the seashore.

Then Moses sang with the Israelites this song to God—
these are the words:
I will sing to God, who is higher than the proud
and tossed horse and rider into the sea.

1 Also known as the Song of Moses.
2 “The great hand.”
3 Literally, the Hebrew idiom says “and they spoke, saying.”
2 My strength and song are God, who is my salvation:
this is my God whom I praise,
my ancestors’ God, whom I exalt.

3 God is a warrior whom you call “God.”

4 Pharaoh’s chariots and army, God threw them into the sea,
and the pick of Pharaoh’s captains drowned in the Reed Sea.

5 Deep water covered them; they fell in the depths like a stone.

6 God, your right hand is awesome in power. God, your right hand shatters the foe.

7 In your great majesty you crush those who resist you; you send your anger to devour them like straw.

8 You snorted, and the waters piled up, the streams stood like a wall, deep water congealed in the sea’s heart.

1 The root of הָגָה הָגָה means “proud” or “high.” The phrase implies that God is intensely exalted, and that God is higher than the arrogant enemies who have now been humbled.

2 The Hebrew root הָגָה means “high,” so this is ironic: God raised the enemy, then tossed them down.

3 The image could be of a beast eating straw, or a fire burning up dried grass and stubble.

4 “And in the breath of your nostril/anger.”
9 The enemy said,
“I will chase and catch them,
I’ll split the spoil
to gorge my greed.
I will draw my sword;
my hand will beggar them.”

10 You breathed your wind,
and the sea covered them.
They sank like lead
in the towering waters.

11 God, who of all the gods is like you?
Who is like you, magnificent in holiness,
praised in awe, working wonders?

12 You stretched out your right hand:
the earth swallowed them.

13 With your love you led us,
you saved this people,
with your power you guided us
to your holy center.

14 Other nations heard and were upset:
panic seized the Philistines.

15 Edom’s chiefs were downcast;
trembling gripped Moab’s leaders;
all the Canaanites melted in dismay.

Amar oyev,
“Erdof, asig,
achalek shalal;
timla’emo nafshi;
arik charbi,
torisheimo yadi!”

Nashafta veruchacha
kisamo yam;
tzalelu ka’offeret
bemayim adirim.

Mi chamocha ba’elim, Adonai?
Mi kamocha ne’dar bakodesh,
nora tehilot, oseh feleh?

Natita yemin’cha
tivla’emo aretz.

Nachita vechasdecha;
am zu ga’alta.
Nehalta ve’ozcha
el nevei kodshecha.

Sham’u amim, yirgazun:
chil achaz yoshvei Pelashet.

Az nivhalu alufei Edom,
eilei Mo’av yochazemo ra’ad;
namogu kol yoshvei Chena’an.

1—treasure, plunder, spoil. רז—poor, beggar. The enemy seems motivated by greed.
2 “Awesome of praises.”
3 נוה has two meanings: resting place/dwelling/pasture, and beauty. You could translate this phrase as “the dwelling place of your holiness,” referring to the Temple (perhaps as prophecy). However, as the Children of Israel stood on the shore after their rescue, they might well feel they were at the very center of God’s power.
16 Fear and trembling fall on them,
before your great power
they are silent as stone
until your people pass, God,
until we pass, the people you have taken.

17 Lead them, plant them
in the mountain you inherit—
God, the place you made as your home,
Adonai’s sanctuary that you fixed yourself.

18 God will rule forever and ever.

The prayer leader concludes this part of the service with more scriptural verses.

Psalm 22:29 God has the power to rule
and governs the other nations.

Obadiah 1:21 The rescuers will climb Mount Zion
to judge Mount Esau—
and God will be the governor.

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and God’s name will be one.

1 We repeat the last verse, verse 18, so as to mark the end of the poem.
May Your Name Be Praised

May your name be praised for ever, our ruler—

God, the ruler who is great and holy in sky and on earth.

Because to you, ruling God
and God of our ancestors,
we should give song and praise,
acclamation and music,
power and government,
victory, greatness, and strength,
praise and glory,
holiness and glory,
blessing and thanks,
from now to eternity.

Blessed are you, God,
God and ruler great in praises,
God of thanks, ruler of wonders,
who favors musical songs,
sovereign and God, life of all worlds.

The leader leads Half Kaddish, page 264.
Shema and Its Blessings

Call to Prayer • Bar’chu

We remain standing as the leader begins the call to prayer.

Bless God, the blessed one.

The congregation responds, and the leader repeats:

Blessed is God, the blessed one,
for ever and ever.

Blessed is God, the blessed one,
for ever and ever.

First Blessing Before Shema

We are seated.

We bless you, God,
our God, ruler of the universe,
who forms light, creates darkness,
makes peace and creates all things.

God is the one who gives light to the world
and those who live there, in mercy,
who in goodness renews every day,
forever, the work of Creation.

How great are your works, God;
you made them all with wisdom;
the earth is full of belonging to you!

the Ruler on high—
peerless⁴ since ancient times—
who is praised and glorified,
exalted since the world began.

Eternal God, in your great mercy,
have mercy on us,

Hamelech hamromam, levado me’az,
hamshubach vehamfo’ar,
vehamitnaseh mimot olam.

Elohei olam, berachamecha harabim
rachem aleinu,

⁴ means “alone”—i.e., God has no companion; no being can compare.
Ruler of our strength, Rock of our refuge, Shield of our salvation, where we take shelter.  

Blessed God, with vast design, Planned and made the sunshine bright. Created good for great renown, Placed lights around God’s regal might. The chiefs of God’s host are holy ones, who exalt the Almighty, ever relating God’s glory and God’s holiness.

Be blessed, O Ruler, our God, beyond the praise of your handiwork, above the luminaries you created—let them praise you.

Be blessed, our rock, ruler, redeemer, maker of the holy ones. May your name be ever praised, our ruler who forms the ministering angels,
whose ministering angels all stand at the peak of the universe and declare in awe, together, aloud, the words of the living God who rules the world.

They are all loved, they are all pure, they are all powerful, and they all perform in fear and awe the will of their owner.

And they all open their mouths in holiness and purity, in song and chant, and they bless and praise, honor and adore, grant holiness and government to the name of the ruling God—great, mighty and awesome—it is holy! And they all accept the yoke of heaven’s rule, one from the other; they grant permission, each to the other, to sanctify their maker with serene spirit, with pure speech and holy melody, all as one; they respond and declare in awe:

Congregation and leader recite the next three lines aloud.

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1 Or “God is holy.” Psalm 99:3 says “Let them give thanks to your name, great and awesome—it is holy!”
2 “With quietness of spirit,” with equanimity, unperturbed (because they know they have the right to engage in praising their maker).
3 The chorus of angels is pictured as responding—one group begins and the others respond.
Congregation and prayer leader say the next three lines (the angels’ part) aloud:

Isaiah 6:3
Holy, holy, holy
is God of hosts;
God’s glory fills the universe.
And the ofanim and the holy beings,
with great noise
rise to the level of the seraphs
across from them, give praise and say:  

Kadosh kadosh kadosh
Adonai tzeva’ot;
Melo chol ha’aretz kevodo.
◊ Veha’ofanim vechayot hakodesh
bera’ash gadol
mitnas’im le’umat serafim;
◊ le’umatam meshabchim ve’omrim:

Ezek 3:12 “Blessed is God’s glory
flowing from its source.”
They bring melodies to blessed God,
to the ruling, living, abiding God
they pronounce songs
and declare praises,
for God alone works mighty deeds,
creates innovations, prevails in wars,
sows righteousness, grows salvation,
and creates cures;
awesome in praises,
God is the ruler of miracles
who renews in goodness
every day, forever,
the work of creation, as the Psalm says:

Ps 136:7 “To the one who makes great lights,
whose kindness lasts forever.”
O, make a new light shine on Zion,
and let us all be worthy of its light—soon!
We bless you, God
who creates the lights.

Le’El baruch ne’imot yitenu,
lamelech El chay vekayam
zemirot yomeru
vetishbachot yashmi’u,
Ki hu levado po’el gevurot,
oseh chadashot, ba’al mil’chamot,
zore’ah tzedakot, matzmi’ach yeshu’ot
borei refu’ot,
norah tehilot,
adon hanifla’ot,
hamchashed betuvo
bechol yom tamid
ma’asei vereshit, ka’amur:
◊ Le’oseh orim gedolim,
ki le’olam chasdo.”
◊ Or chadash al Tziyon ta’ir,
venizkeh chulanu mehera le’oro.
Baruch atah Adonai,
yotzeir ham’orot. Amen
Second Blessing Before Shema

With great love have you loved us,
O Ruler, our God;
with great compassion—and more—
have you pitied us,
source of life and power,
for the sake of our ancestors
who trusted you—
and you taught them laws of life—
so be kind to us and teach us!

Merciful source of life,
the Kind One, pity us
and let our hearts grasp and understand,
listen, learn, and teach,
observe, perform, and fulfill
every word of the study of your Torah
with love.

Brighten our eyes in your Torah,
and fasten our hearts to your rules,
and unite our hearts
to love and revere your name,
and we shall never be ashamed.

Because in your holy name,
great and awesome, we place our trust,
we shall gladly enjoy your salvation.

Ahavah raba ahavtanu
Adonai Eloheinu,
chemlah gedolah viteirah
chamalta aleinu,
avinu malkeinu,
ba’avur avoteinu ve’imoteinu
shebat’chu vecha—
vatlamdeim chukei chayim—
ken techoneinu utelamdeinu.
Avinu, ha’av harachaman,
hamrachem, rachem aleinu,
veten belibenu lehavin ulehashkil,
lishmo’a, lilmod, ulelamed,
lishmor vela’asot ulekayem
et kol divrei talmud Toratecha
be’ahava.

Veha’er eineinu beToratecha,
vedabek libeinu bemitzvotecha,
veyached levavenu
le’ahavah uleyir’ah et shemeca,
velo nevosh le’olam va’ed.
Ki veshem kodshecha
hagadol vehanorah, batachnu,
nagilah venismeca bishu’atecha.
Gather the four tzitziyot on the tallit and hold them

Bring us in peace
from the four corners of the earth,
and walk us proudly to our land,
for the God who works salvation is you.
You chose us
from all peoples and languages
and brought us close to your great name
in truth (selah),
to thank you
and to declare your unity in love.
We bless you, God,
who chooses your people Israel
in love.

◊ Vahavi’enu leshalom
me’arbah kanfot ha’aretz,
vetolichenu komemiyut le’artzenu,
ki eil po’el yeshu’ot atah
uvanu vacharta
mikol am velashon,
vokeravtanu leshimcha hagadol
selah be’emet,
lehodot lecha
uleyachedcha be’ahavah.
Baruch atah Adonai,
habocher be’amo Yisra’el
be’ahavah. Amen

1 We gather the tzitziyot in the left hand, opposite the heart, between the ring finger and little finger.
Shema (First Paragraph)

Add this shaded line when praying alone.

God is the reliable ruler.

El melech ne’eman.

 hustle, hustle

Shema, Yisra’el: Adonai Eloheinu; Adonai echad.

Say the next two lines silently.

Blessed is God’s name, the glory of whose reign lasts forever.

Baruch shem—

Ve’ahavta et Adonai Elohecha bechol levav’cha,

uvechol nafschecha,

uvechol me’odecha.

Vehayu had’varim ha’eleh

asher anochi metzav’cha hayom

al levavecha.

Veshinantam levanecha,

vedibarta bam

beshivtecha beveitecha,

uvelechtechya vaderech,

uveshochbecha, uvekumecha.

Ukeshartam le’ot al yadecha,

vehayu letotafot bein einecha.

Uchetavtam al mezuzot beitecha,

uvish’arecha.

1 The י of שמע and ר of דואח are large letters. Together, they form the Hebrew word יד `-witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמע (perhaps) for שמע and דואח (another) for רואח, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (י) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

2 This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishna Yoma, 3:9).
Shema (Second Paragraph)

Deut 11:13-21 - This is what will happen if you listen well to my commands, which I tell you today, to love God, your God, and to serve God with your whole heart and all your resources:

14 I will give your land its rain at the right time, early and late rains, so you can harvest your grain and wine and oil.

15 I will provide grass in your fields for your cattle, so you can eat your fill.

16 But take care! Don’t be misled, to turn from me and serve other gods and worship them.

17 Then God will be angry at you and close up the sky: there will be no rain, the earth will not yield its produce, and you will soon perish from the good land which God gives you.

1 “Lest your heart (the thinking part) be misled.”
2 “God’s nose will blaze against you.”
18 Set these words
on your heart and soul,
tie them as a sign on your hand,
and place them on your forehead
between your eyes.

19 Teach them to your children,
talking about them
when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

20 Write them on your doorposts
and on your gates.

21 So that you and your children may spend a
long time,1 on the land
that God promised
to your parents, to give them,
—as long as2 the sky is above the land!

1 “So that your days may be many, and your children’s days…”
2 “Like the days of.”
Shema (Third Paragraph)\(^1\)

Hold the tzitziyot in both hands, kiss them when saying “tzitzit” and when saying the last word in this section, “emet”; pass them over the eyes when saying “ur’item oto”.

Numbers 15:37 God told Moses:

Vayomer Adonai el Moshe lemor:

38 “Talk to the children of Israel, and tell them they should make fringes on the corners of their garments as long as their people last.\(^2\)

On the corner fringe, they should put a blue thread.

39 That will be your fringe. You will look at it and remember all of God’s rules, and you will perform them; you should not follow your heart nor your eyes—for you stray after them!

40 Rather, remember and perform all my commands and be holy to your God.

\(^1\) The word “tzitzit” occurs three times in this paragraph. By tradition, the tzitzit remind us of 613 mitzvot. Tzitzit have eight strands and five knots, making 13. As for the 600, add the numerical value of the Hebrew letters in tzitzit (you have to spell it a little strangely: ציצית).

Tradition holds that “techelet” was blue, dyed with the secretion of a little creature which we can no longer identify, though some believe they can now make the blue thread by the original method.

Ellen Bernstein explains the logical order of the three paragraphs of Shema: the first paragraph affirms God exists; the second paragraph affirms that God is just and cares; the third teaches us that appropriate action is to perform the mitzvot.

\(^2\) “For their generations.”
I am the Ruler, your God, 
who brought you 
from Egypt, 
to be your God.

Ani Adonai Eloheichem, 
asher hotzeti et’chem 
me’eretz Mitzrayim 
liheyot lachem l’Elohim.

◊ Ani 
◊ Adonai Eloheichem.”

It’s true…

The leader says the last three words aloud.¹

The last word isn’t part of Shema; it’s the first word of the next section.²

Blessing after Shema

For us, your word will ever be 
True, sure and lasting certainty, 
Beloved and liked, pleasant and sweet, 
Inspiring, noble, ready, meet 
And good, in beauteous harmony.³

veyatziv venachon vekayam 
vayashar vene’eman ve’ahuv vechaviv 
venechmad vena’im venorah ve’adar 
umetukan umekubal vetov veyafeh 
hadavar hazeh aleinu le’olam va’ed.

It’s true: the eternal God is our ruler,
Jacob’s rock is our protecting savior.
From age to age, God endures, 
God’s name endures, God’s throne is secure, 
God’s rule and truth 
endure forever.

Emet Elohei olam Malkenu 
tzur Ya’akov magen yish’enu. 
◊ Ledor vedor hu kayam 
ushemo kayam vechis’o nachon, 
umalchuto ve’emunato 
la’ad kayamet.

¹ Adding three words raises the word-count of Shema to 248, traditionally the number of “limbs” in the human body (Mishnah Ohalot 1:8 lists them), so a prayer with 248 words symbolically involves our entire body.

² The last word, “emet/it’s true,” is really part of the next paragraph—the blessing after Shema—not part of this paragraph. Adding this word allows us to say as Jeremiah said (10:10): “Adonai Eloheichem emet.” Yet running this together with the next paragraph makes for confusion: are we repeating what God said? Are we reacting to what God says? Are we quoting Jeremiah?

³ “True (from the last word of Shema), sure, correct, enduring, right, certain, believed, liked, pleasant, sweet, inspiring, noble, good, and lovely is this, our duty (this thing, upon us), forever and ever.”
We continue to hold the tzitziyot, kissing and releasing them after “la’ad.”

And God’s words live and endure, true and pleasant, forever and ever and ever, for our ancestors and for us, for our children, our descendants—for every generation born to your servant Israel.

For the first and last generations, it’s something good and enduring forever and ever, true and reliable, a rule that will never pass away. It’s true: you are O Ruler, our God, God of our ancestors, our ruler, ruler of our ancestors, our redeemer, redeemer of our ancestors, our maker, rock of our salvation, who cares for us and saves us; your reputation is eternal; there is no god but you.

Udevarav chayim vekayamim, ne’emanim venechemadim la’ad le’olmei olamim al avoteinu ve’imoteinu ve’aleinu, al baneinu ve’al doroteinu— ve’al kol dorot zera Yisra’el avadecha.

Al harishonim ve’al ha’acharonim, davar tov vekayam, le’olam va’ed. Emet ve’eminah, chok, velo ya’avor. Emet sha’atah hu Adonai Eloheinu vElohei avoteinu ve’imoteinu, ◊ melech avoteinu ve’imoteinu, go’alenu, go’eil avoteinu ve’imoteinu, yotzrenu, tzur yeshu’atenu, podenu umatzilenu, me’olam shemecha; ein elohim zulaticha.
Our Help • עזרת אבותינו • Ezrat Avoteinu

You have helped our ancestors
since the beginning,
shield and savior
for their children after them
in every generation.
You dwell at the top of the world,
and your judgments and righteousness
reach to the end of the earth.
Happy is someone
who listens to your rules
and takes to heart your law and your
commands.
It’s true, you are your people’s ruler,
a powerful sovereign to fight for them.¹
It’s true, you are the first
and you are the last
and but for you we have no
ruler, redeemer or savior.²
You rescued us from Egypt,
ruling God,
and freed us from slavery.³

1 “To dispute their dispute.”
2 Isaiah 44:6 says: “I am first and last, and except for me there is no God.”
3 “And from the house of slavery you freed us.”
You killed all their first-born, 
but saved your own people’s first-born;
you split the Reed Sea 
and drowned the wicked, 
but you brought your favorites across 
while the waters covered their foes—
not one of them was saved.
For this your beloved gave praise 
and exalted God, 
and your favorites offered 
chants, songs and praises, 
blessings and thanks 
to ruling God who lives and lasts, 
high and exalted, 
great and awesome, 
who humbles the proud 
and exalts the humble, 
sets prisoners free 
and rescues the oppressed, 
helps the poor 
and answers God’s people 
when they cry out!
We rise, to prepare for the amidah.

Bring praises to God on high, the Blessed One, who is blessed.
Moses and the Children of Israel sang you a song in great joy, and they all said:

Congregation and prayer leader recite the next three lines aloud.

Ex 15:11 “Who is like you among gods, Ruler? Who is like you, sublime in holiness, awesome in praise, working wonders?”

The prayer leader continues.

With a new song, the rescued ones praised your name on the sea shore; together they all gave thanks, acclaimed your sovereignty and declared:

Ex. 15:18 God will be the ruler forever!

Take three steps back, ready for the amidah¹.

Congregation, then prayer leader:

Rock of Israel, rise to help Israel, and deliver—as you promised—Judah and Israel.

Our savior is called God of Armies, the Holy One of Israel!

We bless you, sovereign, who saves Israel.²

¹ The Amidah is an audience with God. To prepare for this audience, a widespread practice is to take three steps back to remove ourselves from the distractions of this world. When we begin the Amidah, we take three steps forward, as if to enter God’s presence.

² We do not make an interruption between the blessings after Shema and the Amidah, even to say “Amen, so (in many congregations) we conclude the blessing with the leader.
Morning Amidah

We rise and take three steps back and three forward. With feet together, we say the amidah (standing prayer) quietly. When the prayer leader chants aloud, we respond with the words in gray. Words added to honor the Matriarchs are in this font, easy to skip if you wish.

The two lines below introduce our silent prayer:

Ps 51:17 Ruler, just open my lips and my mouth will declare your praise. Adonai sefatai tiftach, ufi yagid tehilatecha.

Opening Blessings

1. Ancestors • Avot Ve'imahot

We bless you, God,
Blessed be God, blessed be God's name!
our God
and God of our ancestors,
God of Abraham, God of Isaac,
and God of Jacob,
God of Sarah, God of Rebecca
God of Rachel and God of Leah,
the God who is great,
powerful and awesome, God on high;

Baruch hu uvaruch shemo
Eloheinu
vElohei avoteinu ve'imoteinu,
Elohei Avraham, Elohei Yitzchak,
vElohei Ya'akov
Elohei Sarah, Elohei Rivkah,
Elohei Rachel v'Elohei Leah,

1 Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אבות) and recites the entire Amidah.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / הודאה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees. Icons in the text are reminders to bend the knees, ³, to bow from the waist, ½, and to stand up, ¹.

A note on page 277 describes sources for the first blessing of the Amidah.
Good deeds of kindness you reward—
For everything is in your power—
Our parents’ kind deeds you record
And rescue their posterity
To show your love and honesty.¹

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Remember us for life, ruler who delights in life, and write us in the Book of Life for your own sake,² God of life!

Sovereign, helper, savior, shield.
We bless you, Ruler,
Blessed be God, blessed be God’s name!
Abraham’s protector and Sarah’s guardian.

Amen

2. Might • Gevurot

You are mighty forever, God,
you bring life to the dead
and are strong in salvation—

From Pesach to Shemini Atzeret, some add:
you make the dew fall.

From Shemini Atzeret to Pesach, we pray for Israel’s winter rains:
you make wind blow and rain fall.³

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”
² Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.
³ Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
You feed the living with your grace,
Revive the dead with kind embrace,¹
Support the fallen, heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

Who is like you, who can appear
Like you, sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

Who is like you, source of mercy,
thinking of your creatures
to grant them life, in mercy.
To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, God,
Blessed be God, blessed be God’s name!
who revives the dead.²

The third blessing has two versions. One is responsive, led by the prayer leader; for individual silent prayer, continue with 3b on page 82.

¹ “Kind embrace” is literally “abundant mercies.”
² We may understand this different ways: that God wakens “dead” sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.
**3a. Holiness • קדושה • Responsive Kedushah**

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a “heiche kedushah.” The congregation begins, and the prayer leader repeats.

Recite the Kedushah with feet together, rising on the toes for each of the following words:

“Kadosh, kadosh kadosh,” “Baruch (Kevod),” and “Yimloch.”

We shall make your name holy in the world, as the angels make it holy in heavens above; for your prophet Isaiah wrote,

Bow left, then right for “zeh el zeh”:

Isaiah 6:3

Holy, holy, holy is God of hosts; God’s glory fills the universe.

Congregation and prayer leader:

The angels who face them say, “Blessed.”

And in your holy writings, this is written:

Ps 146:10

“God will reign forever, Your God, Zion, from age to age: Halleluyah.”
The leader concludes: ¹

From age to age, your greatness we proclaim,
Hallow your holiness
for endless time.
Your praise shall
never, never leave our lips,
God, great and holy sovereign.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:
the holy God.
the holy ruler.
During the repetition, continue with blessing 4, Atah Chonen, on page 83.

------------- 3b. Holiness • קדושה • Individual Kedushah -------------

You are holy, your name is holy
and every day the holy ones
praise you, selah!
Blessed are you, Ruler,
Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:
the holy God.
the holy ruler.²

1 Some say that during a heiche kedushah, while the leader concludes with “Ledor vador,” the congregation should recite the short Holiness blessing (3b) and then continue the Amidah.
2 From Rosh Hashanah to Yom Kippur, we stress the theme of God’s sovereignty.
The leader continues here.

Central Blessings

4. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge and teach people wisdom.
Grant us from yourself knowledge, understanding and wisdom.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who grants knowledge.

5. Bring us back to you, God.

Source of life, bring us back to your Torah;
O Ruler, bring us close to serve you,
and bring us back in full repentance before you.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who cherishes repentance.

We strike our chest for “chatanu” (we have sinned) and “fashanu” (we have transgressed).

Forgive us, source of life,
for we have sinned;
pardon us, ruler,
for we have transgressed,
for you forgive and grant pardons.

Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
gracious and liberal in forgiveness.

Atah chonen le’adam da’at umelamed le’enosh binah.
Choneinu me’it’cha de’ah, binah, vehaskel.
Baruch atah Adonai, Baruch hu uvaruch shemo chonein hada’at. Amen
Hashivenu avinu leToratecha vekarvenu malkenu la’avodatecha, vehachazirenu bit’shuvah shelemah lefanecha; Baruch atah Adonai Baruch hu uvaruch shemo harotzeh bitshuvah. Amen
Selach lanu, avinu, ki chata’nu; mechal lanu, malkenu, ki fasha’nu, ki mochel vesole’ach atah.
Baruch atah Adonai, Baruch hu uvaruch shemo chanun hamarbeh lislo’ach. Amen
7. Save us from our troubles.
Look on our misery, plead our cause, and save us soon for your reputation, for you are a powerful savior. Blessed are you, Ruler, Blessed be God, blessed be God’s name! who saves Israel.

8. Heal and save us.
Heal us, Ruler, and we will be healed; save us, and we will be saved — for you are our praise. And bring full healing for all our maladies,

A private prayer for someone who is ill can be added here.

May your wish be— O Ruler our God, our ancestors’ God—to quickly send complete healing from above, healing of spirit and of body, for ____ son/daughter of ____,

and all sick people in our community.

for you are God, ruler, healer, faithful and merciful. Blessed are you, Ruler, Blessed be God, blessed be God’s name! healing the sick of your people Israel.

Re’ei nah ve’onyenu verivah rivenu, uge’alenu meherah lema’an shmecha, ki go’el chazak atah. Baruch atah Adonai, Baruch hu uvaruch shemo go’el Yisra’el. Amen

Refa’enu, Adonai, venerafeh; hoshi’enu venivashei’ah — ki tehilatenu atah, veha’aleh refu’ah shelema lechol matzeinu,

vihi ratzon milfanecha, Adonai Eloheinu vElohei avoteinu veimoteinu, shetishlach meherah refu’ah shelema min hashamayim, refu’at hanefesh urefu’at haguf, le____ ben/bat_____, betoch she’ar chorlei Yisra’el.

ki El, melech, rofeh, ne’eman verachaman atah. Baruch atah Adonai, Baruch hu uvaruch shemo rofeh chorlei amo Yisra’el. Amen

1 Insert the mother’s name, if known.
2 “Among the rest of the sick people in Israel (i.e., the Jewish community).
9. Grant us a good year:

Ruling God, bless for us  
Barech aleinu Adonai Eloheinu
this year  
Et hashanah hazot
and all its kinds of produce, for good,  
Ve’et kol minei tevu’atah, letovah,
From December 5\(^1\) (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach,  
Replace the next line with the shaded line.

and grant blessing  
Veten berachah
and grant dew and rain as a blessing  
Veten tal umatar livrachah on the face of the earth,  
Al penei ha’adamah,
and satisfy us from its goodness  
Vesab’eina mituva
and bless our year like the best years.  
Uvarech shenatenu kashanim, Amen
Blessed are you, Ruler,  
Baruch atah Adonai,
Blessed be God, blessed be God’s name!  
Baruch hu uvaruch shemo who blesses the years.
Mevarech hashanim. Amen

10. Gather our exiles.

Sound the great shofar for our freedom,  
Teka beshofar gadol lecherutenu raise a banner to gather our exiles,  
Vesa nes lekabetz galuyoteinu and gather us together  
Vekabtzeinu yachad from the four corners of the earth.  
Mekabetz nidchei amo Yisra’el.
Blessed are you, Ruler;  
Baruch atah Adonai,
Blessed be God, blessed be God’s name!  
Baruch hu uvaruch shemo gathering your dispersed people, Israel.  
Mekabetz nidchei amo Yisra’el. Amen

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first  
Hashivah shofteinu kevarishonah, and our advisors as in the beginning,\(^2\)  
Veyo’atzeyinu kevat’chilah take away our sorrow and sighing  
Vehaser mimenu yagon va’anacha,

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\(^1\) For an explanation of this date, see page 275.
\(^2\) We pray to see Isaiah’s prophecy (1:26) fulfilled: “Ve’ashivah shoftayich kevarishonah veyo’atzayich kevat’chilah / I will restore your judges as at first and your advisors as in the beginning.”
and rule us, God—you alone—
with kindness and mercy,
and make us right through judgment.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!

Between Rosh Hashanah and Yom Kippur, replace the next two lines with the shaded line

ruler who loves
righteousness and justice.
ruler who dispenses justice.

12. Let evil people meet their fate.
For slanderers, let there be no hope,
and all wickedness—
may it perish in an instant,
and all your people’s enemies,
may they soon be cut down!
And the arrogant people—
may you soon uproot and crush them,
cast them down and humble them,
quickly and in our time!
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who destroys foes
and humbles the arrogant.

13. But let the righteous enjoy their reward.
For the righteous and devout
and the elders of your people
the Jewish community,
for the remnant of their scholars,
for the righteous converts and for us

let your mercies be stirred,
O Ruler, our God,
and grant a good reward to all
who rely on your reputation sincerely,
and put our lot with them forever —
we won’t be ashamed, for we trust you.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
the support and trust of the righteous

14. And let Jerusalem be restored.

And to Jerusalem your city
return in mercy,
stay there as you promised,
and build it soon, in our days,
a structure to last forever;
and David’s throne—
set it there soon.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who builds Jerusalem.

15. Let the Messiah come — David’s descendant.

The flower of your servant David—
hurry to make it bloom,
and in your salvation raise his horn:
we’ve waited all day for your salvation!
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who makes the horn of salvation flourish.

16. Hear our prayers.

Hear our voice, Sovereign God,
pity us and be merciful to us,
and with mercy and favor accept
our prayer,
for you are a God who listens to prayers and petitions.

Don’t turn us away from you emptyhanded, O Ruler,

because you listen to your people Israel’s prayer in mercy. Blessed are you, Ruler,

Blessed be God, blessed be God’s name!

who listens to prayer.

Closing Blessings

Sovereign God, take delight in your people Israel and in their prayer; restore the Temple service to the sanctuary of your house; as for Israel’s fires and their prayer—accept them with love and delight; and may you always enjoy the worship of your people Israel.

And may our eyes witness your return to Zion, in mercy. Blessed are you, Ruler;

Blessed be God, blessed be God’s name!

you return your presence to Zion.

On Rosh Chodesh and middle days of festivals, add Ya’aleh Veyavo, page 232.

1 Include the shaded words if you favor the restoration of the sacrificial system.

2 “And may it be to your liking forever …”
2a. Thanksgiving • Modim

We thank you, because you are the Ruler, our God, God of our ancestors, forever. The one sure thing in our lives, the shield of our salvation—that is you, from age to age!

We thank you and declare your praise for our lives, which in your hand you hold, Our souls, which in your care are told; Your miracles, with us every day, Your wonders and abundant boons, With us evening, morn, and noon. Your mercies never end; the one All good and merciful and blessed, Whose kindnesses are never done. In you our hopes forever rest.

We thank you, because you are the Ruler, our God, God of our ancestors, forever. The one sure thing in our lives, the shield of our salvation—that is you, from age to age!

We thank you and declare your praise for our lives, which in your hand you hold, Our souls, which in your care are told; Your miracles, with us every day, Your wonders and abundant boons, With us evening, morn, and noon. Your mercies never end; the one All good and merciful and blessed, Whose kindnesses are never done. In you our hopes forever rest.

2b. Teachers’ Thanksgiving • Modim Derabbanan

When the leader repeats the amidah and says the Thanksgiving blessing, the congregation says this:

We thank you for you are the Ruler, our God, and our ancestors’ God, God of all flesh, our maker, who formed Creation.

Blessings and thanks we give to your great and holy name, because you have given us life and sustained us.
Keep giving us life and sustenance, and gather our scattered exiles to the courtyards of your sanctuary, to keep your statutes, do your will, and serve you wholeheartedly—for which we thank you.

Blessed is the God of thanks.

On Chanukah and Purim, Israel’s Independence Day and Jerusalem Day, add Al Hanisim, page 233. Continue the Thanksgiving blessing below:

And for all these things may your name be blessed and exalted, O our ruler, constantly, and for ever.

Between Rosh Hashanah and Yom Kippur, add the shaded words; when repeating the amidah, the prayer leader pauses while the congregation says these lines:

And write down for a good life all the children of those with whom you made your agreement!

Every living being will thank you (selah), and they will hail your name in truth, God, our salvation and help (selah). Blessed are you, Ruler, Blessed be God, blessed be God’s name! whose reputation is good, and to whom thanks are due.

Baruch El hahoda’ot.

Ken techayenu utekaymenu, vete’esof galuyotenu lechatzrot kodshecha, leishmor chukecha vela’asot retzonecha, ule’ovdecha belevav shalem; al she’anachnu modim lach. Baruch El ha’El ha’yodeah.
In the silent amidah, continue with the blessing for peace, below.
During the repetition, the leader adds the Priestly Blessing.

The Priestly Blessing¹ • ברכה קהֲנִים • Bircat Kohanim

Our God
Eloheinu
and God of our ancestors,
Elohei avoteinu ve’imoteinu
bless us with the triple blessing
bar’cheinu vabera’chah hamshuleshet
in the Torah,
batorah
written by your servant Moses,
hak’tuvah al yedi Moshe avdecha,
spoken by Aaron and his children,
ha’amurah mipi Aharon uvanav
the priests—your holy people—
kohanim—am kedoshecha—
in these words:
ka’amur:

After each of the three verses of the Priestly Blessing, the congregation responds

Num 6:24-26 May God bless you

and protect you.
veiyishmer’cha.
May this be your will!
ken yehi ratzon
May God smile at you²
Ya’er Adonai panav elecha
and show you favor.
vichuneka.
May this be your will!
ken yehi ratzon
May God let you perceive God’s presence³
Yisa Adonai panav elecha
and set you at peace.
veyasem lecha shalom.
May this be your will!
Ken yehi ratzon

3. Peace • שלום • Shalom

Grant peace on earth,⁴ Sim shalom ba’olam
goodness and blessing,
tovah uv’rachah
grace, kindness and mercy
chen vachesed verachamim
for us and all Israel, your people.
aleinu ve’al kol Yisra’el amecha.

¹ God dictated the Priestly Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
² “May God send the light of God’s face/presence toward you”
³ “May God raise God’s face toward you”
⁴ “On earth” is added in the Conservative liturgy.
Bless us all, O source of life, as one, in the light of your presence. For in the light of your presence you gave us, Ruling God, the Torah of life, the love of kindness, righteousness and blessing, mercy, life and peace.

And it’s good in your eyes to bless your people Israel at every time and in every hour with your peace.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

We bless you, God, Blessed be God, blessed be God’s name! who blesses God’s people Israel with peace.

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

In the Book of Life, blessing, peace and good livelihood, may we be reviewed and graded before you, with all your people, Israel’s descendants, for a life of goodness and peace.

We bless you, God, Blessed be God, blessed be God’s name! who makes peace.

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart guided by the next paragraphs. After the repetition, the leader says Full Kaddish, page 265.

My God, keep bad words from my tongue,
and lies from my lips.
Let me not try to answer those who curse me;
let my spirit be as still as dust to everyone.
Open my heart with your teaching
that my spirit may follow your rules.
As for all who plan harm for me,
quickly upset their designs
and spoil their plans.
Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps 60:7 “To save your devoted followers,
take action, rescue and answer me!”
Psalm 19:15 “May what I say be to your liking,
and my deepest thoughts come before you,
God, my rock, my savior.”

Take three steps back, bow left on “oseh shalom,”
right on “hu ya’aseh” and forward on “aleinu.”
Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line.

Making peace in heaven above,
May God bring peace
to us and to all Israel,
Now you say, “Amen.”
Add this if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want, ruling God and God of our ancestors:
that the Temple be rebuilt soon, in our days,
and restore our rights in your Torah,
and there we shall serve you reverently as in days of old and years long past.
So that God will enjoy the sacrifice of Judah and Jerusalem as in days of old and years long past.

Take three steps forward.

On public fast days and between Rosh Hashanah and Yom Kippur, add Avinu Malkenu, page 257.

On Rosh Chodesh, Chanukah, Yom Ha’Atzma’ut and Yom Yerushalayim, continue with Hallel, page 218.

Many congregations continue with Tachanun (Pleading), but (almost) all skip Tachanun and continue with Half Kaddish (page 264) on these days:

Rosh Chodesh; the month of Nisan; Israel’s Independence Day, Lag Ba’Omer and Jerusalem Day; the first of Sivan until the second day after Shavu’ot; the 9th and 15th of Av; the day before Rosh Hashanah; from the day before Yom Kippur until the second day after Sukkot; Chanukah; the 15th of Shevat; the 14th and 15th of Adar (and of Adar Rishon in a leap year); on the celebration of a marriage; in the house of a mourner during the week of mourning; on celebrating a circumcision if the father, godfather (sandek) or mohel is present.
Tachanun

Monday and Thursday

On Monday and Thursday, Tachanun begins here; on other days, skip to Being Downcast on page 106.

Ps. 73:38 God is merciful, excuses sin and will not destroy us, often withholds divine anger and does not arouse God’s rage.¹

Vehu rachum yechaper avon velo yashchit, vehirbah lehashiv apo, velo ya’ir kol chamato.

Atah Adonai lo tichla rachamecha mimenu; chasdecha va’amit’cha tamid yitzrunu.

Ps. 106:47

Save us, O saving God, gather us from dispersion among other nations, to acknowledge your holy name and honor your praise.

Hoshi’enu, Adonai Eloheinu, vekabtzenu min hagoyim, lehodot leshem kodshecha, lehishtabe’ach bit’hilatecha.

Ps. 130:3-4

If you keep note of our sins, God, O God, who will be able to stand up? Forgiveness is yours, so that you can be feared.

If avonot tishmor-Yah, Adonai, mi ya’amod. Ki im’cha has’lichah lema’an tivareh.

Don’t treat us as our sins deserve nor repay us as our wrongs deserve.³

Lo chachata’einu ta’aseh lanu, velo cha’avonoteinu tigmol aleinu.

Ps. 103:10 has the same words in the past, not the imperative

Im avoneinu anu vanu— Adonai, aseh lema’an shemecha!

1 “And-he who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God’s mercy. The word יכפה is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

2 Ps. 40:12 has the same idea in the singular, not the plural.

3 Ps. 103:10 has the same words in the past, not the imperative
Ps 25:6 Remember your mercies, God, and your kindnesses, for they have existed forever. May God answer us in time of trouble; may the name of Jacob’s God protect us.2

Ps 20:10 God, save us: for at our demand, Oh Ruler, you’ll give answer true.3

Source of life! Sovereign, be gracious and answer us, though we have done nothing to earn your favor; Do right by us for the sake of your reputation, our ruler, our God; listen to our pleas, remember for us your contract with our ancestors, and save us for the sake of your reputation. Daniel 9:15 Now, ruling God, who brought your people out of the land of Egypt with mighty power and made your reputation as it is now— we have sinned, we have done wrong.

1 “If our sins were to speak for us, we would only condemn ourselves. So, God, don’t take action based on our sins, but instead act for the sake of your reputation as a merciful God!”

2 Ps 20:2 has the same idea in the second person singular instead of first person plural.

3 “Lord, bring salvation! The king will answer us on the day when we call.”
God, through all your vindication of us, let your anger and wrath retreat from your city, Jerusalem, your holy mountain, for because of our sins and the wrongs of our ancestors Jerusalem and your people have become an object of scorn for all who live around us.

So now listen, God, to your servant's prayer and pleas; smile on your ruined sanctuary for God's sake!

“Get ready, God, and hear; open your eyes and look at our ruin and that of the city known by your name. Not because of our merits do we pray our pleas to you, but because of your great mercies.

God, listen; God, forgive; God, listen and take action! Don’t delay, for your sake, God, For by your name are known your city and your people.”

---

1 “Incline your ear.”
2 I.e., their fortunes indicate God’s nature: if they survive, God is merciful.
Source of life, merciful parent,
show us a promise of goodness
and gather our scattered ones
from the four corners of the earth.
Let all the *other* peoples realize and know
that you, God, are our God!

Isaiah 64:7  Now, God, you are our life-source;
we are the clay, you our potter;
we are all your work.

Save us, for the sake of your reputation,
our rock, ruler and savior.

Joel 2:17  Take pity, God, on your people,
do n’t put your heritage to shame
as a sad example for people to study.

Why should it be said among other peoples, “Where is their God who didn’t protect them?”

We know we have sinned,
and there is nobody to stand up for us;
may your great reputation stand up for us
in our time of trouble.

We know we have no achievements
to speak for us, so vindicate us just
for the sake of your merciful reputation.

As a parent takes pity on the children,
so, God, take pity on us¹
and save us for the sake of your reputation.

¹ Based on Psalm 103:13.
Take pity on your people,  
have compassion for your heritage,  
please be kind as your compassion is great,  
be gracious to us, answer us,  
for what you do, God, is always right,¹  
you who perform miracles all the time.

Look down and be kind to your people  
quickly, for the sake of your reputation.  
In your great mercy,  
ruling God, take pity and be kind,  
save the flock whom you tend;  
don’t let anger rule us  
for we look to you for help.²  
Save us for the sake of your reputation,  
pity us for the sake of your agreement.  
Look at us, answer us in time of trouble  
for the power to save is yours, God.  
Yours is the power to forgive us,  
God of forgiveness;  
please forgive us  
O good and forgiving God,  
for you are a ruler both gracious  
and merciful.

¹ “For yours, God, is the quality of being right / righteousness / vindication in a court of law.”  
² “For upon you our eyes depend,”—we look God constantly, hoping for mercy.

1 Tachanun  
2 Bend knees, bow head  
3 Bow head  
4 Stand  
5 Sit  
6 Leader starts here
Please, gracious and merciful ruler, remember and review the Agreement with Abram between the Parted Animals.¹

Let appear in your presence that “only” child, tied down for Israel.²

Ruling source of life, be gracious and answer us for your great reputation is bestowed on us.

God, who performs miracles all the time, treat us according to your kindness.

Gracious and merciful God, see us, answer us in our time of trouble, for yours is the power of salvation.

Our ruler, source of life, shelter, don’t treat us badly, as we deserve;³

think of your mercies, God, and your kind acts; save us according to your great goodness; please take pity on us for we have no other God but you, our Rock. Don’t discard us, ruling God; nor be distant from us,⁴

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¹ In Genesis 15, Abram divides animals into parts, and God promises that he will have descendants, that they will suffer servitude, and that they will inherit a land.

² “The binding of the one, for the sake of Israel.” In Genesis 22, Abraham ties Isaac and lays him on an altar, ready for sacrifice. Isaac is the “one” (God calls him “your one [or only] son”), and he is later renamed Israel.

³ “Don’t deal with us badly, according to our deeds.”

⁴ Based on Psalm 38:22.
we can barely survive  
sword and exile,
plague and pestilence,
all our sorrow and grief.

Save us—we wait for you—
don’t destroy us, ruling God.

Look on us with love,
remember the pact
with our ancestors,
and save us for your reputation.

Look on our troubles
and listen to the sound of our prayers
for you listen to every prayer.

Merciful and compassionate God,
take pity on us and all your works
for nobody is like you.

Ruling God,
please tolerate our sins,
ruling source of life,
our rock and redeemer,

God who lives and lasts,
invincibly powerful,
kind and good to all your works,
for you are the ruler, our God.

God, slow to anger and full of pity,
treat us to show your great kindness,
save us for your reputation.

1 “For our soul/life-force is exhausted by sword, etc.”
2 “Shine your face on us.”
3 “The prayer of every mouth.”
Ruler, hear our prayer, and save us from our enemies’ power.
Ruler, hear our prayer, and save us from all trouble and sorrow.
You are our ruling source of life,

_Deuteronomy 32:12_  
Hold back your anger; reconsider the punishment for your people’s evil!

Deflect the deadly blow that threatens us, for you are merciful.

Shema, Malkenu, Tefilatenu, umiyad oy’veinu hatzileinu.
Shema, Malkenu, Tefilatenu, umikol tzarah veyagon hatzileinu.

Avinu, Malkeinu atah, veshim’chah aleinu nikrah; al tanichenu.
Al ta’azvenu, avinu, ve’al tit’shenu, bor’enu, ve’al tishkachenu, yotzrenu, ki El melech chanun verachum atah.

Ein kamocha chanah verachum, Adonai, Eloheinu; ein kamocha, El erech apayim verav chesed ve’emet.

Hoshi’enu berachamecha harabim, mera’ash umerugez hatzilenu.

Zechor la’avadecha, le’Avraham, leYitzchak UleYa’akov; al tefen el koshyenu ve’el rish’eenu ve’el chatatenu.
Shuv mecharon apecha, vehinachem al hara’ah le’amecha.

Vehaser mimenu makat hamavet ki rachum atah.

1 “Deal with us as (i.e., according to) the abundance of your kindness”—i.e., be kind to us because you are a very kind God, and in being kind to us you show that your reputation for kindness is deserved.

2 “And your name is called upon us”—i.e., what people call us reflects on your reputation.
This is your way of behaving:
doing kindness for no reward
in every generation.

God, have mercy on your people,
save us from your fury,
deflect the punishment—epidemic—the harsh sentence,
for you are Israel’s guardian.

Daniel 9:7  You are in the right, God,
while we live in shame.¹

How can we complain—what can we say—
how can we speak in our own defence?

We should probe our conduct, investigate,
then return to you,
for you reach out your right hand
to welcome those who return to you.

Ps 118:25  Please, God, save us;
please, God, grant us success.

Please, God, answer us
on the day we call out to you.

God, we have been waiting for you;
God, we have been hoping for you;
God, we will wait for you.

Don’t be silent, but answer us,
for other nations say,
“Their hope is gone.”

Let every knee, everyone who walks upright,
bow only to you!

¹ “Yours, God, is righteousness, and ours is shamefacedness.”

103 Tachanun
You who open your hand to repentance, to welcome wrongdoers and sinners—we are completely overwhelmed by our great remorse.\(^1\)

Don’t forget us forever.

Rise and save us, for we seek shelter in your protection.

Source of life, if we have no right or good deeds to earn forgiveness, remember your agreement with our ancestors and our daily declaration: “God is one!”

Look at our suffering, our great grief and heartfelt sorrow.

God, take pity on us in our state of captivity; don’t drown us in your anger, for we are your people, children of those with whom you made your agreement.

God, see how low is our status among the nations—they abhor us like filth.\(^2\)

\(^1\) “Our soul/self/personality is confounded/overcome/astonished/overwhelmed by the immensity of our sorrow/remorse.”

\(^2\) “God, look, low is our glory/reputation among other nations, and they find us disgusting like the uncleanness of a menstruating woman.” As readers of Frazer’s *Golden Bough* will remember, many cultures regard the natural cycle of menstruation with benighted abhorrence. The Torah’s instructions (e.g., Lev. 15:19 ff.) may be designed to rein in widespread superstitious practices.
How long will your power remain captive
your glory remain under enemy control?
Rouse your strength and zeal
against your enemies.
Let them cower and collapse
before your might.
Please take out troubles seriously.¹
Quick, bring your mercy to the fore
in our time of trouble— if not for our sake,
do it for your sake;
don’t destroy the memory
of those of us who survive,
but be gracious to the people
who declare your unity
twice every single day,
lovingly, when we say:

Deut. 6:4 Listen, descendants of Israel:
The Ruler is our God; the Ruler is one.²

¹ “And let them not be small/few before you, our troubles.”
² The י of שְׁמַעְּךָ and י of הַמְּיַחֵדְךָ are large letters. Together, they form the Hebrew word שְׁמַעְּךָ, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שְׁמַעְּךָ (perhaps) for שְׁמַעְּךָ and הַמְּיַחֵדְךָ (another) for יַחֲדִים, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).
Being Downcast • נפילה אפימ • Nefilat Apayim

We sit down and rest our head on our arm as if plunged in misery, with God our only hope.

When King David faced disastrous alternatives, he chose to rely on God’s mercy.

2 Samuel 24:14

David told Gad,

“Tzar li me’od.
Niplah nah veyad Adonai
ki rabim rachamav,
ueyad adam al epoleh!”

Merciful and gracious God,
I have sinned in your presence.
God, full of mercy,
take pity on me and accept my pleas.

Psalms 6:2-11

God, don’t rebuke me in your anger nor punish me in your fury.
Be kind to me, God, for I am miserable; heal me, God, for I feel shattered.
I am completely dismayed, and you, God, how long must I wait for your help?
Return, God, give me strength, save me, to show your kindness.
If you let us die, we can’t remember you; in the Underworld, who can acknowledge you?
I’m tired of moaning. every night I flood my bed with my tears, I dissolve my sleeping couch.
My sight is clouded by tears of vexation, blinded by my troubles.

1 “My bones are terrified.”
2 “For there-is-no in-death memory-of-you; in She’ol, who will acknowledge you?”
9 Get away from me, all you evildoers, for God has heard the noise of my weeping.

אָמֵן
Congregation’s response | shade Added sometimes
w Bend knees, bow head | v Bow head | u Stand | x Sit |◊ Leader starts here

10 God has heard my pleas; God will accept my prayer

Shamah Adonai technati; Adonai tefilati yikach.

11 All my foes will wither and be baffled; they will turn back in sudden shame.

Sit upright

On Monday and Thursday mornings include the following; otherwise, continue with Israel’s Protector; page 110.

Get away from me, all you evildoers, for God has heard the noise of my weeping.

Suru mimeni kol po’alei aven, ki shamah Adonai kol bich’yi.

God has heard my pleas; God will accept my prayer

Shamah Adonai technati; Adonai tefilati yikach.

All my foes will wither and be baffled; they will turn back in sudden shame.

Yevoshu vibahalu me’od kol oy’vai; yashuvu, yevoshu ragah!

O God, God of Israel,

Adonai, Elohei Yisra’el,

Ex. 32:12 Turn back from your anger; and relent at the evil penalty for your people.

Shuv mecharon apechah vehinachem al hara’ah le’amecha.

Look down from the sky and see that other nations scorn and deride us, see us as sheep, a ram for the slaughter, to kill and destroy, to beat and humiliate.

Habet mishamayim ure’eh ki hayinu la’ag vekeles bagoyim, nechshavnu ketzon latevach yuval laharog ule’abed

But in spite of this, we have not forgotten who you are,1 so please don’t forget us.

1 “Your name we have not forgotten”; the name implies reputation and identity.
O God, God of Israel,  
Ex. 32:12 - Turn back from your anger;  
and relent at the evil *penalty* for your people.

Strangers claim  
we can expect nothing, we have no hope.¹  
Pity the people who rely on your reputation;²  
pure *God*, save us soon!³  
*Lam 5:5* - We’re tired and get no rest.

Let your mercy overcome  
your anger at us.⁴  
Please return from your fury  
and pity the treasured *people* you chose.

O God, God of Israel,  
Ex. 32:12 - Turn back from your anger;  
and relent at the evil *penalty* for your people.

Take pity on us, *God*, in your mercy;  
don’t deliver us to ruthless *enemies*.

*Ps 115:2* - Why should other peoples be able to say,  
“Where is their *God* now, when they need help?”  
For your own reputation, be kind to us  
and don’t delay!

Please return from your fury  
and pity the treasured *people* you chose.

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¹ “There is no expectation of *anything good*, no hope”  
² “Be gracious to the people who hope in your name” —our hopes rest on God’s reputation.  
³ “Bring our salvation close.”  
⁴ Based on T.B. Berachot 7a: God’s own prayer is “that my mercy should overcome my anger.”
O God, God of Israel,
\textit{Ex. 32:12} Turn back from your anger;
and relent at the evil \textit{penalty} for your people.

Hear our voice and be gracious;
don’t leave us in our enemies’ power,
to erase all trace of us.\(^1\)
Remember your promise
to our ancestors:
\textit{Ex 32:13} “Like the stars of the sky, \textit{too many to count},
will I increase your descendants.”\(^2\)
But now we are left,
\textit{only} a few of all those many!
But in spite of this,
we have not forgotten who you are,\(^3\)
so please don’t forget us.
O God, God of Israel,
\textit{Ex. 32:12} Turn back from your anger;
and relent at the evil \textit{penalty} for your people.

\textit{Ps 79:9} Help us, saving God,
for the glory of your reputation,
rescue us and forgive our sins
for the sake of your reputation.

O God, God of Israel,
\textit{Ex. 32:12} Turn back from your anger;
and relent at the evil \textit{penalty} for your people.

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\(^1\) “To blot out our name/reputation,” so that no trace of us will remain in human history.
\(^2\) \textit{Ex 32:13} has אָרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמָיִם; when pleading on behalf of the Jewish people after they sinned with the Golden Calf, Moses recalls God’s promises to Abraham, Isaac and Jacob.
\(^3\) “Your name we have not forgotten”; the name implies reputation and identity.
Israel’s Protector - שומר יִשְׂרָאֵל

O, protector of your people Israel, protect the remnant of Israel, don’t let Israel be destroyed for they say, “Listen, descendants of Israel.”

O, protector of the one people, protect the remnant of that one people, don’t let the one people be destroyed for they declare the unity of your nature: “The Ruler is our God; the Ruler is one.”

O, protector of the holy people, protect the remnant of the holy people, don’t let the holy people be destroyed, for they declare holiness three times 1 to the Holy One.

You grant favor because of your mercy and are appeased by prayers; grant favor and be appeased for the sake of this humiliated generation, for there is no other help.

Source of life! Sovereign, be gracious and answer us, though we have done nothing to earn your favor; be just and kind to us—and save us!

---

1 “Who triple in the three holinesses.” You might think this implies that we say three Kedushah prayers each day, but most days we say Kedushah twice, in the morning and afternoon Amidah prayers; instead, this refers to saying the word holy/kadosh three times as part of every Kedushah. Instead of בִּשְׁלָשׁ קְדֻשָּׁה, Hertz uses וּבִשְׁלָשׁוֹת קְדֻשָּׁה; such trivial differences are common among siddurim.
We stand for the second line of this section

**II Chron. 20:12** But we don’t know what to do—we look to you for guidance!

**Ps 25:6** Remember your mercies, God, and your kindnesses, for they have existed forever.

**Ps 33:22** Be kind to us, God, for we have hoped for you.

**Ps 79:8** “Don’t recall to our discredit the sins of our first ancestors; quick, let your mercies reach us first, for we are very low!”

**Ps 123:3** Be gracious to us, God, be gracious to us; we’ve had our fill of humiliation.

**Habakkuk 3:2** When angry, remember to be merciful.

**Ps 103:14** God knows what we are made of; it’s well known that we are dust.

**Ps 79:9** Help us, saving God, for the glory of your reputation, rescue us and forgive our sins for the sake of your reputation.

---

1 “May your kindness be upon us, God, as (or, according to the way that) we have hoped for you,” a plea that God’s mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

2 I.e., before God’s anger reaches us.
Torah Service

Jewish scripture is public and available for all to read and study. On Mondays and Thursdays, we read the first section of the Shabbat reading; on fast days and Chanukah, the reading is appropriate for the day. After reading from the Torah, we hold up the scroll and declare that this is the scripture Moses brought us.

The scroll is written without vowels, punctuation or cantillation marks (that indicate melody), so chanting from the scroll takes careful preparation. However, nothing is secret: we honor members of the congregation by inviting them to observe the reading.

We stand from the time the ark is opened until the scroll is placed on its reading desk. When the ark is opened, some raise their little finger or tallit, then kiss it. As the scroll comes through the congregation, some touch its cover with hand or tallit or siddur, then kiss it. These are ways to show devotion to the book that guides our way of life.

As we remove the scroll from the ark, we bow to the empty cabinet—empty except for remaining scrolls—to glorify God, and thus we make it clear that the Torah is not God, that God is incorporeal, that we have no visible object of worship.

God, Slow to Anger • El Erech Apayim

For Mondays and Thursdays, Hertz (and others) add El Erech Apayim after Chatzi Kaddish, except on:
- Rosh Chodesh, festival intermediate days, the day before Pesach, the Ninth of Av, the day before Yom Kippur,
- during Chanukah, on Purim Katan (in a leap year), on Purim or Shushan Purim

The two paragraphs below are similar. Some say only the first, some say both, some say neither.

God, slow to anger,
great in kindness and truth,
do not punish us in your anger.
Be merciful, God, to your people,
and rescue us from every danger.
We have wronged you, Ruler;
forgive us in your great mercy, God!

El erech apayim
verav chesed, ve’emet,
al be’ap’cha tochichenu.
Chusah, Adonai, al amecha,
vehoshi’enu mikol rah.
Chatanu lecha, Adon;
selah nah kerov rachamecha, El.

God, slow to anger,
great in kindness and truth,
don’t turn away from us.
Be merciful, God, to your people,
and save us from every danger.
We have wronged you, Ruler;
forgive us in your great mercy, God!

El erech apayim
verav chesed, ve’emet,
al tas’ter panecha mimenu.
Chusah, Adonai, al Yisra’el amecha,
vehatzilenu mikol rah.
Chatanu lecha, Adon;
selah nah kerov rachamecha, El.
Taking out the Scroll - Hotza‘at Sefer HaTorah

We rise as the ark is opened, and we all say:

Num 10:35 And when the Ark moved out, Moses would say:

“God, rise and scatter your enemies, and those who hate you will run from you.”

Isaiah 2:3 “For Torah will spread from Zion, God’s word from Jerusalem.”

Blessed is the one who gave the Torah to Israel’s people, in holiness.

The prayer leader takes the scroll, turns to face the ark, bows and raises the Torah.

Ps 34:4 Glorify God with me, and let us exalt1 God’s name together.

The ark is closed, the leader takes the Torah to the reading desk, and the congregation say:

I Chron. 29:11 Yours, God, are the greatness, the strength, the splendor, the victory and the majesty —everything in heaven and earth. It’s for you, God, to govern and to be raised above all as the head.

Ps. 99:5 Exalt God, our ruler, and bow at God’s footstool; God is holy.

Ps. 99:9 Exalt God, our ruler, and bow at God’s holy mountain, because God, our ruler, is holy.

The ark is closed, the leader takes the Torah to the reading desk, and the congregation say:

1 The Hebrew word from the root רָם means “make high” and so does “exalt.”
May the source of mercy
take pity on our people (God’s burden),
recall the contract with our mighty ancestors,
save our souls
from the bad times,
drive out the bad impulse
from those who are sustained by God,
graciously let us survive forever,
and fulfill our longings
with goodness, salvation and mercy.

_The Torah scroll is placed on the reading desk, and we are seated. A gabbai (one who supervises the reading) or the Torah reader says the next passage and names the first person called to the Torah._

May God’s rule be revealed and seen
among us soon,
may God be kind to us who remain
of God’s nation, the Jewish people,
with grace and kindness
mercy and favor.

Let us say, “It’s true!”

Everyone, give greatness to our God
and glory to the Torah.
Kohen, come close. Stand up …
So-and-so, child of So-and-so …
the kohen.

---

1 We call several adults for an “aliyah,” the honor of observing the reading: seven people on Shabbat morning, six on Yom Kippur, five on Rosh Hashanah and festivals, four on Rosh Chodesh, and three for afternoon Torah readings. Traditionally, we call a Kohen (one of the priestly family descended from Aaron), a Levi (Levites were ministers in the Temple), and the rest from other tribes. We may add extras (“hosafot”) and conclude with “acharon,” a “final” honoree; a Kohen or Levi may be given the acharon honor. The last aliyah is “maftir,” for the person who reads the Haftarah. We call people by their Hebrew names—so-and-so son/daughter of so-and-so.

2 Ploni ben Ploni means “so-and-so, child of so-and-so”; you insert the honoree’s Hebrew name.
Blessed is God, who gave the Torah to Israel’s people, in holiness.

Congregation, then gabbai (or Torah reader):

Deut 4:4 “And you who hold fast to God, your Ruler, all of you are alive today.”

The honoree continues:

We bless you, God;
You rule for endless days.
You chose us from all other folk,
And showed us Torah ways.2

Blessed are you, God,
Blessed be God, blessed be God's name!
who gives the Torah.

---

1 Some say the honoree should hold the Torah scroll handles (atzei chayim); some advise that the honoree should keep the Torah unrolled so the reader won’t have to look for the place, but the honoree should look away from the scroll so as not to imply that the words of the Call to Prayer are written in the scroll; some touch the beginning of the passage to be read with a tallit, then kiss the tallit; some touch the outside of the scroll instead, so as not to rub the writing, risking damage to the scroll.

2 “We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah.”
After the Torah portion is read, the honoree concludes with this blessing:

We bless you, God,
Your rule does time transcend;
Your Torah true you gave us,
Planted life that has no end.  
Blessed are you, God,
Blessed be God, blessed be God’s name!
who gives the Torah.

Prayer for Healing

Some congregations include a prayer for healing.

May God who blessed our fathers
Abraham, Isaac, and Jacob,
and our mothers,
Sarah, Rebecca, Rachel and Leah,
bless and heal
those in need of healing …

We pause for the names of people in need of healing:

May the holy, blessed one
be altogether merciful to them,
granting them strength and health,
and quickly bestow upon them
a complete recovery,
a blessing from above,
healing the spirit
and healing the body,
with all the sick in our community.
now, to arrive soon
and quickly.
And let us say, “Amen.”

1 “Who gave us the Torah of truth and planted eternal life in our midst.”
2 “Among the rest of the sick people of the community of Israel.”
We bless you, God, 
Blessed be God, blessed be God’s name!
our God, ruler of the universe,
who grants goodness to the undeserving
and granted me every goodness.

The congregation responds to the blessing:

May God, who granted you every goodness,
continue to grant you every goodness. Selah.
For men.

May God, who granted you every goodness,
continue to grant you every goodness. Selah.
For women.

Haftarah blessings are on page 229 for fast days and other days when we read a haftarah.

Raising the Scroll • Hagbah

When the Torah reading is finished, two people are called to the bimah.

One will raise the scroll for all to see, the other will wrap the scroll in its coverings.

When the scroll is raised, the congregation sings:

Deut. 4:44 This is the Torah Moses set before the children of Israel.

Num 9:23 God spoke it: Moses wrote it down.

Once the Torah scroll is dressed and at rest, the congregation is seated. Some say a prayer for Israel, page 120.

1 Tradition holds that God dictated the Torah and Moses wrote the entire five books by hand; the end of it, the part about his death, with his tears (BT Menachot 30a). However, in its original context, the phrase “Moses wrote it down” really means, “Moses saw God’s orders carried out”; it refers not to the writing of the Torah, but to the people’s travels in the wilderness: God gave the order to move on or rest; Moses saw that it was carried out.
May This Be God’s Plan • יְהִי רָצוֹן • Yehi Razon

On Mondays and Thursdays when Tachanun is said, the leader says these verses as the Torah is wrapped.

May this be the plan of our divine source of life:¹
Yehi razon
밀פְּנֵי אֵיבָנוּ שֶבֶשֶׁמִים:
milifnei avinu shebashamayim:
Lechonen et beit chayeinu
Ulehashiv et shechinato betochenu
bimherah veyameinu,
venomar: “Amen.” Amen

To repair the Temple, our community center²
לְכוֹנֵן אֶת בֵּית חַיֵּינוּ
Lechonen et beit chayeinu

To return God’s presence among us, quickly, in our lifetimes.
ולהֲשִׁיב אֶת שְׁכִּינָתּוֹ בְּנַפְסֶה
Ulehashiv et shechinato betochenu
bimherah veyameinu,

And let us say, “Amen.”
בְּכָל שְׁכִּינָתּוֹ בֵּית יִשְׂרָאֵל
bimherah shechinato betochenu biyet Yisra’el,

And let us say, “Amen.”
וְנֹאמַר: אָמֵן
venomar: “Amen.” Amen

May this be the plan of our divine source of life:³
Yehi razon
밀פְּנֵי אֵיבָנוּ שֶבֶשֶׁמִים:
milifnei avinu shebashamayim:
Lerachem aleinu ve’al peleitatenu,
velimno’ah mashchit umagefah me’aleinu ume’al kol amo beit Yisra’el,

And let us say, “Amen.”
וְנֹאמַר: אָמֵן
venomar: “Amen.” Amen

To pity us and our survivors,
לִרְחֵם פְּלֵיטָתֵנוּ וְעַל עָלֵינוּ לְרַחֵם
Lerachem aleinu ve’al peleitatenu,

To keep ruin and disease far from us and from all God’s people
וּמַגֵּפָה מַשְׁחִית וְלִמְנֹעַ עַמּוֹ  כָּל וּמֵעַל מֵעָלֵינוּ
velimno’ah mashchit umagefah me’aleinu ume’al kol amo beit Yisra’el,

And let us say, “Amen.”
וְנֹאמַר: אָמֵן
venomar: “Amen.” Amen

May this be the plan of our divine source of life:⁴
Yehi razon
밀פְּנֵי אֵיבָנוּ שֶבֶשֶׁמִים:
milifnei avinu shebashamayim:
Lekayem banu chachmei Yisra’el, hem unesheihem
uveneihem uvenoteihem,
vetalmideheim,
vetalmidei talmideihem,
becholmekomot moshvoteihem,

And let us say, “Amen.”
וְנֹאמַר: אָמֵן
venomar: “Amen.” Amen

May this be the plan of our divine source of life:⁵
Yehi razon
밀פְּנֵי אֵיבָנוּ שֶבֶשֶׁמִים:
milifnei avinu shebashamayim:
Lekayem banu chachmei Yisra’el, hem unesheihem
uveneihem uvenoteihem,
vetalmideheim,
vetalmidei talmideihem,
becholmekomot moshvoteihem,

And let us say, “Amen.”
וְנֹאמַר: אָמֵן
venomar: “Amen.” Amen

¹ “Let this be the will that comes from before the throne of our parent in heaven.”
² “House of our life”
³ “Let this be the will that comes from before the throne of our parent in heaven.”
⁴ “Let this be the will that comes from before the throne of our parent in heaven.”
⁵ “Their wives’; the text was written when most Jewish scholars were males.
May this be the plan
of our divine source of life:¹
That we may hear and be informed
of good news,
of rescue and comfort,
and that our scattered people be gathered
from distant lands,²
And let us say, “Amen.”

We add a prayer for relief for all Jews in trouble or captivity.

As for all our brother and sister Jews
confined by restrictions or captivity,
whether they are
at sea or on land,
may omnipresent God take pity on them,
bring them from confinement to freedom
from darkness to light,
from captivity to rescue,
now, to arrive soon and quickly.
And let us say, “Amen.”

¹ “Let this be the will that comes from before the throne of our parent in heaven.”
² “The four corners of the earth.”
Prayer for Israel

Divine source of life, rock and redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Protect her with your loving wing, spread over her your sheltering peace, and grant your light and your truth to her leaders, ministers and advisors; guide them with your good counsel.

Strengthen those who defend our holy land, bring them redemption, crown them with victory, grant peace in the land and eternal joy to its inhabitants. And let’s say, “Amen.”

Avinu shebashamayim, tzur Yisra’el vego’alo, barech et Medinat Yisra’el, reshit tzemichat ge’ulatenu.
Hagen aleha be’evrat chasdecha, uferos aleha sukat shelomecha, ushelach or’cha va’amit’cha lerasheha, sareha veyo’atzeha, vetaknem be’etzah tovah milfanecha.
Chazek et yedei meginei eretz kodshenu, vehanchilem Eloheinu yeshu’ah, va’ateret nitzachon te’atrem, venatata shalom ba’aretz vesimchat olam leyoshveha.
Venomar, “Amen.” Amen
The Torah scroll is handed to the prayer leader, and we stand.

Ps. 148: 13 Let them all praise God’s name, for God’s name alone is exalted:

Yehalelu et shem Adonai, ki nisgav shemo levado:

The prayer leader begins the procession to return the scroll.

Ps. 148: 13-14 God’s glory surpasses earth and sky.

Hodo al eretz veshamayim.

And God will bring us greatness,

Vayarem keren le’amo,

glory for all who feel God’s kindness—

Tehila lechol chasidav—

Israel’s children, the people close to God.

Livnei Yisra’el, am kerovo:

Halleluyah!

Psalm 24

LeDavid mizmor:

LAdonai ha’aretz um’lo’ah,

tevel veyoshvei vah,

ki hu al yamim yesadah,

ve’al neharot yechon’neha.

Mi ya’aleh vehar Adonai,

umi yakuim bimkom kodsho?

“Neki chapayim uvar levav,

asher lo nasah lashav nafshi,

velo nishbah lemirmah.”

1 The scroll usually leads the procession. In some congregations, the leader doesn’t carry the scroll; someone else gets that honor. In that case, the leader follows the person with the scroll.

2 “And he will raise a horn for his people.”

3 ; “Glory for those who feel God’s kindness”—חסידיו can mean “those who love him” or “those who are gracious toward him”; or it can mean “those who experience his love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.

4 “To God belongs the world and its contents, the lived-on land and its inhabitants.”

5 “For God founded it above waters, and established it above rivers.

6 “The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully.”
5 God’s blessing will upon them smile, 
Defending them in every trial.1
6 For these are Jacob’s children, who 
Seek only, God, to be with you. Selah.2
7 Now raise your beams, O gates, stretch high; 
Doors of the world, reach to the sky— 
The glorious sovereign is nigh!3
8 Who is this sovereign glorious? 
It’s mighty God, who fights for us, 
Unfailingly victorious!4
9 Now raise your beams, O gates, stretch high; 
Doors of the world, reach to the sky— 
The glorious sovereign is nigh! 
10 Who is this sovereign glorious? 
The God of hosts, who fights for us; 
God is the sovereign glorious.5 Selah!

The Torah scroll is placed in the ark.

1 “Such a person will bear a blessing from God, vindication from the God of his/her salvation.”
2 “This is the generation of his (Jacob’s) generations (i.e., these are Jacob’s distant descendants), who seek your presence—Jacob!” As for the meaning of “Selah,” if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.
3 “Oh gates, raise your heads; be lifted up, doors of the world, and the sovereign of glory will enter.” No earthly gate is high enough to admit God.
4 “Who is this ruler of glory? God, mighty and heroic; God is a hero of war.”
5 “Who is this ruler of glory? God of armies: God is the ruler of glory.”
When The Ark Rested\(^1\) • Uvenucho Yomar

\(^1\) The Torah service begins with Numbers 10:35 and ends with Numbers 10:36, so the whole Torah service recalls the progress of the Ark when the Israelites wandered through the wilderness.

When the ark rested, Moses would say,

“Return, God, to the myriad thousands of Israel.”

Go up, God, to your resting place, you and the ark of your power.

Let your priests wear righteousness, and your pious ones will sing with joy.

For the sake of your servant David, do not turn away the face of your anointed.

For I gave you good guidance; don’t abandon my Torah!

Cling to it, and it’s a tree of life; those who grasp it are happy.\(^2\)

Torah ways are pleasant ways; Peaceful are its paths always.

Go up, God, to your resting place, you and the ark of your power.

When the Ark

Num 10:36 When the ark rested, Moses would say, "Return, God, to the myriad thousands of Israel."

Ps 132:8-10 Go up, God, to your resting place, you and the ark of your power.

Let your priests wear righteousness, and your pious ones will sing with joy.

For the sake of your servant David, do not turn away the face of your anointed.

For I gave you good guidance; don’t abandon my Torah!

Cling to it, and it’s a tree of life; those who grasp it are happy.

Torah ways are pleasant ways; Peaceful are its paths always.

Lam 5:21 God, take us back; we’ll stray no more. Take us back to days of yore!”

Uvenucho yomar:

“Shuva, Adonai, riv’vot alfei Yisra’el.”

Kuma, Adonai, limnuchatecha, ata va’aron uzecha.

Kohanecha yilbeshu tzedek, vachasidecha yeranenu.

Ba’avur David avdecha, al tashev penei meshichecha.

Ki lekach tov latati lachem Torati al ta’azovu.

Etz chayim hi lamachazikim bah, vetomcheha me’ushar.

Deracheha dar’chei no’am vechol netivoteha shalom.

Hashivenu, Adonai, elecha, venashuva; chadesh yameinu kekedem.

The ark is closed.
Psalm 145 • Ashrei

Ps 84:5 “Happy are they who live with you;
Forever they will praise you.”
Ps 144:15 “Happy is such a people;
Happy are they whose God is the Ruler.”

1 David’s praise:
Acclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

2 Blessing to you each day I’ll bring,
I’ll praise your name forever.

3 Great is God and greatly praised,
Great beyond all probing.1

4 Deeds of yours praise every age;
Your mighty acts they ever speak —

5 Hailing the glory of your power,
In words your wonders stating,

6 Voicing your awesome power,
Your greatness, too, relating;

7 Zealously recalling your great good,
In your righteousness delighting.

8 Charitable and caring is God,
Patient and most gracious.

9 To all creatures God is good,
And mercy informs all God’s work.

10 Your creatures all will know you, God,
And your followers will bless you.

11 Kingdom’s glory they will tell,
And your power they will speak.

1 “And for his greatness there is no probing/examination.”
12 Let children sense your power well
And glory, your kingdom’s splendor;
13 Monarchy is yours in every world,
And government in every age and time;
14 Supporting all who fall
And bracing those who are bent over.
15 In hope all eyes are on you,
And you give them
their food in its time,
16 Presenting your open hand
And filling every creature’s wish.
17 True is God in every way
And loving in all deeds.
18 Close is God to those who call,
To all who call on God sincerely.
19 Respect God, and your wish comes true;
God hears your cry and saves you.
20 Sheltering those who love God
And destroying all the wicked.
21 Tribute to God my mouth shall deliver;
And let all creatures bless
God’s holy name forever.

Ps 115:18 And as for us, we’ll bless God
From now and forever: Halleluyah!

1 This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
2 I used the plain translation “true” for “tzadik” (righteous); few English words begin with the tz/ts sound.
3 “In all his ways.”
4 “The wish of those who respect him, he performs; and their cry he will hear, and he will save them.”
Psalm 20

Skip this psalm on Rosh Chodesh, the day before Passover and the day before Yom Kippur, Chanukah, the 14th and 15th of Adar I, Purim and Shushan Purim, Israel’s independence day, Yom Yerushalayim, the Fast of the Ninth of Av, and in a house of mourning.

1 For the Conductor: a psalm of David.

2 When trouble calls, may God reply—may Jacob’s God be your defense,1

3 Sending help from the Temple Mount, from Zion bringing sustenance,2

4 Recalling every sacrifice, accepting your burnt offerings,3

5 Granting the hopes held in your heart, Completing the designs you chart.4

6 God, saved by you, in joy we’ll cry, Our flag with God’s name flying high—May God your every need supply.5

7 Now I know, with firm belief that God saves God’s anointed chief, responds from holy heavens’ height, rescuing with powerful might.6

1 “May God answer you on the day of trouble; may the name/reputation of the God of Jacob protect/exalt you.”

2 “May God send your help from the holy [place] (i.e., the Temple) and from Zion give you sustenance.”

3 “May God recall your every minchah offering (afternoon grain offering) and remove the ashes for your burnt-offering” (removing the ashes was part of the process, so this is a wish that the process be completed properly).

4 “May God grant for you according to your heart (i.e., grant your heart’s wishes), and may God complete your every plan.”

5 “Let us shout for joy at your salvation/rescue, and in/with the name/reputation of our God let us fly our flag; may God fulfill all of your requests.”

6 “Now I have come to know that God has rescued God’s anointed, that God will answer him from the skies of God’s holiness with the powers for rescuing that are associated with God’s right hand.” i.e., I’m confident that God will act to save the anointed king of Israel.
8 Fine horse or chariot warriors praise, but we call on our ruling God;¹
Eileh varechev, ve’eileh vasusim; beshem Adonai Eloheinu nazkir.

9 They’ve slumped and fallen in despair but we still stand with strength to spare!²
Hemah kar’u venafalu, va’anachnu kamnu venit’odad.

10 O God, bring rescue for us all, O Ruler, answer when we call!
Adonai hoshi’ah, hamelech ya’anenu beyom kor’einu.

—— Help Is Coming³ • Uva LeTziyon Go’el ——
In a house of mourning and on the Fast of the Ninth of Av, skip the next two paragraphs and continue on the next page with “Ve’ata Kadosh.”

Isaiah 59:20–21
God says, “For Zion and for Jacob’s kin, Comes one to save those who return from sin.”

“Uva leTziyon go’el uleshavet fe’shas be’Ya’akov,” ne’um Adonai

21 “This is my pact: my spirit on you lain, And words set in your mouth, they shall remain With you, your children, and their children too. From now until time ends, they’ll be with you.”


¹ “These people rely on a chariot; those people rely on horses. But we will recall the name/reputation of our ruling God.” I.e., other peoples rely on their military equipment, but what we talk about is God’s power!

² “They (the people who talk about their military equipment) have bent over and fallen down, but we have stood up and gained strength.”

³ Uva LeTziyon Go’el (“A Redeemer is Coming for Zion”) offers comfort. We read it together, quietly.
Holy are you, our praise serves for your seat;\(^1\)

While angels call each other to repeat:

*The congregation responds.*

“The God of hosts is Holy, Holy, Holy; God’s glory fills the universe entirely.”

We continue silently.

They receive permission from each other and say,

“Holy in highest heavens dwells God’s presence, Holy on earth, which serves God’s power, Holy forever and ever, is the Ruler of Hosts;
The whole earth is filled with God’s shining glory.”\(^2\)

A wind swept me up; behind me I heard a voice, a loud noise:

*The congregation responds.*

“Blessed is God’s glory, flowing from its source.”

\(^1\) This passage introduces the angels’ praise of God, which we recite in the Kedushah section of the Amidah. The angels’ praise comes from various sources, which are given in Hebrew and in the Aramaic paraphrase, the Targum.

\(^2\) The Aramaic paraphrase (Targum Yonatan) for the preceding section, Isaiah 6:3.
We continue silently.

A wind picked me up,
and I heard behind me
a voice, resounding on high,
of those who praised, saying:
“Blessed is the honor of God
from the place where dwells God’s presence.”

Ex. 15:18  God will be the ruler forever!

God—whose kingdom is firm
forever and ever and ever.2

1 Chron. 29:18  Sovereign God of Abraham,
Isaac, and Israel our ancestors,
guard this forever
as a concept in the thoughts of
your people’s heart,
and make their hearts ready for you.3

Ps. 73:38  God is merciful, excuses sin
and will not destroy us,
often withholds divine anger
and does not arouse God’s rage.4

1 Aramaic paraphrase for Ezekiel 3:12.
2 Aramaic paraphrase (Targum Onkelos) for Exodus 15:18.
3 From David’s address to the people when he appointed Solomon’s his successor. David had gathered all the materials for the Temple and prayed they would be used as he intended and people would continue to give what was needed.

This passage and those that follow form a patchwork of quotations from different parts of scripture. In formal prayer, we often rely on words crafted by others. Here, the prayers perhaps go deeper still, for even the composer relies on the words of others. It’s a sort of meditation using the vocabulary of faith and petition derived from our scriptures.

4 “And—God who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back God’s-anger and-not will-awaken all God’s-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God’s mercy. The word יכפר is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.
Ps. 86:5 For you, Ruler, are good and forgiving, and very kind to all those who call on you.

Ps. 119:142 Your righteousness is righteous forever, and your Torah is truth.

Micah 7:20 You'll give truth to Jacob kindness to Abraham— as you promised our ancestors long ago. ¹

Ps. 68:20 Blessed is the Sovereign, who sustains us each day, the God of our salvation, Selah.²

Ps. 46:8 The God of hosts is on our side; Jacob's God is our defense. Selah.

Ps. 84:13 Oh God, with hosts at your command, Happy are they who trust in you.³

Ps. 20:10 O God, bring rescue for us all, O Ruler, answer when we call!

Blessed is our God who created us for God's glory, separated us from those who stray, gave us the Torah of truth, and planted in us everlasting life.

May God open our heart in Torah, and set in our heart love and respect for God,

Ki ata Adonai tov vesalach, verav chesed lechol kor‘echa.
Tzidkatcha tzedek le’olam, vedoratcha emet.
Titen emet leYa’akov, chesed le’Avraham, asher nishba’ta la’avoteinu mimei kedem.
Baruch Adonai yom yom ya’amos lanu ha’El yeshu’atenu selah.

Adonai tzeva’ot imanu; misgav lanu Elohei Ya’akov. Selah.
Adonai tzeva’ot, ashrei adam bote’ach bach.
Adonai hoshi’ah, hamelech ya’anenu beyom kor’einu.
Baruch hu Elohenu shebra’anu lichvodo, vehivdilanu min hato’im, venatan lanu torat emet, vechayey olam nata betochenu.
Hu yiftach libenu beTorato, veyasem belibenu ahavato veyirato,

¹ Micah 7:20 is the last verse of his book.
² Sustain” could also be “burden,” as if to say “God loads us [with blessings].” Or, “Blessed be God every day. If someone burdens us, God is our salvation.”
³ “The Lord of Hosts, happy is the person who trusts in you.”
doing God’s will
and serving God wholeheartedly,
so that we do not labor in vain
nor give birth to panic.¹
May it be your will,
Sovereign God
and God of our ancestors,
that we observe your laws in this world,
and that we merit and live and see
and inherit goodness and blessing
in the time of the Messiah
and in the life of the world to come.
Ps. 30:13 So that glory may sing to you
and not be silent,
My Sovereign God, forever I will thank you.
Jeremiah 17:7 Blessed is the person
who places trust in God,
who has trusted God.
Isaiah 26:4 Trust in God forever,
for in the Ruling God is the rock of ages.
Psalm 9:11 They will trust in you,
those who know your reputation—
for you have not abandoned
those who seek you, God.
Isaiah 42:21 God wanted
for the sake of God’s righteousness
that the Torah should be made great and glorious.

On Rosh Chodesh, continue with the additional service, page 242.
Otherwise, the leader leads Full Kaddish, page 265.

¹ Compare this with Isaiah 65:23.
Concluding Prayers

Our Duty • Aleinu

The Sovereign of all
to praise we’re bound,
The Creative Force
with greatness to crown,
Who made us like no other race
On earth, nor set us
in their place.

Our fate–like theirs God made it not
But chose for us a different lot.

For they prostrate themselves
before futility and emptiness
Is 45:20 “and pray to a god that can’t help.”

We bend the knee
and bow the head gratefully,
Before the Ruler whom rulers dread,
The holy, blessed One–

Some add the next three lines.

1 Aleinu leshabe’ach
la’adon hakol,
latet gedulah
leyotzer bereshit,
shelo asanu kegoeyi ha’aratzot
velo samanu
k’mishpechot ha’adamah,
shelo sam chelkenu kahem
vegoralenu kechol hamonam.

Aleinu leshabe’ach
la’adon hakol,
latet gedulah
leyotzer bereshit,
shelo asanu kegoeyi ha’aratzot
velo samanu
k’mishpechot ha’adamah,
shelo sam chelkenu kahem
vegoralenu kechol hamonam.

Shehem mishtachavim
lehevel varik
“umitpalelim el el lo yoshia.”

Va’anachnu zkor’im
f umishtachavim umodim
lifnei melech malchei hamlachim,
Hakadosh baruch hu;

1 For our note on Aleinu, please see page 275.
2 “We are bound to give praise / to the ruler of everything, / to acknowledge the greatness / of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say — the two words sound identical — implying that God chose us, for God’s own purposes, to be like the other nations, by showing them how to live a Torah-observant life.
Who Is 51:13 “stretches out the heavens, supports the earth below”;
supports the earth below”;
Above, high in the sky,
the earth below;
The Presence does bestow;
whose own dwelling place is
Whose power dwells
in heights where none can go.
This is our God, there is no more;
Our ruler is truth, beyond whom is naught.
It’s written in God’s Law:
Deut 4:39 “This day you must know
and take it to heart
that God is God
in heaven above
and on earth below: nothing else is.”

So we hope in you,
God, our God,
soon to see your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world in the Almighty’s rule.
And all people
will call on your name,
to turn to you all the wicked on earth.
They’ll see and know—
all earth dwellers—
that to you each knee must bend,
each tongue must swear.

1 We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.
Before you, ruling God,
they will kneel and fall down,
and to the glory of your reputation
they will give honor.
And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.
For this is your reign,
and forever and ever
you will rule in glory.
It’s written in your Law:

Ex. 15:18 God will be the ruler forever!

And it’s said in your scripture:

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and God’s name will be one.

Mourners and those observing yahrzeit remain standing to lead Mourners’ Kaddish, page 267.
Daily Psalms

We include the psalm of the day.

*We add Psalm 104 on Rosh Chodesh and Psalm 27 from Rosh Chodesh Elul through Hoshanah Rabbah. After each of these psalms, mourners lead Mourners’ Kaddish, page 267.*

Psalm 24, for Sunday

Hayom yom rishon bashabat,
shebha hayu laLevi’im omrim
beVeit haMikdash.
LeDavid mizmor:
LAdonai hasaretz um’lo’ah,
tevel veyoshvei vah,
ki hu al yamim yesadah,
ve’al neharot yechon’neha.
Mi ya’aleh vehar Adonai,
umi yakum bimkom kodsho?
“Neki chapayim uvar levav,
asher lo nasah lashav nafshi,
velo nishbah lemirmah.”
Yisa verachah me’et Adonai, utzedakah me’Elohei yish’o.
Ze dor dorshav, mevakshei fanecha, Ya’akov. Selah.

1 “To God belongs the world and its contents, the lived-on land and its inhabitants.”
2 “For God founded it above waters, and established it above rivers.”
3 “The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully.”
4 “Such a person will bear a blessing from God, vindication from the God of his/her salvation.”
5 “This is the generation of his (Jacob’s) generations (i.e., these are Jacob’s distant descendants), who seek your presence—Jacob!” As for the meaning of “Selah,” if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.
7 Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh!¹

8 Who is this sovereign glorious? It’s mighty God, who fights for us, Unfailingly victorious!²

9 Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh!

10 Who is this sovereign glorious? The God of hosts, who fights for us; God is the sovereign glorious.³ Selah!

Psalm 48, for Monday

Today is the second day of the week, on which the Levites would recite this psalm in the Temple:

1 A song, a tune, for Korach’s sons.⁴

2 Great is God and greatly praised in God’s town, God’s holy hill.

3 A lovely place, joy of all the earth, is Mount Zion, far to the North, a great king’s city.

4 In all its citadels, God is acknowledged as the strongest citadel of all.¹

¹ “Oh gates, raise your heads; be lifted up, doors of the world, and the sovereign of glory will enter.” No earthly gate is high enough to admit God.

² “Who is this ruler of glory? God, mighty and heroic; God is a hero of war.”

³ “Who is this ruler of glory? God of armies: God is the ruler of glory.”

⁴ This psalm may be written by Korach’s descendants (just as many psalms are “by” King David), or it may have been used by them in the Temple service.

⁵ In the northern part of Jerusalem.
5 For look, the kings congregated, they came over together;
Ki hineh hamlachim no’adu,
6 they saw and were astonished, they panicked and ran away,
hemah ra’u, ken tamahu;
7 trembling gripped them there, pangs, like a woman in labor—
re’akah achazatam sham,
8 with an east wind you shatter the ships of Tarshish.
chil kayoledah.
9 We had heard of it, then we saw it, in the city of the Ruler of Hosts,
be’ir Adonai Tzeva’ot,
in the city of our God— may God establish it forever.Selah.
b’ir Eloheinu—
10 God, we thought of your kindness inside your sanctuary.
Diminu, Elohim, chasdecha
11 Like your reputation, God, your praise reaches the world’s end—righteousness fills your right hand.
Keshim’cha, Elohim, ken tehilit’cha al katzvei aretz: tzedek mal’ah yeminecha.
12 Mount Zion will rejoice, Judah’s daughters celebrate because of your judgements!3
Yismach Har Tziyon,
13 Surround Zion, encircle her, count off her towers.
Sobu Tziyon vehakifuha,
14 Study the fortifications, inspect the top of her strongholds so you can tell future generations2
Shitu libchem lecheilah pasgu armenoteha,

1 “God, among its strongholds, is known as a stronghold.” פארות ידוי may be translated as “in its palaces” instead of “strongholds”: a royal residence is both luxurious, a palace, and well-protected, a stronghold. The great fortresses of Jerusalem, where the great king lives, concede that it’s safer to be with God than to seek shelter in any citadel.
2 “As we had heard, so did we see.”
3 I.e., when God executes judgement on bad people.
That this is God: our God is forever: God will guide us beyond death.

Psalms 82, for Tuesday

Hayom yom shelishi bashabbat, shebo hayu haLevi’im omrim beVeit haMikdash.

Mizmor leAssaf.

Elohim nitzav be’adat El, bekerev elohim yishpot.

“Ad matai tishpetu avel ufenei resha’im tis’u? Selah.

Shiftu dal veyatom; oni varash hatzdiku.

Paltu dal ve’evyon; miyad resha’im hatzilu.

Lo yad’u, velo yavinu; bachashecha yit’halachu— yimotu kol mosdei aretz.

Ani amarti, “Elohim atem, uvenei Elyon kul’chem.

1 פַּסְּגוּ is a plural imperative, “Be at the top her towers with your eyes.”

2 “The last generation.”

3 Psalms 73-83 are לְאָסָף, to or for or by Assaf.

4 “In the congregation of God”; presumably, because true justice is a divine attribute, the place where justice is dispensed is a place where people congregate to acknowledge God.

5 While הים is often a term for God, sometimes it seems to refer to human judges. When applied to God, it suggests divine justice (rather than compassion).

6 “And raise the face of the wicked,” making them the opposite of our word “downcast.”

7 “All the foundations of the world are moved.” If justice is one of the founding principles of the world, unjust judges may weaken the very existence of the world.
7 even so, you will die like all humans and fall like some petty potentate.”

8 O God, arise and judge the world, bringing your rule to every nation.  

Psalm 94, for Wednesday

Today is the fourth day of the week, on which the Levites would recite this psalm in the Temple:

1 God of vengeance, God!
God of vengeance, show yourself!

2 Arise, judge of the world:
give the arrogant what they deserve!

3 How long will the wicked, O God, how long will the wicked rejoice?

4 They bluster and brag, they boast, all these evildoers.

5 They bully your people and humiliate your own.

6 They kill the widow and stranger, murder the orphan.

7 They say, “God won’t see; Jacob’s God won’t know!”

8 Wise up, you brutes among the people; fools, when will you realize?

9 God gave us ears: you think God can’t hear?
God made the eye: can God not see?

1 “For you shall inherit all nations” implies that God will control and impose God’s beneficial will upon the nations.

2 “The one who planted ears in our heads, God, do you think he won’t hear what you say? Do you seriously think that the one who formed the eye will not look at what you do?”
10 God punishes nations: will God not chide, who teaches humans whatever they know!

11 God knows people’s thoughts, how silly they are.

12 Lucky is the person whom God chides and teaches from God’s law—

13 to be at peace in evil days until a grave is dug for the wicked!

14 God will not desert God’s people nor abandon God’s own.

15 The verdict will return to justice, and all the upright will follow it.

16 Who will stand up to the wicked, stand with me against evildoers?

17 If God had not helped me, my spirit would soon have been at peace!

18 Had I said, “My foot has slipped,” Your kindness, God, had nurtured me.

19 When I am absorbed in my thoughts,1 your comforts bring me delight.

20 Can an unjust court be your companion since it makes mischief the law?2

21 They conspire against the just and condemn innocent blood.

22 But God is my stronghold, my God is my safe refuge.3

1 “There being many thoughts within me” —this may refer to the distractions of an active brain, or the meditations of a peaceful heart.

2 “Could your companion be the official seat of evil, which makes trouble founded upon law?”

3 “The rock of my protection,” for one may feel safe hiding behind a rock.
God will turn their evil against them,
cut them off in their wickedness;
God, our God, will cut them off!

When reciting the Daily Psalm for Wednesday, add Psalm 95:1-3

Ps. 95:1-3 Come, sing for joy to God on high,
On whose salvation we rely.1

Approach God with a thankful heart
With songs of praise to take your part.

For a great God is Adonai,
Above all powers2 ruling high,

Today is the fifth day of the week,
on which the Levites would recite
this psalm in the Temple:

For the conductor, on the gittit,3 by Asaf.

To God, our refuge, sing in joy,
To Jacob’s God call out in glee:

Raise your voice and beat the drum,
With harp and lyre for harmony.4

Let shofar blasts hail the new moon5
To mark our day’s festivity.

For this is Israel’s rule,
Studied in God’s own school!6

1 “Sing to the rock of our salvation”; the rock is a firm foundation for our faith
2 “Powers”—the Hebrew could be “gods” or “heavenly powers.”
3 What is a “gittit”? Nobody is sure.
4 The drum could be like a tambourine, the kinnor is a type of lyre; in Sumer, a lyre could be a big thing you
rest on the ground. The Midrash says the nahvel (lyre) was so called because its ravishing sound shamed all
other instruments.
5 The new moon may refer to Rosh Hashanah, when we use this verse for evening kiddush.
6 “A judgement for the God of Jacob.”
6 Joseph heard this law when he
Left foreign tongue in Egypt land.

7 I freed his shoulder from its toil,
From servant’s pail I took his hand.

8 You cried in pain, I set you free,
In thunder met your mute demand.2
You opposed me, even so,
Where Meribah’s waters flow. Selah.3

9 My people, if you heed my call
Israel, listen to me now!

10 No heathen deities will you take,
To foreign gods you shall not bow.

11 I am your God: I raised you, I,
From Egypt. I fulfilled my vow.4
Gape, like the bird’s young brood:
I’ll fill you full of food.5

12 My people would not hear my voice.
No, Israel cared no whit for me.

13 I let them chase their every lust
And follow their own vanity.

14 Would they had heeded me
And walked my way, the path of purity.

---

1 Joseph’s name became Y’hoseph, tradition says, after he refused Potiphar’s wife (Gen.39).
2 Translators differ over who was thunder and who was mute: did Israel cry out with thunderous voice and God answer quietly, or did Israel cry out quietly and God answer in thunder? We can appreciate the Psalmist’s contrast between God’s public salvation and the Israelites’ private pain.
3 God tested the Israelites at Meribah (Num. 20).
4 God promised Abraham that his descendants would suffer and be saved (Gen. 15).
5 As God fed them with quails and manna in the desert (Num. 11).
15 In a flash, I’d trounce their foes,  
My hand would crush their woes.¹

16 God’s enemies will crawl  
  cringing² from their tricks;  
I see their hearts: their fate is ever fixed.

17 But you shall feast on choicest cream of wheat,  
On honey from the Rock—all you can eat!³

Psalm 93, for Friday

Today is the sixth day of the week,  
on which the Levites would recite  
this psalm in the Temple:

¹ God reigns, enrobed in regal grace,  
Robed in grace and cloaked in power;  
Earth cannot slip in God’s embrace;  
Eternal is your place.

² Firm is your throne from the first hour;  
Eternal is your place.

³ God, streams have raised,  
yes raised their voice;  
The rivers crash and roar:  
Let mighty waters make their noise,  
The breakers on the shore:  
God’s strength is more, much more!

¹ I would turn my hand against their troubles / oppressors.
² The root כחש means deceive and become weak, “cringe” and “tricks” suggest both meanings.
³ The fatty or creamy part of the wheat berry is a delicacy (sorry, kids); at least, it beats a spoonful of bran! 
Honey from the Rock is perhaps solid sweetener or rock candy; who knows?
5 Your promises will be fulfilled:
Your sacred house you shall rebuild,
Sovereign, for evermore.

Edotecha ne’emnu me’od
levetcha na’avah kodesh,
Adonai, le’orech yamim.

After the daily psalm, mourners and those observing yahrzeit lead Mourners’ Kaddish, page 267.

Psalm 104, for Rosh Chodesh

1 My soul, bless God!
How great, my ruling God, you are,
Fame and glory are your veil,
2 Wrapped as in a cloak of light,
Spreading heaven like a sail,
3 You roof with rain its upper heights,
The misty clouds you ride,
Walk the wind far and wide.
4 Of winds you make your messengers,
Ministers of blazing fire.
5 Fixing firmly in its place
The Earth, lest it should ever slip.¹
6 The Deep once clothed it like a cloak,
Seas surged over each mountain tip.
7 From your rebuke they fled in fear,
Hurried from your stern command,²
8 Climbed hills, and into valleys poured
To where you ordered them to stand.³
9 You fixed a border they can’t pass,
Lest they return to drown the land.
10 You send springs to join the brooks;
Among the hills they make their way,

◊ Bar’chi nafshi et Adonai!
Adonai Elohai gadalta me’od;
Hod vehadar laveshta.
Oteh or kasalmah;
Noteh shamayim kay’riyah.
Hamkareh vamayim aliytav,
Hasam avim rechuvo,
Hamhalech al kanfei ruach.
Oseh mal’achav ruchot,
Meshartav esh lohet.
Yasad ertz al mechoneha,
Bal timot olam va’ed.
Tehom kalvush kisito,
Al harim ya’amdu mayim.
Min ga’arat’cha yenusun,
Min kol ra’amcha yechafezun.
Ya’alu harim yerdu veka’ot
El mekom zeh yasadta lahem.
Gevul samta bal ya’avorun;
Bal yeshuvun lechasot ha’aretz.
Hamshale’ach mayanim banchalim,
Bein harim yehalechun.

¹ “Lest it stir forever and ever.”
² “Stern command” is literally “raised voice.”
³ “To this place you founded for them.”
11 With water for the woodland beasts,  
Wild asses’ thirst the streams allay.

12 Here live the birds that wing the sky;  
They offer song among the leaves.

13 With rising mist you bathe the hills:
Fruit of your work the wide Earth fills.

14 You pasture the cattle,  
Grow crops for our toil—  
We bring food from the soil
And wine to bring mirth,  
A rich glow to our cheeks,  
A feast for the heart.

15 Trees drink their fill—in Lebanon
The cedars God planted
Where fluttering birds nest, and the stork
In shady cypress makes her home.

16 Goats leap upon the mountain crest;  
Low boulders are the badgers’ rest.

17 God made the moon for festive times,  
The sun has learned its evening home.

18 You bring the dark; now it is night:
When forest creatures wake and roam,

---

1 “From the fruit of your deeds the land/Earth is satiated.”
2 “To make our faces shine with oil”; oil may be a symbol for rich produce, or it may simply mean that we get a good crop of oil and use it to make our faces shiny. Richard Henry Dana in Two Years Before the Mast met Russian sailors whose faces gleamed from the grease in their diet.
3 “The high hills are for the mountain goats; rocks are shelter for the badgers.”
4 “God made the moon for the seasons (or festivals).” The Jewish calendar of festivals is a lunar calendar. God made sun and moon / lem’adim uleyamim veshanim / “for seasons and for days and for years” (Gen. 1:14). If you reckon that the sun marks the years and both sun and moon mark the days, then it’s for the moon to mark the moedim, the festival times, which fall at specific places in the month.
5 “The sun has learned the place where it sets.”
21 Young lions roaring for their prey,
Asking God their food to grant.
22 At sunrise, they are gathered in,
Sent into their dens to lie.
23 Then people go about their work
To labor until night draws nigh.
24 How many are your works, O God—
In wisdom you made every one.
Your creatures fill the world.
25 Look at the vast and spacious sea,
Teeming with life immeasurable,
Small and great together swirled.
26 There go the ships, here’s Leviathan
God’s creature made for play at sea.
27 All of them depend on you
To grant them food as necessary.
You give them food, they gather it;
You open your hand, they fill their need.
28 If you hide your face, they suffer dread.
If you gather their spirit, they are dead and return to their dust.
29 When you send your spirit, they are created,
and you renew the face of the earth.
30 Let God’s glory last forever;
Let God delight in God’s works—

1 "Your creatures (or possessions)” is from the word for “own” or “buy.” Earth is filled with God’s possessions; having made it all, God owns it all.
2 “There are teeming things, and there is no number (or counting).”
3 “Living things small with great.” The sea contains creatures both tiny and huge.
4 “To give them food at its proper time.”
### Psalm 27, for the Season of Repentance

From the beginning of Elul through Hoshanah Rabbah, we add Psalm 27.

<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
<th>Hebrew Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A psalm of David: God lights my way and saves me from alarm.</td>
<td>LeDavid Adonai ori veyish’i, mimi irah?</td>
</tr>
<tr>
<td></td>
<td>God is my life-force. Who can do me harm?</td>
<td>Adonai ma’oz chayai, mimi efchad?</td>
</tr>
<tr>
<td>2</td>
<td>When evil people came my flesh to eat,</td>
<td>Bikrov alai mere’im le’echol et besari</td>
</tr>
<tr>
<td></td>
<td>My irksome foes slipped,</td>
<td>tzarai ve’oy’vai li hemah kashlu venafalu.</td>
</tr>
<tr>
<td></td>
<td>fell down at my feet. ¹</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Let armies camp! my heart will not take fright.</td>
<td>Im tachaneh alai machaneh lo yirah libi;</td>
</tr>
<tr>
<td></td>
<td>Let war come; still I know that this is right.</td>
<td>im takum alai milchamah bezot ani vote’ach.</td>
</tr>
</tbody>
</table>

¹ “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”
4 One thing I asked of God, for this I pray:
   To sit in God’s own house, living each day,
   To view God’s grace, and in God’s Temple stay.¹

5 For God will keep me safe in evil days, Perch me in secret tent on mountain raised.
   I’ll offer in God’s tent my joyful sound.²
   With song to God my music will resound.³

6 And now I’m high above my enemies round; I’ll offer in God’s tent my joyful sound.²
   God, hear my cry, and answer in your grace.

7 God, hear my cry, and answer in your grace.
   My heart implored you, God, “O seek my face” As I seek yours.

8 “If an army camps against me, my heart will not fear. If war rises against me, this is what I’ll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in his Temple.”
   “Zivchei teru’ah,” sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

   “For he’ll hide me in his shelter on a bad day, he’ll conceal me in the secrecy of his tent, he’ll lift me up on a rock! And now my head is raised above my enemies all around, and I’ll offer in his tent sacrifices of joyous shouting, I’ll sing and make music to God.”
Don’t turn away from me,
Don’t send away your servant angrily.¹
You helped me;
don’t spurn or abandon me.²
O God, you save me, time and time again.

My parents left me,
God will take me in.³

Show me your way, God,
set me on level ground
To stand against those who can boss me around!⁴

Don’t turn me over to my enemies,
False witnesses,
who breathe brutality.⁵

What had I been, had I not known I’d spy
God’s goodness here on earth before I die?

Wait for God, wait and trust.
Be strong, take heart.
And wait for God, just wait.⁶

¹ “Listen, God; I’ll call with my voice: take pity on me and answer me. My heart said to you, ‘Seek my face.’ Lord, I shall seek your face! Don’t hide your face from me; Don’t turn your servant away in anger.”
² “You have been my help: Don’t throw me off, don’t abandon me.”
³ “O Lord, you are my savior. For my father and mother abandoned me, and God will take me in.”
⁴ “God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!”
⁵ “Don’t turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence.” “Shorerai” means those who have power over me; they can ruin my day and put ups and downs in my daily path.
⁶ “If I had not trusted that I would see the goodness of the Lord in the land of the living what would have become of me! Wait for the Lord: keep your heart strong and resolute, and wait for the Lord.”
In a house of mourning, add Psalm 49 and Mourners’ Kaddish, page 267.

Psalm 49

1 For the leader: a song by Korach’s sons.
2 Hear this, all nations, listen, all who live in the world,
3 With parents common or distinguished, rich and poor together,
4 My mouth will speak wisdom, my reflections will speak understanding.
5 I lend my ear to the example, and to the lyre, I explain my mystery:
6 Why need I be afraid on bad days, surrounded by the evil of swindlers,
7 Those who trust their power and praise their great wealth?
8 One person can never save another; one person can’t ransom another from God.
9 The ransom for a life is very costly—it can never be paid off—
10 to let someone live forever, never to face destruction,
11 for one sees that even the wise die; fool and brute are lost together, leaving their power to others.

1 “Both the children of common men and the children of distinguished men.”
2 “The meditation of my heart.”
3 “I incline my ear to a parable and open to the lyre my riddle.”
4 “A brother cannot save …”
5 “It is never done” or “it ceases only after an eternity.”
12 Rich people think their houses will last 
and their estates span generations;
they name lands after themselves.

13 A person cannot rest in honor
but is bound like beasts for slaughter.

14 That’s how they are, foolish;
so are those who agree with them. Selah.

15 Like a flock of sheep bound for hell,
death is their shepherd.
Tomorrow the upright will rule them,
while their bodies will fade in hell, 
far from heaven.

16 But God will save my spirit 
from the power of hell, 
when God takes me. Selah.

17 Don’t worry if someone else gets rich
and his household wins great honor, 
For he takes none of it when he dies; 
his honor does not follow him down under.

18 When he lived, maybe he praised himself: 
“People admire you if you do well for yourself.”

19 He too will die,3 
and such people will never see the light.

21 A respected person who does not see this 
is bound like beasts for slaughter.

Mourners lead Mourners’ Kaddish, page 267.

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1 Hell may not be a precise translation of שְׁאוֹל; it depends what we mean by hell and what the Psalmist meant by שְׁאוֹל.
2 The traditional text is written צִיתְמוּ and read צוּרָם.
3 “It (his spirit / himself) will meet the generation of his ancestors”—i.e., such a man will meet his ancestors in death.
Weekday Afternoon Service

The afternoon service recalls the afternoon sacrifice from Temple times, and its heart is the amidah, said each weekday morning, afternoon and evening.

The three blessings which begin, and the three blessings which end this amidah are like those of every other amidah. The weekday amidah has thirteen central blessings of personal and communal thanks and petition.

Before the amidah, we say Ashrei—psalm 145. We say this psalm three times a day, following advice from the Talmud (B.T. Berachot 4b), twice in the morning service and again for the afternoon service.

After the amidah, we finish with Aleinu and Mourner’s Kaddish.

On a fast day, we change the words of the final blessing of the amidah, the blessing for peace. Instead of the wording used for afternoons and evenings, we use the morning wording, which includes the Priestly Blessing (Num. 6: 23-27). Why? In Temple times, the priests would deliver their blessing in the morning, before eating or (more important) drinking any wine (Leviticus 10:8-11 strictly prohibits drinking wine before a priest officiates). On a fast day, they’d be sober and hungry all day, so they could deliver their blessing in the afternoon.
Ps 84:5 “Happy are they who live with you;
Forever they will praise you.”
Ps 144:15 “Happy is such a people;
Happy are they whose God is the Ruler.”

1 David’s praise:
Acclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

2 Blessing to you each day I’ll bring,
I’ll praise your name forever.

3 Great is God and greatly praised,
Great beyond all probing.

4 Deeds of yours praise every age;
Your mighty acts they ever speak —

5 Hailing the glory of your power,
In words your wonders stating,

6 Voicing your awesome power,
Your greatness, too, relating;

7 Zealously recalling your great good,
In your righteousness delighting.

8 Charitable and caring is God,
Patient and most gracious.

9 To all creatures God is good,
And mercy informs all God’s work.

10 Your creatures all will know you, God,
And your followers will bless you.

1 “And for his greatness there is no probing/examination.”

“Ashrei yoshvei veitecha;
Od yehalelucha selah.”
“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohav.”

Tehilah leDavid:
Aromimcha Elohai hamelech,
Va’avar’cha shimcha le’olam va’ed.

Bechol yom avar’checha,
Va’ahalela shimcha le’olam va’ed.

Gadol Adonai um’hulal me’od, Veligdulato ein cheker.

Dor ledor yeshbach ma’asecha, Ugevurotechya yagidu.

Hadar kevod hodecha
Vedivrei nifle’otecha asicha.

Ve’ezuz nor’otecha yomeru, Ug’dulat’cha asaprena.

Zecher rav tuvcha yabi’u
Vetzidkat’cha yeranenu.

Chanun verachum Adonai, Erech apayim ug’dol chased.

Tov Adonai lakol, Verachamav al kol ma’asav.

Yoducha Adonai kol ma’asecha, Vachasidecha yevar’chucha.
11 Kingdom’s glory they will tell, And your power they will speak.
12 Let children sense your power well And glory, your kingdom’s splendor; Monarchy is yours in every world, And government in every age and time; Supporting all who fall And bracing those who are bent over. In hope all eyes are on you, And you give them their food in its time,
16 Presenting your open hand And filling every creature’s wish. True is God in every way And loving in all deeds.
17 Close is God to those who call, To all who call on God sincerely.
19 Respect God, and your wish comes true; God hears your cry and saves you,
20 Sheltering those who love God And destroying all the wicked.
21 Tribute to God my mouth shall deliver; And let all creatures bless God’s holy name forever.

Ps 115:18 And as for us, we’ll bless God From now and forever: Halleluyah!

1 This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).
2 I used the plain translation “true” for “tzadik” (righteous); few English words begin with the tz/ts sound.
3 “In all his ways.”
4 “The wish of those who respect him, he performs; and their cry he will hear, and he will save them.”
The leader leads Half Kaddish, page 264.

Amidah

We rise and take three steps back and three forward.

With feet together, we say the amidah (standing prayer) quietly. When the prayer leader chants aloud, we respond with the words in gray. Words added to honor the Matriarchs are in this font, easy to skip if you wish.

The two lines below introduce our silent prayer:

Ps 51:17  Ruler, just open my lips
and my mouth will declare your praise.

Opening Blessings

<table>
<thead>
<tr>
<th>1. Ancestors • אבות</th>
<th>Avot • Ve'imahot</th>
</tr>
</thead>
<tbody>
<tr>
<td>We bless you, God,</td>
<td>Baruch hu uvaruch shemo</td>
</tr>
<tr>
<td>Blessed be God,</td>
<td>Eloheinu</td>
</tr>
<tr>
<td>and God of our</td>
<td>vElohei avoteinu ve'imoteinu,</td>
</tr>
<tr>
<td>ancestors,</td>
<td>Elohei Avraham, Elohei Yitzchak,</td>
</tr>
<tr>
<td>God of Abraham,</td>
<td>vElohei Ya’akov</td>
</tr>
<tr>
<td>God of Isaac,</td>
<td>Elohei Sarah, Elohei Rivkah,</td>
</tr>
<tr>
<td>God of Jacob,</td>
<td>Elohei Rachel vElohei Leah,</td>
</tr>
<tr>
<td>the God who is</td>
<td>ha’El hagadol</td>
</tr>
<tr>
<td>great, powerful</td>
<td>hagibor vehanorah, El elyon,</td>
</tr>
<tr>
<td>and awesome, God</td>
<td></td>
</tr>
<tr>
<td>on high;</td>
<td></td>
</tr>
</tbody>
</table>

1 Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אבות) and recites the entire Amidah.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / הודה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thankgiving blessing, we bow without bending the knees. Icons in the text are reminders to bend the knees, ׁ, to bow from the waist, י, and to stand up, י.

A note on page 277 describes sources for the first blessing of the Amidah.
Good deeds of kindness you reward—
gomel chasadim tovim
For everything is in your power—
vekoneh hakol,
Our parents’ kind deeds you record
vezocher chasdei avot ve’imahot,
And rescue their posterity
umevi go’el livnei veneihem,
To show your love and honesty.¹
lema’an shemo be’ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Remember us for life,
Zochrenu lechayim,
ruler who delights in life,
melech chafetz bechayim,
and write us in the Book of Life
vechotvenu besefer hachayim
for your own sake,² God of life!
lema’ancha, Elohim chayim.

Sovereign, helper, savior, shield.
Melech ozer umoshi’a umagen.
We bless you, Ruler,
Baruch hu uvaruch shemo
Blessed be God, blessed be God’s name!
magen Avraham ufoked Sarah.
Abraham’s protector and Sarah’s guardian.
Amem

2. Might • Gevurot

You are mighty forever, God,
Atah gibor le’olam Adonai,
you bring life to the dead
mechayeh metim atah
and are strong in salvation—
rav lehoshi’ah—
From Pesach to Shemini Atzeret, some add:
you make the dew fall.
Morid hatal.

From Shemini Atzeret to Pesach, we pray for Israel’s winter rains:
you make wind blow and rain fall.³
Mashiv haru’ach umorid hageshem.

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”
² Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.
³ Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
You feed the living with your grace,
Revive the dead with kind embrace,¹
Support the fallen, heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

Who is like you, who can appear
Like you, sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,
thinking of your creatures
to grant them life, in mercy.
To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, God,
Blessed be God, blessed be God’s name!
who revives the dead.²

The third blessing has two versions. One is responsive, led by the prayer leader; for individual silent prayer, continue with 3b on page 160.

¹ “Kind embrace” is literally “abundant mercies.”
² We may understand this different ways: that God wakens “dead” sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.
We include the responsive Kedushah when the prayer leader repeats the amidah or leads a “heiche kedushah.” The congregation begins, and the prayer leader repeats.

Recite the Kedushah with feet together, rising on the toes for each of the following words:
“Kadosh, kadosh kadosh,” “Baruch (Kevod),” and “Yimloch.”

We shall make your name holy in the world, as the angels make it holy in heavens above;
for your prophet Isaiah wrote,
Bow left, then right for “zeh el zeh”:

Isaiah 6:3 And one called to the other, and said:
Congregation and prayer leader:

Isaiah 6:3 Holy, holy, holy is God of hosts;
God’s glory fills the universe.
Congregation, then leader (based on Ezekiel 3:12)
The angels who face them say, “Blessed.”
Congregation and prayer leader:

Ezek 3:12 “Blessed is God’s glory flowing from its source.”
Congregation, then leader:

And in your holy writings, this is written:
Congregation and prayer leader:

Ps 146:10 “God will reign forever, Your God, Zion, from age to age: Halleluyah.”
The leader concludes:1

From age to age, your greatness we proclaim,
Hallow your holiness
for endless time.
Your praise shall
never, never leave our lips,
God, great and holy sovereign.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

During the repetition, continue with blessing 4, Atah Chonen, on page 161.

____________________________
3b. Holiness ▪ קדושה ▪ Individual Kedushah
____________________________

You are holy, your name is holy
and every day the holy ones praise you, selah!
Blessed are you, Ruler,
Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

1 Some say that during a heiche kedushah, while the leader concludes with “Ledor vador,” the congregation should recite the short Holiness blessing (3b) and then continue the Amidah.

2 From Rosh Hashanah to Yom Kippur, we stress the theme of God’s sovereignty.
The leader continues here.

**Central Blessings**

4. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge and teach people wisdom.
Grant us from yourself knowledge, understanding and wisdom.
Blessed are you, Ruler, who grants knowledge.
Blessed be God, blessed be God’s name!

5. Bring us back to you, God.

Source of life, bring us back to your Torah; O Ruler, bring us close to serve you, and bring us back in full repentance before you.
Blessed are you, Ruler, who cherishes repentance.
Blessed be God, blessed be God’s name!

6. Pardon our sins.

We strike our chest for “chatanu” (we have sinned) and “fashanu” (we have transgressed).

Forgive us, source of life, for we have sinned; pardon us, ruler, for we have transgressed, for you forgive and grant pardons.
Blessed are you, Ruler, Blessed be God, blessed be God’s name!
gracious and liberal in forgiveness.

| Congregation’s response | shade Added sometimes | ⤷ Bend knees, bow head | ⤷ Bow head | ⤷ Stand | ⤷ Sit | ⤷ Leader starts here |
7. Save us from our troubles.

Look on our misery, plead our cause, and save us soon for your reputation,
for you are a powerful savior.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who saves Israel.

On a public fast day the leader adds Aneinu, page 237.

8. Heal and save us.

Heal us, Ruler, and we will be healed;
save us, and we will be saved —
for you are our praise.
And bring full healing
for all our maladies,

A private prayer for someone who is ill can be added here.

May your wish be—
O Ruler our God,
our ancestors’ God—
to quickly send
complete healing from above,
healing of spirit and of body,
for ____ son/daughter of ____,
and all sick people in our community.

for you are God, ruler, healer, faithful and merciful.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
healing the sick of your people Israel.

---

1 Insert the mother’s name, if known.
2 “Among the rest of the sick people in Israel (i.e., the Jewish community).
9. Grant us a good year:

Ruling God, bless for us Barech aleinu Adonai Eloheinu this year אַת-מְשָׁנָה הָזָּאת and all its kinds of produce, for good, ve’et kol minei tevu’at ha’etzot, letovah, From December 5 (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach, replace the next line with the shaded line.

and grant blessing וַתִּנְבָּה לְבָרְכָּה

and grant dew and rain as a blessing וַתִּנְבָּה לְטָל וּמָטָר טַל וְתֵן

on the face of the earth, על פְּנֵי הָאָדָמָה

and satisfy us from its goodness וּשְׂבַעְנֵנוּ מִטְוֻבָּהּ

and bless our year like the best years. בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל

Blessed are you, Ruler, בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל שַׂבְּעֵנוּ מִטְוֻבָּה

Blessed be God, blessed be God’s name! בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל שַׂבְּעֵנוּ מִטְוֻבָּה

who blesses the years. בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל שַׂבְּעֵנוּ מִטְוֻבָּה

10. Gather our exiles.

Sound the great shofar for our freedom, תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ raise a banner to gather our exiles, וְנֵס וְשָׂא לְקַבֵּץ גָּלֻיּוֹתֵינוּ and gather us together מְקַבֵּץ נֵדְחֵי עַמּוֹ מִיִּשְׁרָאֵל from the four corners of the earth. מְקַבֵּץ נֵדְחֵי עַמּוֹ מִיִּשְׁרָאֵל

Blessed are you, Ruler, בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל שַׂבְּעֵנוּ מִטְוֻבָּה

Blessed be God, blessed be God’s name! בְּרָכָה וְתֵן לְבָרְכָּה וּמָטָר טַל וְתֵן הָאֲדָמָה פְּנֵי עַל שַׂבְּעֵנוּ מִטְוֻבָּה

gathering your dispersed people, Israel. מְקַבֵּץ נֵדְחֵי עַמּוֹ מִיִּשְׁרָאֵל

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first Hashivah shofteinu kevarishonah, and our advisors as in the beginning, 2 veyo’atzeyinu kevat’chilah take away our sorrow and sighing vehaser mimenu yagon va’anachah,

1 For an explanation of this date, see page 275.

2 We pray to see Isaiah’s prophecy (1:26) fulfilled: “Ve’ashivah shoftayich kevarishonah veyo’atzayich kev-at’chilah / וְאִשְׁוַיָּה שָׁפְטַיִךְ קוֹרָיו שָׁנִים וְאִשְׁוַיָּה שָׁפְטַיִךְ קוֹרָיו שָׁנִים רֹאשַׁה / I will restore your judges as at first and your advisors as in the beginning.”
and rule us, God—you alone—
with kindness and mercy,
and make us right through judgment.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!

Between Rosh Hashanah and Yom Kippur, replace the next two lines with the shaded line

ruler who loves
righteousness and justice.
ruler who dispenses justice.

12. Let evil people meet their fate.
For slanderers, let there be no hope,
and all wickedness—
may it perish in an instant,
and all your people’s enemies,
may they soon be cut down!
And the arrogant people—
may you soon uproot and crush them,
cast them down and humble them,
quickly and in our time!
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who destroys foes
and humbles the arrogant.

13. But let the righteous enjoy their reward.
For the righteous and devout
and the elders of your people
the Jewish community,
for the remnant of their scholars,
for the righteous converts and for us

Baruch atah Adonai,
Baruch hu uvaruch shemo
who destroys foes
and humbles the arrogant.

Blessed are you, Ruler,
Blessed be God, blessed be God’s name!

Velamalshinim al tehi tikvah,
vechol harish’ah
kerega toved,
vechol oy’vei am’cha meherah yikaretu.
Vehazedim
meherah te’aker uteshaber
utmager vetachni’a
bimherah veYeyami’n.
Baruch atah, Adonai,
Baruch hu uvaruch shemo
shover oy’vim
umachni’a zedim. Amen

Al hatzadikim ve’al hachasidim
ve’al ziknei amcha
beit Yisra’el
ve’al pleitat sofreihem
ve’al gerei hatzedek ve’aleinu
let your mercies be stirred,
O Ruler, our God,
and grant a good reward to all
who rely on your reputation sincerely,
and put our lot with them forever —
we won’t be ashamed, for we trust you.
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
the support and trust of the righteous

14. And let Jerusalem be restored.

And to Jerusalem your city
return in mercy,
stay there as you promised,
and build it soon, in our days,
a structure to last forever;
and David’s throne—
set it there soon.

On the Ninth of Av add Nachem, page 238, and skip the next three lines.

Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who builds Jerusalem.

15. Let the Messiah come — David’s descendant.

The flower of your servant David—
hurry to make it bloom,
and in your salvation raise his horn:
we’ve waited all day for your salvation!
Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
who makes the horn of salvation flourish.
16. Hear our prayers.

Hear our voice, Sovereign God, 
hear our prayer, 
for you are a God who listens to prayers and petitions.

Don’t turn us away from you emptyhanded, 
O Ruler,

because you listen to your people Israel’s prayer in mercy. 
Blessed are you, Ruler, 
Blessed be God, blessed be God’s name!

who listens to prayer.

On a public fast day individuals replace the next five lines with Aneinu, page 237.

Sovereign God, take delight 
in your people Israel and in their prayer; 
restore the Temple service to the sanctuary of your house; 
as for Israel’s fires¹ and their prayer— accept them with love and delight; 
and may you always enjoy² 
the worship of your people Israel.

On Rosh Chodesh add Ya’aleh Veyavo, page 232.

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¹ Include the shaded words if you favor the restoration of the sacrificial system.
² “And may it be to your liking forever …”
And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Ruler;
Blessed be God, blessed be God's name!
you return your presence to Zion.

Vetechezena einenu
beshuvcha leTziyon berachamim.
Baruch atah Adonai,
Baruch hu uvaruch shemo
hamachazir shechinato leTziyon. Amen

2a. Thanksgiving • Modim

We thank you,
because you are the Ruler, our God,
God of our ancestors,
forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!
We thank you and declare your praise
For our lives, which in your hand you hold,
Our souls, which in your care are told;
Your miracles, with us every day,
Your wonders and abundant boons,
With us
evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

Nodeh lecha unesaper tehilatecha
al chayenu sheb'chol yom imanu,
ve'al nifle'otecha vetovotecha,
shebechol et,
erev vavoker vetzohorayim.
Hativ ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

2b. Teachers’ Thanksgiving • Modim

When the leader repeats the amidah and says the Thanksgiving blessing, the congregation says this:

We thank you
for you are the Ruler, our God
and our ancestors’ God,
God of all flesh,
our maker, who formed Creation.

Noder lecha unesaper tehilatecha
al chayenu ham’surim beyadecha,
ve’nishmoteinu hapekudot lach,
ve’al nisecha sheb’chol yom imanu,
ve’al nifle’otecha vetovotecha,
shebechol et,
evetzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me’olam kivinu lach.
Blessings and thanks we give to your great and holy name, because you have given us life and sustained us. Keep giving us life and sustenance, and gather our scattered exiles to the courtyards of your sanctuary, to keep your statutes, do your will, and serve you wholeheartedly—for which we thank you. Blessed is the God of thanks.

On Chanukah and Purim, Israel’s Independence Day and Jerusalem Day, add Al Hanisim, page 233. Continue the Thanksgiving blessing below:

And for all these things may your name be blessed and exalted, O our ruler, constantly, and for ever.

Between Rosh Hashanah and Yom Kippur, add the shaded words; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the children of those with whom you made your agreement! Every living being will thank you (selah), and they will hail your name in truth, God, our salvation and help (selah). Blessed are you, Ruler, Blessed be God, blessed be God’s name! whose reputation is good, and to whom thanks are due.
3. Peace • Shalom

On public fast days say the blessing for Peace on page 240 instead of this one.

Abundant peace on your people Israel bestow forever.

For you are the ruler, sovereign of all peace.

And it’s good in your eyes to bless your people Israel every time, and every hour, with your peace.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

We bless you, God,
Blessed be God, blessed be God’s name!
who blesses God’s people Israel with peace.

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the following paragraphs. The leader continues with Full Kaddish, page 265.
My God, keep bad words from my tongue, and lies from my lips.

Let me not try to answer those who curse me; let my spirit be as still as dust to everyone.

Open my heart with your teaching that my spirit may follow your rules.

As for all who plan harm for me, quickly upset their designs and spoil their plans.

Do it for the sake of your reputation; do it for the sake of your right hand; do it for the sake of your holiness; do it for the sake of your law.

Ps 60:7 “To save your devoted followers, take action, rescue and answer me!”

Psalm 19:15 “May what I say be to your liking, and my deepest thoughts come before you, God, my rock, my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above, may God bring peace to us and to all Israel,

Now you say, “Amen.”
Add this if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want, Yehi ratzon milpanecha
ruling God Adonai Eloheinu
and God of our ancestors: vElohei avoteinu ve’imoteinu,
that the Temple be rebuilt sheiyibaneh beit hamikdash
soon, in our days, bimhera veyameinu
and restore our rights in your Torah, vten chelkenu beToratecha
and there we shall serve you reverently kimei olam ucheshanim kadmoniyot.
Mal 3:4 as in days of old and years long past.
Mal. 3:4 So that God will enjoy Ve’arvah 1Adonai
the sacrifice of Judah and Jerusalem min’chat Yehudah Virushalayim
as in days of old and years long past. kimei olam ucheshanim kadmoniyot.

Take three steps forward after the amidah, as if emerging from sacred space.

Between Rosh Hashanah and Yom Kippur, add Avinu Malkenu, page 257.

Except on the following days, we add the following two sections from morning Tachanun prayers, Being Downcast and Israel’s Protector. Then we continue with Full Kaddish (page 265) and Aleinu (page 175).

| Friday afternoon; Rosh Chodesh and the preceding afternoon; the month of Nisan; Israel’s Independence Day, Lag Ba’Omer and Jerusalem Day and their preceding afternoons; the afternoon before Rosh Chodesh Sivan until the second day after Shavu’ot; the 8th, 9th and 15th of Av; the day before Rosh Hashanah; from the day before Yom Kippur until the second day after Sukkot; Chanukah and preceding afternoon; the 15th of Shevat; the 13th, 14th and 15th of Adar (and of Adar Rishon in a leap year); on the celebration of a marriage; in the house of a mourner during the week of mourning; on celebrating a circumcision if the father, godfather (sandek) or mohel is present. |
We sit down and rest our head on our arm as if plunged in misery, with God our only hope. When King David faced disastrous alternatives, he chose to rely on God’s mercy.

David told Gad, “I’m in real trouble. I hope we fall into God’s power since God is merciful; I hope we don’t fall into any person’s power!”

Merciful and gracious God, I have sinned in your presence. God, full of mercy, take pity on me and accept my pleas.

Psalms 6:2-11  God, don’t rebuke me in your anger nor punish me in your fury. Be kind to me, God, for I am miserable; heal me, God, for I feel shattered.

I am completely dismayed, and you, God, how long must I wait for your help? Return, God, give me strength, save me, to show your kindness.

If you let us die, we can’t remember you; in the Underworld, who can acknowledge you? I’m tired of moaning. every night I flood my bed with my tears, I dissolve my sleeping couch. My sight is clouded by tears of vexation, blinded by my troubles.

1 “My bones are terrified.”
2 “For there-is-no in-death memory-of-you; in She’ol, who will acknowledge you?”
9 Get away from me, all you evildoers, for God has heard the noise of my weeping.

Suru mimeni kol po’alei aven, ki shamah Adonai kol bich’yi.

10 God has heard my pleas; God will accept my prayer

Shamah Adonai techinati; Adonai tefilati yikach.

11 All my foes will wither and be baffled; they will turn back in sudden shame.

Yevoshu vibahalu me’od kol oy’vai; yashuvu, yevoshu ragah!

__________________
Israel’s Protector • שומר יישראל • Shomer Yisra’el

O, protector of your people Israel, protect the remnant of Israel, don’t let Israel be destroyed for they say, “Listen, descendants of Israel.”

Shomer Yisra’el, shemor she’erit Yisra’el, ve’al yovad Yisra’el, ha’omrim: “Shema, Yisra’el!”

O, protector of the one people, protect the remnant of that one people, don’t let the one people be destroyed for they declare the unity of your nature: “The Ruler is our God; the Ruler is one.”

Shomer goy echad, Shemor she’erit am echad, ve’al yovad goy echad, ham’yachadim shim’chah, “Adonai Eloheinu, Adonai echad!”

O, protector of the holy people, protect the remnant of the holy people, don’t let the holy people be destroyed, for they declare holiness three times to the Holy One.

Shomer goy kadosh, Shemor she’erit am kadosh, ve’al yovad goy kadosh, ham’shal’shim beshalosh kedushot leKadosh.

You grant favor because of your mercy and are appeased by prayers; grant favor and be appeased for the sake of this humiliated generation, for there is no other help.

Mitratzeh verachamim umitpayes betachanunim; hitratzeh vehipayes ledor oni ki ein ozer.

1 “Who triple in the three holinesses.” You might think this implies that we say three Kedushah prayers each day, but most days we say Kedushah twice, in the morning and afternoon Amidah prayers; instead, this refers to saying the word holy/kadosh three times as part of every Kedushah. Instead of בְּשָׁלֹשׁ קָדֻשּׁוֹת קְדֻשָּׁה, Hertz uses בְּשָׁלֹשׁ קָדֻשִּׁים, “in the tripling of Kedushah”; such trivial differences are common among siddurim.
Source of life! Sovereign, 
be gracious and answer us, 
though we have done nothing to earn 
your favor; be just and kind to us— 
and save us!

Avinu malkenu, 
chonenu va’anenu 
ki ein banu ma’asim; 
aseh imanu tzedakah vachesed, 
vehoshi’enu.

We stand for the second line of this section

II Chron. 20:12 But we don’t know 
what to do—we look to you for guidance!

Vana’nachnu lo nedah 
imah na’aseh, ki alecha eineinu.

Ps 25:6 Remember your mercies, God, 
and your kindnesses, 
for they have existed forever.
Zechor rachamecha, Adonai, 
vachasadecha, 
ki me’olam hemah.

Ps 33:22 Be kind to us, God, 
for we have hoped for you.¹
Yehi chasdecha Adonai aleinu 
ka’asher yichalnu lach.

Ps 79:8 “Don’t recall to our discredit 
the sins of our first ancestors; 
quicks, let your mercies reach us first,² 
for we are very low!”

Chanenu, Adonai, chanenu, 
ki rav savanu vuz.

Habakkuk 3:2 When angry, remember to be merciful.
Bero gez, rachem tizkor.

Ps 103:14 God knows what we are made of; 
it’s well known that we are dust.
Ki hu yadah yitzreinu; 
zachur ki afar anachnu.

Ps 79:9 Help us, saving God, 
for the glory of your reputation, 
rescue us and forgive our sins 
for the sake of your reputation.

Ozrenu, Elohei yish’enu, 
al devar kevod shemecha, 
vehatzilenu, vechaper al chatoteinu, 
lema’an shemecha.

¹ “May your kindness be upon us, God, as (or, according to the way that) we have hoped for you,” a plea that God’s mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.
² I.e., before God’s anger reaches us.
The leader leads Full Kaddish, page 265.

Our Duty • Aleinu

The Sovereign of all

to praise we’re bound,

The Creative Force

with greatness to crown,

Who made us like no other race

On earth, nor set us

in their place.

Our fate—like theirs God made it not

But chose for us a different lot.

Some add the next three lines.

For they prostrate themselves

before futility and emptiness

Is 45:20 “and pray to a god that can’t help.”

We bend the knee

and bow the head gratefully,

Before the Ruler whom rulers dread,

The holy, blessed One—

Shehem mishtachavim

lehevel varik

Va’anachnu § kor’im

l umishtachavim umodim

lifnei melech malchei hamlachim,

Hakadosh baruch hu;

1 For our note on Aleinu, please see page 275.

2 “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say— the two words sound identical—implying that God chose us, for God’s own purposes, to be like the other nations, by showing them how to live a Torah-observant life.
Who Is 51:13  “stretches out the heavens, supports the earth below”;  
Supports the earth below;  
Above, high in the sky,  
The Presence does bestow;  
Whose power dwells  
In heights where none can go.¹  
This is our God, there is no more;  
our ruler is truth, beyond whom is naught.

It’s written in God’s Law:  
Deut 4:39 “This day you must know  
and take it to heart  
that God is God  
in heaven above  
and on earth below: nothing else is.”

So we hope in you,  
God, our God,  
soon to see your splendid power,  
to make idols pass from the earth  
and destroy false gods,  
to repair the world in the Almighty’s rule.  
And all people  
will call on your name,  
to turn to you all the wicked on earth.  
They’ll see and know—  
all earth dwellers—  
that to you each knee must bend,  
each tongue must swear.

¹ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who  
“stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and  
whose power is present / in the loftiest heights.
Before you, ruling God,
they will kneel and fall down,
and to the glory of your reputation
they will give honor.
And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.
For this is your reign,
and forever and ever
you will rule in glory.
It’s written in your Law:

Ex. 15:18 God will be the ruler forever!

And it’s said in your scripture:

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and God’s name will be one.

Mourners and those observing yahrzeit lead Mourners’ Kaddish, page 267.
Weekday Evening Service

The evening service begins the Jewish day, for when the Torah tells the story of creation, each day begins with the evening.

Evening services begin with the Shema section: the call to prayer, blessings celebrating God’s creation and love, the three parts of the Shema, and the blessings which recall God’s redemption at the Exodus and continuing protection.

The amidah is the same as the silent amidah for the afternoon service.

We conclude with Aleinu; from Pesach to Shavu’ot, we count the Omer.
Shema and Its Blessings

Usually, the leader chants the first line, \textit{lets the congregation say all six lines, and repeats the last two lines.}

Ps. 73:38 \textit{God} is merciful, excuses sin and will not destroy \textit{us,} often withholds divine anger and does not arouse \textit{God's} rage.\(^1\)

Ps. 20:10 \textit{God,} save us: for at our demand, Oh Ruler, you’ll give answer true.\(^2\)

\begin{center}
\textbf{Call to Prayer ▪ בָּרְכֻּה}
\end{center}

\textit{We rise as the prayer leader begins the call to prayer.}

Bless God, the blessed one. \\
Blessed is God, the blessed one, for ever and ever. \\
Blessed is God, the blessed one, for ever and ever.

\begin{center}
\textbf{We are seated ▪}
\end{center}

---

\(^1\) “And-he \textit{who is} merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God’s mercy. The word \textit{יְכַפֵּר} is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

\(^2\) “Lord, bring salvation! The king will answer us on the day when we call.”
We respond “Amen” but not “Baruch hu uvaruch shemo” for the blessings before and after Shema.

First Blessing Before Shema

We bless you, Sovereign,
our God, ruler of time and space,
who by your word brings evening,
in wisdom opens the gates,
with insight changes the times,
varies the seasons,
and arranges the stars
in their guardposts
in the sky, by your will,¹
creating day and night,
rolling away light before darkness
and darkness before light,
making day pass and bringing night.
Separating day from night,
God is called the Ruler of Hosts.
God who lives and prevails
will rule us always, forever and ever.
Blessed are you, Ruler,
who brings on evenings.

¹ Literally, “your word” and “your will” use the third person pronoun (“his word … his will”).
Second Blessing Before Shema

With lasting love for Israel’s family have you loved your people. Torah and commandments, statutes and judgements, you have taught us. Because of this, O Ruler, our God, when we lie down and when we get up, we shall speak about your statutes, and we’ll rejoice in words of your Torah and commandments forever and ever. For they are our life and our good old age, and we’ll enjoy them day and night. And your love—don’t take it away from us, ever. We bless you, God, who loves your people Israel.

**Shema (First Paragraph)**

Add this line when praying without a minyan.1

<table>
<thead>
<tr>
<th>God is the reliable ruler.</th>
<th>El melech ne’eman.</th>
</tr>
</thead>
</table>

Many people cover the eyes with the right hand for the next three lines.

**Deut. 6:4**

Listen, descendants of Israel:

The Ruler is our God; the Ruler is one.2

Say the next two lines quietly.

Blessed is God’s name,

the glory of whose reign lasts forever.3

**Deut. 6:5-9**

You are to love your ruling God

with your whole heart,

your whole self

and all your resources.

These words I tell you today must be

on your heart.

Repeat them to your children,

and talk about them

when you sit at home,

when you walk down the street,

when you go to bed and when you get up.

---

1 Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body—so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema.

2 The י of יִשְׂרָאֵל and ה of אֶחָֽד are large letters. Together, they form the Hebrew word יִשְׁמַע, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שֶׁם (perhaps) for שְׁמַע and אֱלֹהִים (another) for אֱלֹהִים, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (יה) “corners” of the earth and among the seventy (יה) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

3 This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishna Yoma, 3:9).
8 Tie them as a sign on your hand,
let them be on your forehead between your eyes,
and write them on your doorposts
and on your gates.

9 Tie them as a sign on your hand,
let them be on your forehead between your eyes,
and write them on your doorposts
and on your gates.

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen
if you listen well to my commands,
which I
tell you today,
to love God, your God,
and to serve God with your whole heart
and all your resources:

14 I will give your land its rain
at the right time, early and late rains,
so you can harvest your grain
and wine and oil.

15 I will provide grass in your fields
for your cattle,
so you can eat your fill.

16 But take care!
Don’t be misled,1 to turn from me
and serve other gods
and worship them.

Vehayah
im shamo’ah tishme’u el mitzvotai
asher anochi
metzaveh et’chem hayom,
le’ahavah et Adonai Eloheichem
ule’ovdo, bechol levav’chem,
uvechol nafshechem.

Venatati metar artzechem
be’ito, yoreh umalkosh,
ve’asafta deganecha,
vetirosh’cha, veyitz’harecha.

Venatati esev besad’cha
livhemtecha,
ve’achahta vesava’ta.

Hishamru lachem
pen yifteh levchem, vesartem
va’avadtem elohim acherim,
vehishtachavitem lahem.

1 “Lest your heart (the thinking part) be misled.”
Then God will be angry at you
and close up the sky:
there will be no rain,
the earth will not yield its produce,
and you will soon perish
from the good land
which God gives you.

Set these words
on your heart and soul,
tie them as a sign on your hand,
and place them on your forehead
between your eyes.

Teach them to your children,
talking about them
when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

Write them on your doorposts
and on your gates.

So that you and your children may spend a
long time, on the land
that God promised
to your parents, to give them,
—as long as the sky is above the land!

Vecharah af Adonai bachem,
ve’atzar et hashamayim,
velo yih’yeh matar,
veha’adamah lo titen et yevulah,
va’avadtem meherah
me’al ha’aretz hatovah
asher Adonai noten lachem.

Vesamtem et devarai eileh
al levav’chem ve’al nafshechem,
ukeshartem otam le’ot al yed’chem,
vehayu letotafot
bein eineichem.

Velimadtem otam et beneichem,
ledaber bam
beshivtecha beveitecha
uvelchtecha vaderech,
uvshochbecha uvekumecha.

Uchetavtam al mezuzot beitecha,
uvish’arecha.

Lema’an yirbu yemeichem
vimei veneichem al ha’adamah
asher nishbah Adonai
la’avoteichem, latet lahem,
kimei hashamayim al ha’aretz.

1 “God’s nose will blaze against you.”
2 “So that your days may be many, and your children’s days…”
3 “Like the days of.”
God told Moses:

38. “Talk to the children of Israel, and tell them they should make fringes on the corners of their garments as long as their people last. On the corner fringe, they should put a blue thread.

39. That will be your fringe. You will look at it and remember all of God’s rules, and you will perform them; you should not follow your heart nor your eyes— for you stray after them!

40. Rather, remember and perform all my commands and be holy to your God.

41. I am the Ruler, your God, who brought you from Egypt, to be your God. I am the Ruler, your God.”

It’s true…

Numbers 15:37-41 God told Moses:


Emet…

1 “For their generations.”
First Blessing After Shema

...All this is certain—it’s our faith
and it’s proven for us,
that this is the Ruler our God,
and there is no other,1
and we are Israel, God’s people.

God rescues us from the hand of kings,
our ruler, who redeems us
from the clutches of all tyrants;

God, who claims damages from our foes
and who pays back in full
all our mortal enemies;

Job 9:10 “Who does great things—
too many to find out—
and miracles beyond counting”;2

Ps 66:9 “Who sets our souls in life
and has not let our foot falter”;

who leads us to our enemies’ heights
and has raised our glory
over all who hate us;

who works miracles for us
and revenge on Pharaoh,
signs and wonders
on the land of Ham’s children;

who strikes in anger
all the firstborn of Egypt,

... ve’emunah kol zot
vekayam aleinu
ki hu Adonai Eloheinu
ve’ein zulato
va’anachnu Yisra’el amo.
Hapodenu miyad melachim
malkeinu, hago’alenu
mikaf kol he’aritzim;
ha’El hanifrah lanu mitzareinu
veham’shalem gemul
lechol oy’vei nafshenu;
Ha- “Oseh gedolot
ad ein cheker
venifla’ot ad ein mispar”;
“Hasam nafshenu bachayim,
velo natan lamot raglenu”;
hamadrichenu al bamot oy’veinu,
vayarem karnenu
al kol son’einu;
ha’oseh lanu nisim
unekamah beFar’oh,
oot umoftim
be’admat benei Cham;
hamakeh ve’evrato
kol bechorei Mitzrayim,

1 “Ein zulato” (there is no other, or there is nothing except God) may mean that God has no rival, or perhaps that God is all existence, all reality.
2 The first letter of the Hebrew, ה (“the one who”), is added to the verse from Job.
and brings out God’s people Israel
from among them to eternal freedom;
who guides the children
between the parts of the Reed Sea
—their pursuers and enemies
God sunk into the depths,
while those children saw God’s strength,
gave praise and thanks to God’s name.
Willingly, they accepted God’s authority
over them.
Moses and the children of Israel
answered you with song
in great joy, and they all said:

Ex 15:11 “Who is like you among gods, Ruler?
Who is like you, sublime in holiness,
awesome in praise, working wonders?”

Your children saw your ruling power
split the sea before Moses.

Ex 15:2 “This is my God,” they responded, saying:

Ex. 15:18 God will be the ruler forever!
And it’s said in your scripture:

Jer 31:10 For God has redeemed Jacob,
saved him from a hand too strong for him.
Blessed are you, God,
who saves Israel.

vayotzeh et amo Yisra’el
mitocham lecherut olam;
hama’avir banav
bein gizrei Yam Suf,
et rodelheim ve’et son’eihem
bit’homot tiba,.

◊ Umalchuto veratzon kiblu aleihem:
Besimchah rabah, ve’amru chulam:

We say the next three lines aloud.

Ex 15:11 “Mi chamochah ba’elim Adonai?
Mi kamocha ne’dar bakodesh
norah tehilot, oseh feleh?”

◊ Malchuta’cha ra’u vanecha
boke’ah yam lifnei Moshe.
“Zeh Eli,” anu, ve’amru:

We say the next line aloud.

Ex. 15:18 “Adonai yimloch le’olam va’ed.
◊ vene’emar:
Ki fadah Adonai et Ya’akov
uge’alo miyad chazak mimenu.
Baruch atah Adonai,

ga’al Yisra’el. Amen

1 “And God’s-sovereignty willingly they-took upon-themselves.”
**Second Blessing After Shema**

In peace, O God, lay us in bed,  
Wake us to life, O Sovereign.  
Your peaceful shelter o’er us spread,  
Guide us with good counseling.  
Save us for your reputation,  
Shield us for our own salvation,  
Spare us these miseries: the foe,  
Pestilence, sword, famine and woe.  
Keep Satan\(^1\)  
from our front and rear,  
Hide us in shadow of your wing,  
O God, our guard and rescuer,  
Gracious and kind, our sovereign.  
Protect us as we leave and return  
in life and in peace  
from now for ever.  
Blessed are you, God,  
who always guards your people Israel.  

---

\(^1\) Satan, the adversary in the book of Job, acts like a prosecuting attorney who probes human failings.
Third Blessing After Shema

Ps. 89:53 May God be blessed forever—
this is really true!

Ps. 135:21 May God be blessed from Zion,
God who lives in Jerusalem: Halleluyah!

Ps.72:18-19 May God, God, be blessed—
Israel’s God,
who alone makes miracles;
and God’s famous name be blessed forever,
and may God’s glory fill the whole world:
Let it really be so!

Ps. 104:31 May God’s glory last forever;
may God enjoy what God has made.

Ps. 113:2 May God’s fame be blessed
from now on, forever and ever.

I Samuel 12:22 God will not disown God’s people,
and risk God’s great reputation,
for God agreed to make you God’s people.

I Kings 18:39 Then the whole nation saw
and fell face-down and said:
“God is the Divinity!
God is the Divinity!”

Baruch Adonai le’olam: amen ve’amen.
Baruch Adonai miTziyon, shochen Yerushalayim: Halleluyah!
Baruch Adonai Elohim, Elohei Yisra’el,
oseh nifla’ot levado;
baru’ch shem kevodo le’olam,
veyimaleh chevodo et kol ha’aretz:
amen ve’amen.
Yehi chevod Adonai le’olam;
yismach Adonai bema’asav.
Yehi shem Adonai mevorach me’atah ve’ad olam.
Ki lo yitosh Adonai et amo ba’avur shemo hagadol.
Ki ho’il Adonai la’asot et’chem lo le’am.
Vayar kol ha’am,
vayiplu al peneihem, vayomru:
“Adonai, hu ha’Elohim, Adonai, hu ha’Elohim.”

1 From the root נָטַשׁ, “abandon.”
2 “For the sake of his great name”—i.e., God’s reputation (name) depends on the fate of God’s people. The basis of God’s reputation is “truth,” keeping promises. If God abandons the people God promised to protect, people will wonder whether God’s reputation for keeping promises is deserved!
3 הָוֹאִיל is from the root אָיָל, “consent; resolve; begin.”
4 After scolding the people for wanting a king, Samuel reassures them with these words.
5 Said after Elijah routed the prophets of Baal. What is the difference between Adonai and Elohim? “When I sit in judgement on humanity, I am called Elohim. … And when I treat the world with compassion, I am known as Adonai” (Exodus Rabbah 3:6, quoted by Ismar Schorsch in his commentary on sedrah Va’era, 5758).
And God will be ruler over all the earth; on that day God will be one and God's name will be one.

Ps. 33:22 Be kind to us, God, for we have hoped for you.

I Chronicles 16:35 Save us, O saving God, gather us and save us from the other nations, to thank your holy name and honor your praise.

Ps. 86:9-10 All the nations you made will come and bring praises to you, God, and honor your name, for you are great and work wonders, you, God, by yourself…

Ps. 79:13 …While we, your people—the flock you tend—will thank you forever; from age to age we shall tell your praise.

May God be blessed in the daytime; may God be blessed at night; may God be blessed when we go to sleep; may God be blessed when we wake up.

1 “May your kindness be upon us, God, as (or, according to the way that) we have hoped for you,” a plea that God’s mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

2 Some siddurim (Birnbaum, Scherman) use the very similar verse from Psalms 106:47 instead of I Chronicles 16:35 (found in Brodie, Davis, Silverman). These works are listed in the bibliography.
For in your power are
the souls of the living and the dead!
Job 12:10 Who holds every creature’s soul,
and every person’s spirit.
Ps 31:6 I will entrust my spirit to you:
you have set me free, ruling God of truth!¹

God in heaven,
unify your reputation,
And establish your eternal rule,
and rule over us forever.
May our eyes see, our hearts rejoice
and our spirits delight
in your true salvation,
when Zion declares:
“Your God has become ruler!”
“God reigns”; “our God has ever reigned”;
“God’s reign eternal will not cease”;²
For this is your reign,
and forever and ever you will rule in glory.
There is no true ruler except for you.
Blessed are you, God,
the glorious ruler who
will constantly rule us forever and ever, us and all God’s creatures.

Ki veyad’cha
nafshot hachayim hahemumot.
Ki veyad’cha
nafshot hachayim hahemumot.

Eloheinu shebashamayim,
yached shimcha.
Vekayem malchut’cha tamid,
umeloch aleinu le’olam va’ed.

Baruch atah Adonai,
hamelech bichvodo
tamid yimloch aleinu le’olam va’ed,
ve’al kol ma’asav. Amen

¹ “Into your hand (i.e., into your power) I commend my spirit; you have taken notice of me (so you know who I am; or, you redeemed me), Ruler, God of truth.”
² Psalm 10:16; 93:1; Exodus 15:18.
Evening Silent Amidah

We stand to recite the amidah (standing prayer) quietly. Those who wish may omit references to the Matriarchs.

Ps 51:17  Ruler, just open my lips
and my mouth will declare your praise.

Psalm 51:17  אֲדֹנָי שְׂפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתֶךָ
Adonai sefatai tiftach,
ufi yagid tehilatecha.

Amidah: Opening Blessings

1. Ancestors ▪  אָבוֹת ▪  Avot Ve’Imahot

We bless you, God, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah, the God who is great, powerful and awesome, God on high; Good deeds of kindness you reward—For everything is in your power—Our parents’ kind deeds you record And rescue their posterity To show your love and honesty.¹

Between Rosh Hashanah and Yom Kippur, add the four shaded lines.

Remember us for life, ruler who delights in life, and write us in the Book of Life for your own sake,² God of life! Sovereign, helper, savior, shield. We bless you, Ruler, Abraham’s protector and Sarah’s guardian.

1 “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.” A note on page 277 describes sources for this blessing.

2 Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.

¹ Baruch  lev Adonai Eloheinu v’Elohei avoteinu ve’tmoteinu,
² Baruch  lev Adonai eloheinu v’Elohei avoteinu ve’tmoteinu,

Ruler, just open my lips
and my mouth will declare your praise.

Leader starts here

Congregation’s response | shade Added sometimes | □ Bend knees, bow head | □ Bow head | □ Stand | □ Sit | Leader starts here
2. Might • Gevuot

You are mighty forever, God, you bring life to the dead and are strong in salvation—
You feed the living with your grace, Revive the dead with kind embrace, 1
Support the fallen, heal the sick, And set the prisoners free,
And faithfully fulfill your trust For people who sleep in the dust.
Who is like you, who can appear Like you, sovereign of power?
Ruler, both death and life you bring; You make salvation flower.

Between Rosh Hashanah and Yom Kippur, add the shaded section.

Who is like you, source of mercy, thinking of your creatures to grant them life, in mercy.
To bring the dead to life, O you Are firm, reliable, and true.
We bless you, God, who revives the dead. 2

Who is like you, who can appear Like you, sovereign of power?
Ruler, both death and life you bring; You make salvation flower.

1 “Kind embrace” is literally “abundant mercies.”
2 This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.
### 3. Holiness • קדושה • Kedushah

You are holy, your name is holy

Atah kadosh veshimcha kadosh,

and every day the holy ones

ukekadoshim bechol yom

praise you, selah!

yehalelucha selah.

Blessed are you, Ruler,

Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.

ha’El hakadosh.

the holy ruler.  

hamelech hakadosh.

#### Amidah: Central Blessings

4a. We thank God for our intellectual abilities, knowledge and understanding

You grace humankind with knowledge

Atah chonen le’adam da’at

and teach people wisdom.

umelamed le’enosh binah.

Grant us from yourself

Choneinu me’t’cha

knowledge, understanding and wisdom.

de’ah, binah, vehaskel.

Blessed are you, Ruler,

Baruch atah Adonai,

who grants knowledge.

chonein hada’at.

4b. After Shabbat or a festival, say this instead of 4a.

You graciously granted us

Atah chonantanu

knowledge of your Torah

lemada Toratecha

and taught us to perform

vatlamdenu la’asot

the statutes of your will.

chukei retzonecha

You distinguished, Sovereign God,

vatavdel, Adonai Eloheinu,

between holy and seculary,

bein kodesh lechol,

between light and dark,

bein or lechoshech,

between Israel and other nations,

bein Yisra’el la’amim,

between Day Seven

bein Yom Hashvi’i

and the six days of work.

lesheshet yemei hama’aseh.

Parent and sovereign,

Avinu malkeinu,

Let the coming days begin

hachel aleinu hayamim haba’im

to bring us peace;

likratenu leshalom,

---

1 From Rosh Hashanah to Yom Kippur, we stress the theme of God’s sovereignty.
may we be kept far from sin,
cleansed of iniquity,
fixed in our reverence for you,
and grant us from yourself
knowledge, understanding and wisdom.
Blessed are you, Ruler,
who grants knowledge.

Hashivenu avinu leToratecha
vekarvenu malkenu la’avodatecha,
vehachazirenu
bit’shuva shelema lefanecha;
Baruch atah Adonai,
harotze bitshuvah.

5. Bring us back to you, God.
Source of life, bring us back to your Torah;
O Ruler, bring us close to serve you,
and bring us back
in full repentance before you.
Blessed are you, Ruler,
who cherishes repentance.

We strike our chest for “chatanu” (we have sinned) and “fashanu” (we have transgressed).
Forgive us, source of life,
for we have sinned;
pardon us, ruler,
for we have transgressed,
for you forgive and grant pardons.
Blessed are you, Ruler,
gracious and liberal in forgiveness.

Look on our misery
and plead our cause,
and save us soon
for your reputation,
for you are a powerful savior.
Blessed are you, Ruler,
who saves Israel.
8. Heal and save us.

Heal us, Ruler, and we will be healed;
save us, and we will be saved —
for you are our praise.
And bring full healing
for all our maladies,

A private prayer for someone who is ill can be added here.

May your wish be—
O Ruler our God,
our ancestors’ God—
to quickly send
complete healing from above,
healing of spirit and of body, for…

____ child of _____,

and all sick people in our community.

for you are God, ruler, healer,
faithful and merciful.
Blessed are you, Ruler,
healing the sick of your people Israel.

9. Grant us a good year.

Ruling God, bless for us
this year
and all its kinds of produce, for good.

| Congregation’s response | shade Added sometimes | Bend knees, bow head | Bow head | Stand | Sit | Leader starts here |
From December 5\(^1\) (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach, replace the next line with the shaded line.

and grant blessing
and grant dew and rain as a blessing
on the face of the earth,
and satisfy us from its goodness
and bless our year like the best years.
Blessed are you, Ruler,
who blesses the years.

10. Gather our exiles.

Sound the great shofar for our freedom,
raise a banner to gather our exiles,
and gather us together
from the four corners of the earth.
Blessed are you, Ruler;
gathering your dispersed people, Israel.

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first
and our advisors as in the beginning,
take away our sorrow and sighing
and rule us, God—you alone—
with kindness and mercy,
and make us right through judgment.
Blessed are you, Ruler,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

ruler who loves righteousness and justice.
ruler who dispenses justice.

---

\(^1\) For an explanation of this date, see page 275.
12. *Let evil people meet their fate.*

For slanderers, let there be no hope,
may wickedness perish in an instant,
and all your people’s enemies,
may they soon be cut down!

And the arrogant people—
may you soon uproot and crush them,
cast them down and humble them,
quickly and in our time!

Blessed are you, Ruler,
who destroys foes and humbles the proud.

13. *But let the righteous enjoy their reward.*

For the righteous and devout
and the elders of your people
the Jewish community,
for the remnant of their scholars
for the righteous converts and for us
let your mercies be stirred,
ruling God;
and grant a good reward
to all who truly trust your reputation,
and put our lot with them forever —
we won’t be ashamed, for we trust you.

Blessed are you, Ruler,
the support and trust of the righteous.
14. And let Jerusalem be restored.

And to Jerusalem your city
return in mercy,
stay there as you promised,
and build it soon, in our days,
a structure to last forever;
and set David’s throne there soon.
Blessed are you, Ruler,
who builds Jerusalem.

15. Let the Messiah come — David’s descendant.

The flower of your servant David—
hurry to make it bloom,
and in your salvation raise his horn:
we’ve waited all day for your salvation!
Blessed are you, Ruler,
who makes the horn of salvation flourish.

16. Hear our prayers.

Hear our voice, Sovereign God,
pity us and be merciful to us,
and with mercy and favor accept
our prayer,
for you are a God who listens to
prayers and petitions.
Don’t turn us away from you emptyhanded,
O Ruler,
because you listen to
your people Israel’s prayer in mercy.
Blessed are you, Ruler,
who listens to prayer.
Amidah: Closing Blessings

17. Temple Service ▪ Avodah

Sovereign God, take delight
in your people Israel and in their prayer;
restore the Temple service
to the sanctuary of your house;
as for Israel’s fires1 and their prayer—
accept them with love and delight;
and may you always enjoy2
the worship of your people Israel.

And may our eyes witness
your return to Zion, in mercy.

Blessed are you, Ruler;
you return your presence to Zion.

18. Thanksgiving ▪ Modim

We thank you,
because you are the Ruler, our God,
God of our ancestors,
forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!

We thank you and declare your praise
For our lives, which in your hand you hold,

---

1 Include the shaded words if you favor the restoration of the sacrificial system.
2 “And may it be to your liking forever …”
Our souls, which in your care are told;
Your miracles, with us every day,
Your wonders and abundant boons,
With us
evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

And for all these things may your
name be blessed and exalted,
O our ruler, constantly, and for ever.
Between Rosh Hashanah and Yom Kippur; add the two shaded lines.
And write down for a good life all the children
of those with whom you made your agreement!
Every living being will thank you (selah),
and they will hail your name in truth,
God, our salvation and help (selah).
Blessed are you, Ruler,
whose reputation is good,
and to whom thanks are due.

19. Peace • Shalom

Abundant peace on your people Israel
bestow forever.
For you are the ruler,
sovereign of all peace.
And it’s good in your eyes
to bless your people Israel
every time, and every hour,
with your peace.

Shalom rav al Yisra’el amcha
tasim le’olam.
Ki atah hu melech adon lechol hashalom.
Vetov be’einecha levarech et amcha Yisra’el bechol et uv’chol sha’ah bishlomecha.
**Between Rosh Hashanah and Yom Kippur, add the shaded lines.**

In the Book of Life, blessing, peace and good livelihood, may we be reviewed and graded before you, with all your people, Israel’s descendants, for a life of goodness and peace.

We bless you, God, who blesses God’s people Israel with peace.

*The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.*

### Personal Prayer

My God, keep bad words from my tongue, and lies from my lips.

Let me not try to answer those who curse me; let my spirit be as still as dust to everyone.

Open my heart with your teaching that my spirit may follow your rules. As for all who plan harm for me, quickly upset their designs and spoil their plans.

Do it for the sake of your reputation; do it for the sake of your right hand; do it for the sake of your holiness; do it for the sake of your law.

**Ps 60:7** “To save your devoted followers, take action, rescue and answer me!”

**Psalm 19:15** “May what I say be to your liking, and my deepest thoughts come before you, God, my rock, my savior.”

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BeSefer Chayim, berachah
veshalom ufarnasah tovah, nizacher venikatev lefanechah, anachnu vechol amchah Beit Yisra’el lechayim tovim uleshalom.

Baruch atah Adonai, hamvarech et amo Yisra’el bashalom.

Elohai, netzor leshoni mera, usefatai midaber mirmah.

Velinkalelai nafshi tidom, venafshi ke’afar lakol tiyeh.

Petach libi beToratecha, uveemitzvotecha tirdof nafshi.

Vechol hachoshvim alai ra’ah, meherah hafer atzatam
vekalkel machashavtam.

Aseh lema’an shemcha, aseh lema’an yeminecha,
aseh lema’an kedushatecha, aseh lema’an Toratecha.

“Lema’an yechaltzun yedidecha,
hoshi’ah yemin’cha, va’aneni.”

“Yi’heyu leratzon imrei fi,
vehegyon libi lefanechah,
Adonai, tzuri, vego’ali.”
Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”

Add this if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want,
ruling God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you reverently
as in days of old and years long past.

Mal 3:4

So that God will enjoy
the sacrifice of Judah and Jerusalem
as in days of old and years long past.

Mal. 3:4

The leader leads Full Kaddish, page 265.

From Pesach to Shavu’ot, count the Omer, page 205.

On Chanukah, light the Chanukah lights, page 262.

On Purim, read the Book of Esther; on the Ninth of Av, read the Book of Lamentations.

Continue with Aleinu, page 211.
Counting the Omer • ספירת הערל • Sefirat Ha’Omer

We count the Omer after dark from the second evening of Pesach until Shavu’ot. We do not mention the number of the day before reciting the blessing. If we mention the number by mistake, we cannot recite the blessing but may recite it on later nights. If we forget to count at night, we can count during the next day without the blessing and continue to recite the blessing on later nights. But if we forget to count the next day too, we omit the blessing on all later nights.

Opening Meditation

Here I am, ready and prepared to fulfill the positive commandment of counting the Omer, as the Torah says:

Lev 23:15-16 “Count for yourselves from the day after the Pesach holiday, from the day you bring the offering of an omer of grain, seven weeks; they must be full weeks.

Up to the day after the seventh week you must count fifty days.”

The Days of the Omer

We bless you, Ruler, our God, eternal sovereign, who made us holy with your rules and told us about counting the Omer.

Here is the list of days; we start on the 16th of Nisan, the second evening of Pesach.

16 Nisan Today is the first day into the Omer.
17 Nisan Today is 2 days into the Omer.
18 Nisan Today is 3 days into the Omer.
19 Nisan Today is 4 days into the Omer.
20 Nisan Today is 5 days into the Omer.
21 Nisan Today is 6 days into the Omer.

Hayom yom echad ba’Omer.
Hayom shnei yamim ba’Omer.
Hayom shloshah yamim ba’Omer.
Hayom arba’ah yamim ba’Omer.
Hayom chamisha yamim ba’Omer.
Hayom shishah yamim ba’Omer.
From Day 7 (22 Nisan, the last night of Pesach), count weeks and days

22 Nisan
Today makes 7 days, which is one week into the Omer.
Hayom shiv’ah yamim, shehem shavu’a echad ba’Omer.

23 Nisan
Today makes 8 days, which is one week and one day into the Omer.
Hayom shmonah yamim, shehem shavu’a echad veyom echad ba’Omer.

24 Nisan
Today makes 9 days, which is one week and two days into the Omer.
Hayom tish’ah yamim, shehem shavu’a echad ushnei yamim ba’Omer.

25 Nisan
Today makes 10 days, which is one week and three days into the Omer.
Hayom asarah yamim, shehem shavu’a echad veshishah yamim ba’Omer.

26 Nisan
Today makes 11 days, which is one week and four days into the Omer.
Hayom arba’ah asar yom, shehem shavu’a echad ve’arba’ah yamim ba’Omer.

Day 12 (Yom HaShoah, Holocaust Memorial Day)

27 Nisan
Today makes 12 days, which is one week and five days into the Omer.
Hayom shneim asar yom, shehem shavu’a echad vachamishah yamim ba’Omer.

28 Nisan
Today makes 13 days, which is one week and six days into the Omer.
Hayom shloshah asar yom, shehem shavu’a echad veshishah yamim ba’Omer.

29 Nisan
Today makes 14 days, which is two weeks into the Omer.
Hayom arba’ah asar yom, shehem shnei shavu’ot ba’Omer.

Day 15 (30 Nisan, Rosh Chodesh)

30 Nisan
Today makes 15 days, which is two weeks and one day into the Omer.
Hayom chamishah asar yom, shehem shnei shavu’ot veyom echad ba’Omer.

1 Iyar
Today makes 16 days, which is two weeks and two days into the Omer.
Hayom shishah asar yom, shehem shnei shavu’ot ushnei yamim ba’Omer.

Day 16 (1 Iyar, Rosh Chodesh)
2 Iyar Today makes 17 days, which is two weeks and three days into the Omer.

3 Iyar Today makes 18 days, which is two weeks and four days into the Omer.

Day 19 (4 Iyar, Yom HaZikaron, Israel’s Memorial Day)

Day 20 (5 Iyar, Yom HaAtzma’ut, Israel’s Independence Day)

6 Iyar Today makes 21 days, which is three weeks and one day into the Omer.

7 Iyar Today makes 22 days, which is three weeks and two days into the Omer.

8 Iyar Today makes 23 days, which is three weeks and three days into the Omer.

9 Iyar Today makes 24 days, which is three weeks and three days into the Omer.

10 Iyar Today makes 25 days, which is three weeks and four days into the Omer.

11 Iyar Today makes 26 days, which is three weeks and five days into the Omer.
12 Iyar Today makes 27 days, which is three weeks and six days into the Omer.
13 Iyar Today makes 28 days, which is four weeks into the Omer.
14 Iyar Today makes 29 days, which is four weeks and one day into the Omer.
15 Iyar Today makes 30 days, which is four weeks and two days into the Omer.
16 Iyar Today makes 31 days, which is four weeks and three days into the Omer.
17 Iyar Today makes 32 days, which is four weeks and four days into the Omer.
18 Iyar Today makes 33 days, which is four weeks and five days into the Omer.
19 Iyar Today makes 34 days, which is four weeks and six days into the Omer.
20 Iyar Today makes 35 days, which is five weeks into the Omer.
21 Iyar Today makes 36 days, which is five weeks and one day into the Omer.

12 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּשִׁשָּׁה יָמִים שֶׁהֵם שְׁלֹשֶׁת שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר
13 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּעֶשְׂרִים יָמִים שֶׁהֵם שְׁלים שָׁבוּעוֹת בָּעֹמֶר
14 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּעֶשְׂרִים יָמִים שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת בָּעֹמֶר
15 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּעֶשְׂרִים יָמִים שֶׁהֵם יִשְׂשַׁע יָמִים בָּעֹמֶר
16 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּעֶשְׂרִים יָמִים שֶׁהֵם שְׁלֹשֶׁת שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר
17 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּעֶשְׂרִים יָמִים שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בָּעֹמֶר
18 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּשִׁשָּׁה יָמִים שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת vayom echad ba’Omer.
19 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּשִׁשָּׁה יָמִים שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת vayom echad ba’Omer.
20 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּשִׁשָּׁה יָמִים שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת vayom echad ba’Omer.
21 יאיר פַּנְיָה בַּיָּמִים כֻּלָּהּ בְּשִׁשָּׁה יָמִים שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת vayom echad ba’Omer.
22 Iyar Today makes 37 days, which is five weeks and two days into the Omer.

23 Iyar Today makes 38 days, which is five weeks and three days into the Omer.

24 Iyar Today makes 39 days, which is five weeks and four days into the Omer.

25 Iyar Today makes 40 days, which is five weeks and five days into the Omer.

26 Iyar Today makes 41 days, which is five weeks and six days into the Omer.

27 Iyar Today makes 42 days, which is six weeks into the Omer.

28 Iyar Today makes 43 days, which is six weeks and one day into the Omer.

29 Iyar Today makes 44 days, which is six weeks and two days into the Omer.

1 Sivan Today makes 45 days, which is six weeks and three days into the Omer.

2 Sivan Today makes 46 days, which is six weeks and four days into the Omer.

Day 43 (28 Iyar, Yom Yerushalayim)

Day 45, Rosh Chodesh Sivan

Hayom shiv’ah ushloshim yom, shehem chamisha shavu’ot
ushnei yamim ba’Omer.

Hayom shmonah ushloshim yom, shehem chamisha shavu’ot
ushloshah yamim ba’Omer.

Hayom tish’ah ushloshim yom, shehem chamsa shavu’ot
ve’arba’ah yamim ba’Omer.

Hayom arba’im yom, shehem chamisha shavu’ot
vachamsa yamim ba’Omer.

Hayom echad ve’arba’im yom, shehem shishah shavu’ot
veshishah yamim ba’Omer.

Hayom shnayim ve’arba’im yom, shehem shishah shavu’ot ba’Omer.

Hayom shloshah ve’arba’im yom, shehem shishah shavu’ot
veym echad ba’Omer.

Hayom arba’ah ve’arba’im yom, shehem shishah shavu’ot
ushishah yamim ba’Omer.

Hayom chamisha ve’arba’im yom, shehem shishah shavu’ot
ushloshah yamim ba’Omer.

Hayom shishah ve’arba’im yom, shehem shishah shavu’ot
ve’arba’ah yamim ba’Omer.
3 Sivan  Today makes 47 days, which is six weeks and five days into the Omer.

4 Sivan  Today makes 48 days, which is six weeks and six days into the Omer.

5 Sivan  Today makes 49 days, which is seven weeks into the Omer.

After counting the day, continue here.

Closing Meditation

May the merciful one restore the Temple service to its proper place.
May this be what you want, Ruler, our God and God of our ancestors:
that the Temple be rebuilt soon, in our days,
and restore our rights in your Torah, and there we shall serve reverently as in days of old and years long past.

So that God will enjoy the sacrifice of Judah and Jerusalem as in days of old and years long past.

Harachaman, hu yachazir avodat beit hamikdash limkomah.
Yehi ratzon lefanecha Adonai Eloheinu vElohei avoteinu ve'imoteinu, sheyibaneh beit hamikdash bimherah veyamenu veten chelkenu beToratecha vesham na'avod'cha beyir'ah kimei olam ucheshananim kadmoniyot.

Mal. 3:4

So that God will enjoy the sacrifice of Judah and Jerusalem as in days of old and years long past.

Mal 3:4

Hayom shiv’ah ve’arba’im yom, shehem shishah shavu’ot vachamisha yamim ba’Omer.

Hayom shmonah ve’arba’im yom, shehem shishah shavu’ot veshishah yamim ba’Omer.

Hayom tish’ah ve’arba’im yom, shehem shiv’ah shavu’ot ba’Omer.
### Our Duty • Aleinu¹

<table>
<thead>
<tr>
<th>The Sovereign of all to praise we’re bound,</th>
<th>Our Duty • Aleinu¹</th>
<th>The Creative Force with greatness to crown,</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Creative Force with greatness to crown,</td>
<td>la’adon hakol,</td>
<td>leyotzer bereshit,</td>
</tr>
<tr>
<td>Who made us like no other race</td>
<td>shelo asanu kegoyei ha’aratzot</td>
<td></td>
</tr>
<tr>
<td>On earth, nor set us in their place.</td>
<td>velo samanu</td>
<td>k’mishpechot ha’adamah,</td>
</tr>
<tr>
<td>Our fate—like theirs God made it not</td>
<td>shelo sam chelkenu kahem</td>
<td></td>
</tr>
<tr>
<td>But chose for us a different lot.²</td>
<td>vegoralenu kechol hamonam.</td>
<td></td>
</tr>
</tbody>
</table>

Some add the next three lines.

<table>
<thead>
<tr>
<th>For they prostrate themselves before futility and emptiness</th>
<th>Shehem mishtachavim</th>
</tr>
</thead>
<tbody>
<tr>
<td>הבך וריך</td>
<td>lehevel varik</td>
</tr>
<tr>
<td>Shehem mishtachavim</td>
<td>umitpalelim el el lo yoshia.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>We bend the knee and bow the head gratefully, Before the Ruler whom rulers dread, The holy, blessed One–</th>
<th>Va’anachnu קור’ימ</th>
</tr>
</thead>
<tbody>
<tr>
<td>זומת יכלה</td>
<td>umishtachavim umodim</td>
</tr>
<tr>
<td>זומת יכלה</td>
<td>lifnei melech malchei hamlachim,</td>
</tr>
<tr>
<td>זומת יכלה</td>
<td>Hakadosh baruch hu;</td>
</tr>
</tbody>
</table>

¹ For our note on Aleinu, please see page 275.

² “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the rest of the world’s families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say —the two words sound identical—implying that God chose us, for God’s own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

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² Congregation’s response | shade Added sometimes | \Bend knees, bow head | \Bow head | \Stand | \Sit | \Leader starts here
Weekday Evening Service 212

Who Is 51:13 “stretches out the heavens,
Supports the earth below”;
Above, high in the sky,
The Presence does bestow;
Whose power dwells
In heights where none can go.¹
This is our God, there is no more;
our ruler is truth, beyond whom is naught.
It’s written in God’s Law:
Deut 4:39 “This day you must know
and take it to heart
that God is God
in heaven above
and on earth below: nothing else is.”

So we hope in you,
God, our God,
soon to see your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world in the Almighty’s rule.
And all people
will call on your name,
to turn to you all the wicked on earth.
They’ll see and know—
all earth dwellers—
that to you each knee must bend,
each tongue must swear.

¹ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.
Before you, ruling God, 
they will kneel and fall down, 
and to the glory of your reputation 
they will give honor.

And they will all accept 
the yoke of your rule, 
that soon you may rule them 
forever and ever.

For this is your reign, 
and forever and ever 
you will rule in glory.

It’s written in your Law:

Ex. 15:18 God will be the ruler forever!

And it’s said in your scripture:

Zech. 14:9 And God will be ruler 
over all the earth; 
on that day God will be one 
and God’s name will be one.

Mourners and those observing yahrzeit remain standing to lead Mourners’ Kaddish, page 267.
Psalm 27

From the beginning of Elul through Hoshanah Rabbah, add Psalm 27.

1 A psalm of David:

God lights my way and saves me from alarm.

God is my life-force.

Who can do me harm?

2 When evil people came

my flesh to eat,

My irksome foes slipped, fell down at my feet.

3 Let armies camp!

my heart will not take fright.

Let war come;

still I know that this is right.

4 One thing I asked of God, for this I pray:

To sit in God’s own house living each day,

To view God’s grace, and in God’s Temple stay.

5 For God will keep me safe in evil days,

Perch me in secret tent on mountain raised.

1 “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”

2 “If an army camps against me, my heart will not fear. If war rises against me, this is what I’ll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in his Temple.”
6 And now I’m high above
my enemies round;
I’ll offer in God’s tent
my joyful sound.¹

With song to God my music
will resound.²

7 God, hear my cry,
and answer in your grace.

My heart implored you, God,
“O seek my face”
As I seek yours.

Don’t turn away from me,
Don’t send away your servant angrily.³

You helped me;
don’t spurn or abandon me.⁴

O God, you save me,
time and time again.

My parents left me,
God will take me in.⁵

¹ “Zivchei teru’ah,” sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

² “For he’ll hide me in his shelter on a bad day, he’ll conceal me in the secrecy of his tent, he’ll lift me up on a rock! And now my head is raised above my enemies all around, and I’ll offer in his tent sacrifices of joyous shouting, I’ll sing and make music to God.”

³ “Listen, God; I’ll call with my voice: take pity on me and answer me. My heart said to you, ‘Seek my face.’ Lord, I shall seek your face! Don’t hide your face from me; Don’t turn your servant away in anger.”

⁴ “You have been my help: Don’t throw me off, don’t abandon me.”

⁵ “O Lord, you are my savior. For my father and mother abandoned me, and God will take me in.”
Show me your way, God, 
set me on level ground
To stand against those
who can boss me around!¹

Don’t turn me over to my enemies,
False witnesses, 
who breathe brutality.²

What had I been, had I not known
I’d spy
God’s goodness here on earth before I die?

Wait for God, wait and trust. 
Though God come late, 
Be strong, take heart. 
And wait for God, just wait.³

Mourners and those observing yahrzeit lead Mourners’ Kaddish, page 267.

¹ “God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!”

² “Don’t turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence.” “Shorerai” means those who have power over me; they can ruin my day and put ups and downs in my daily path.

³ “If I had not trusted that I would see the goodness of the Lord in the land of the living what would have become of me! Wait for the Lord: keep your heart strong and resolute, and wait for the Lord.”
הוספת Additional Material
Hallel

Prayer leader; congregation responds “Amen” and repeat this blessing:

We bless you, ruling God—
Eternal is your might;
You made us holy with your rules
This Hallel to recite.

Baruch atah Adonai
Eloheinu melech ha’olam,
asher kidshanu bemitzvotav
vetzivanu likro et haHallel. Amen

Psalm 113

Halleluyah,
God’s servants, give praise!
Praise God’s reputation!

Now and forevermore
God’s name be blessed.

From where the sun begins its course,
Until at last it comes to rest,
God’s name be praised.

Above all peoples God is high,
God’s glory soars above the sky.

Who is like our sovereign God,
whose throne is high above the sky,

who deigns to peer
on us down here?

God lifts the pauper from the dust,
from ashes brings the mourner,

Halleluyah
Hallelu avdei Adonai
hallelu et shem Adonai,
yehi shem Adonai mevorach
me’ata ve’ad olam;
mimizrach shemesh ad mevo’o
mehulal shem Adonai.

Ram al kol goyim Adonai,
al hashamayim kevodo;
mi kAdonai Eloheinu,
hamagbihi lashavet,
hamashpili lir’ot
bashamayim uva’aretz.
Mekimi me’afar dal,
me’ashpot yarim evyon

1 We add Hallel, psalms 113-118, on Rosh Chodesh and Chanukah; some add Hallel on Israel’s Independence Day and Jerusalem Day (some add Hallel without the blessing). Hallel was part of the Temple ritual; for example, the Levites would recite Hallel as the Jews slaughtered their lambs for the Passover sacrifice (Mishnah Pesachim 5:7).

2 Literally, “Who becomes lower in order to look on heaven and earth”—God is so very high that even the heights of barely deserve God’s lofty attention.
8 to seat him with the upper crust, 
lehoshivi im nedivim,  
in the big givers’ corner.⁠¹  
im nedivei amo.  

9 God makes the childless woman  
◊ Moshivi akeret habayit  
a joyful mother of children;²  
em habanim semecha: Halleluyah!  

Psalm 114³  

1 When Jacob’s house left Egypt land  
Betzeit Yisra’el miMitzrayim,  
(They had been there too long!)  
beit Ya’akov me’am lo’ez,  
They left behind a place where people  
Israel was in God’s own grasp,  
Spoke in foreign tongue.⁴  
Yisrael mamshelotav;  
And to their home God brung’ em.  

2 Judah was God’s holy place—  
hayta Yehudah lekodshoh,  
A place God found among ’em.  
Yisrael mamshelotav;  
Israel was in God’s own grasp,  

3 The sea saw it and tried to split,  
Hayam ra’ah vayanos,  
Upstream the Jordan ran.  
haYarden yisov le’achor;  
Like lusty rams the mountains pranced,  
heharim rakdu che’elim  
Hills skipped around like lambs.⁵  
geva’ot kvinei tzon.  

4 What’s got you on the run,  
Mah lecha hayam  
What is your problem, ocean?  
ki tanoos,  
What’s got you cringing, Jordan,  
haYarden  
That backward is your motion?  
tisov le’achor?  

---

¹ It would be more literal to translate verses 7 and 8, “The pauper in the dust, God stands him upright. The mourner in ashes, God lifts him up, to seat him with the big givers in the community.” A דיבן is a magnanimous person as well as brand of cheap Israeli cigarettes.  
² A pre-feminist way of saying that God grants our dearest wishes.  
³ You can sing the English to the same tune as the Hebrew, but the English verses also work with “Let My People Go” (if you add your own chorus, though). For the rest of Psalm 114, you can sing the English to the same tune as the Hebrew.  
⁴ “When Israel came out of Egypt, when Jacob’s descendants left a people with a foreign language”  
⁵ Literally, “When Israel went out of Egypt, the house of Jacob out of a people who spoke a strange language, Judah became God’s holy thing, Israel God’s possession. The sea saw it and fled; the Jordan ran backwards. The mountains danced like rams, the hills like lambs.”
What’s put you all a-jitter—
You mountains jump like rams!
What’s put you all a-skitter,
Hills gambolling like lambs?¹

At the presence of the Boss²
The fearful earth will shiver
At the presence of the Boss,
God of Jacob, it will quiver.

God made a pool of water
From rock that flanked a mountain;
That brittle flinty stone
Became a running fountain.³

Psalm 115: 1-11
Omit on Rosh Chodesh.

¹ Not for us, God, not for us,
but for the sake of your name give glory,
for the sake of your kindness and truth.

² Why should the other nations say of us,
“Where is their God?”

³ When our God is in heaven
doing whatever God wishes?

⁴ Their idols are silver and gold,
work of human hands.⁴

---

¹ “What’s wrong, sea, that you run away? / Jordan, that you turn back? / Mountains, that you dance like rams? / Hills, like lambs?”
² “Adon” in Hebrew is for someone in charge; in our society, that’s the Boss.
³ “Before God, dance, O earth, / Before the God of Jacob, / Who turned the rock into a pool of water, / The flinty rock into a fountain.”
⁴ This psalm brings to mind the Midrashic story of young Abram, later Abraham. His father (the story goes) made a living selling idols. One day, Abram smashed most of the idols in the shop, leaving one statue to hold the hammer. Dad was angry; Abram blamed the idol. “That’s ridiculous,” said Dad, “they’re just stone.” “In that case,” says Abram, “how can you sell them and let people pray to them?”
5 They have a mouth but cannot speak;  
   Peh lahem velo yedaberu,  
   eyes, but they cannot see.  
   einayim lahem velo yir'u.
6 They have ears, but they can’t hear;  
   Oznayim lahem velo yishma'u,  
   a nose, but they can’t smell—  
   af lahem velo yerichun.
7 hands, but they can’t feel;  
   Yedeihem velo yemishun,  
   feet, but they can’t walk;  
   ragleihem velo yehalechu,  
   they can’t make a sound with their throat.  
   lo yeh’gu bigronam.
8 Their makers are like the idols they make,  
   Kemohem yih’yu osiheim,  
   and so are all who rely on them.  
   kol asher bote’ach bahem.
9 But Israel relies on God.  
   ◊ Yisra’el b’tach bAdonai,  
   God is their help and their shield.  
   ezram umaginam hu.
10 Aaron’s house trusts in God;  
   Beit Aharon bit’chu bAdonai,  
   God is their help and their shield.  
   ezram umaginam hu.
11 Those who fear God trust in God;  
   Yir’ei Adonai bit’chu vAdonai,  
   God is their help and their shield.  
   ezram umaginam hu.
12 God has remembered us and will bless—  
   Adonai zecharanu; yevarech—  
   will bless the house of Israel,  
   yevarech et beit Yisra’el,  
   will bless the house of Aaron,  
   yevarech et beit Aharon,  
   God will bless those who fear God,  
   yevarech yir’ei Adonai,  
   both small and great.  
   haktanim im hagdolim.
13 God will give you more,  
   Yosef Adonai aleichem,  
   you and your children.  
   aleichem ve’al beneichem.
14 You’ll be blessed by God,  
   Beruchim atem lAdonai,  
   the maker of heaven and earth.  
   oseh shamayim va’aretz.
15 You’ll be blessed by God,  
   ◊ Hashamayim shamayim lAdonai,  
   who gave the earth to people.  
   veha’aretz natan livnei adam.

---

1 How is this related to the beginning of Psalm 115? The first part speaks of our trust in God; this part speaks of God fulfilling that trust. The first part contrasts inanimate idols with the living God; this part contrasts the dead, who cannot praise God, with us, who live and praise God.
17 Dead people don’t hail God, nor do those who have gone down to silence.  

18 But we will bless God from now on and forever. Halleluyah!

Psalm 116: 1-11

Omit on Rosh Chodesh.

1 I love it when God hears my voice, my prayers.  

2 For God bent an ear to me, so I’ll call on God all my days.  

3 The bonds of death had tied me, the narrow grave had found me; I had come to grief and trouble.  

4 So I called in the name of God, “God, please! Save my soul!”  

5 God is gentle and righteous, and our God acts kindly.  

6 God guards the simple; I was down, but God saved me.  

7 O my soul, return and rest, because God has been kind to you and has saved my soul from death, my eyes from weeping, and my legs from failing.  

8 I’ll walk before God in the lands of the living.

Ahavti ki yishma Adonai et coli tachenunai, ki hita ozno li uv’yamai ekra.   
Aafuni chevlei mavet, um’tzarei She’ol m’tza’uni. tzara veyagon emtza.  
Uv’shem Adonai ekra, “Ana Adonai, malta nafshi!”  
Chanun Adonai vetzadik, vEloheinu merachem; shomer peta’im Adonai, daloti veli yehoshi’a.  
Shuvi nafshi limmuchaychi ki Adonai gamal alaychi, ki chilatza nafshi mimavet, et eini min dim’a, et ragli midechi. Et’halech lifnei Adonai be’artzot hachayim.

1 “The heavens are the heavens of God, and God gave the earth to the children of Adam.”
10 I kept my faith even when I said, “I’m really suffering.”
11 I said in my haste, “All people are liars.”

Psalm 116: 12-19

12 What can I do for God, in return for all that God has done for me?
13 I’ll raise the cup of salvation, and I’ll call on the name of God.
14 I’ll pay off my pledges to God in front of all God’s people.
15 God sets a high price on the death of those God loves.
16 God, I am your servant, your servant, the child of your handmaid—so you have unshackled me.
17 I’ll bring you thank-offerings and I’ll call on the name of God.
18 I’ll pay off my pledges to God in front of all God’s people,
19 in the courts of God’s Temple, in your center, O Jerusalem. Halleluyah!

1 The sense could be: “Even when I was suffering, and God seemed to have abandoned me, I trusted him. But as for people, I could see pretty quickly that they’re not reliable.”
2 How does this follow from the first part of the psalm? The psalmist resolves to be as reliable toward God as God has been toward him or her.
### Psalm 117

1. Hail God, all you nations; praise God, all you peoples.
2. For God’s kindness has overwhelmed us, and God’s truth, forever. Halleluyah.

### Psalm 118: 1-4

The prayer leader recites the verses in black, and the congregation responds with the grey verses

1. God is good, so we give thanks; God’s kindness is unlimited. Hodu l’Adonai ki tov; “Ki le’olam chasdo.”
2. Let this be sung by Israel’s ranks; God’s kindness is unlimited. Yomar nah Yisra’el; “Ki le’olam chasdo.”
3. Let Aaron’s children join the chorus; God’s kindness is unlimited. Yom’ru nah veit Aharon; “Ki le’olam chasdo.”
4. Revere and praise what God does for us; God’s kindness is unlimited. Yom’ru nah yir’ei Adonai; “Ki le’olam chasdo.”

### Psalm 118: 5-20

5. Bound in chains, I called on God; God answered me with liberty. Min hametzar karati Yah anani vamer’chav Yah
6. God is on my side, so I won’t worry; what can a person do to me? Adonai li lo ira; mah ya’aseh li adam?
7. God is on my side, with my friends, so I can face my enemies. Adonai li be’ozrai, va’ani er’eh v’son’ai.
8 It’s better to trust God than rely on people.

9 It’s better to trust God than rely on princes.

10 All the nations surrounded me; in the name of God I cut them down.

11 They were all around me, hordes of them; in the name of God I cut them down.

12 They swarmed like bees; they are quenched like a fire of thorns; in the name of God I cut them down.

13 You pushed and pushed me to make me fall, but God helped me.

14 God is my strength and my song, and this has been my salvation.

15 There’s a cry of joy and salvation in the tents of the righteous:
   “God’s right hand is valiant
   God’s right hand is lifted up,
   God’s right hand is valiant.”

16 I’m not going to die, but live and tell what God has done.

17 God punished me severely, but didn’t give me over to death.

18 Open the gates of righteousness; I will enter and thank God.

19 This is the gate to God; the righteous will enter it.
Psalm 118: 21-24

21 I thank you for answering me and being my salvation.
Od’cha ki anitani vat’hi li li’shu’ah.

That block—it’s now the keystone—
was rejected by the mason.
Even ma’asu habonim haytah lerosh pinah.

22 This success has come from God;
to us, it seems miraculous.
Me’et Adonai haytah zot; hi niflat be’eineinu.

23 This success has come from God;
to us, it seems miraculous.
Me’et Adonai haytah zot; hi niflat be’eineinu.

24 This is the day that God has made,
a day of joy and happiness!
Zeh hayom asah Adonai; nagilah venismehach vo.

The prayer leader recites the verses in black, and the congregation responds with the grey verses.

Psalm 118: 25

25 Please, God, save us;
Ana Adonai hoshiah na; Ana Adonai hoshiah na;
Please, God, save us;
Ana Adonai hoshiah na;
Please, God, save us.
Ana Adonai hoshiah na.

Please, God, grant us success;
Ana Adonai hatzlichah na;
Please, God, grant us success;
Ana Adonai hatzlichah na;
Please, God, grant us success;
Ana Adonai hatzlichah na.
Please, God, grant us success.
Ana Adonai hatzlichah na.
Psalm 118: 26-29

26 Welcome, in God’s name; we bless you from God’s temple.
Baruch haba beshem Adonay; berachnuchem mibeit Adonay.

27 God is the ruler who shines light upon us; bind the festive sacrifice with ropes to the horns of the altar.
El Adonay vaya’er lanu; isru chag ba’avotim ad karnot hamizbe’ach.

28 You are my God and I will thank you, my ruler and I will exalt you.
Eli ata ve’odekah, Elohai arom’mekah.

29 Thank God, for God is good, for God’s kindness lasts forever.
Hodu lAdonai ki tov, ki le’olam chasdo.
Final Blessing

To finish Hallel, we say this blessing silently; the leader concludes it aloud.

Let all your works praise you, ruling God, with your devoted ones, the righteous people who do your will; and let all your people, the house of Israel, joyfully thank and bless, praise and glorify, exalt and revere, sanctify and empower your name, O our ruler, for it is good to thank you and fitting to sing to your name, because forever and ever you are God. We bless you, God, sovereign hailed with praises.

Yehalelucha Adonai Eloheinu kol ma’asecha, vachasidecha, tzadkim, osei retzenecha, vechol amcha beit Yisra’el berinah yodu vivar’chu vishabchu vifa’aru veyakdishu veyamlichu et shimcha malkenu, ◊ ki lecha tov lehodot, uleshimcha na’eh lezamer, ki me’olam ad olam atah El. Baruch atah Adonai, melech mehulal batishbachot. Amen

On Rosh Chodesh, continue with Full Kaddish, page 265, then the Torah service, page 113 and musaf.

On Chanukah (not Rosh Chodesh) or Yom Ha’Atzma’ut, continue with Half Kaddish, page 264, then the Torah service, page 113.

On Yom Yerushalayim, continue with Half Kaddish, page 264, then Ashrei, page 124.
Haftarah Blessings for Fast Day Afternoons

Blessing Before the Haftarah

We bless you, God, our God, ruler of the universe, who chose good prophets, and accepted their words, which were spoken in truth.

We bless you, God, Blessed be God, blessed be God's name! who chooses Torah, your servant Moses, and your people Israel, and prophets of truth and justice.

Baruch atah Adonai
Eloheinu melech ha’olam, ashker bacher
bin’vi’im tovim
veratzah vedivreihem hane’emarim be’emet.

Baruch atah Adonai
Baruch hu uvaruch shemo
habocher baTorah uveMoshe avdo
uveYisra’el amo uvin’vi’ei ha’emet vatzedek. Amen

Blessings after the Haftarah

1. Confidence of God’s Promise

We bless you, God, our God who rules forever, rock of all worlds, righteous in every age, the faithful God, who says and who does, who speaks and fulfills, whose every word is true and just.

Baruch atah Adonai
Eloheinu melech ha’olam, tsez kol ha’olamim
tzadik bechol hadorot ha’El hane’eman,
ha’omer ve’oseh ham’daber um’kayem shekol devarav emet vatzedek.

1 The Haftarah is a reading from the Prophets; its origin is uncertain, but many agree that it was added at a time when the civil authorities forbade the reading of the Torah. The Hebrew word הפטרה has connotations of both “start” and “stop”!
Faithful are you,
ne’eman atah hu
ruling God,
Adonai Eloheinu
and faithful are your words;
vene’emanim devarecha
and no single word of yours
vedavar echad mid’varecha
will come back unfulfilled 1
achor lo yashuv reikam
for you are the ruling God,
ki El melech
faithful and merciful:
ne’eman verachaman atah:
blessed are you, God,
baruch atah Adonai
Blessed be God, blessed be God’s name! 2
Baruch hu uvaruch shemo
the God who is faithful in every word.
ha’El hane’eman bechel devarav. Amen

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2. Zion
Rachem al Tziyon
for that is the foundation of our life;
ki hi beit chayeinu
and for the humiliated spirit2
vela’aluvat nefesh
bring salvation quickly, in our days.
toshi’a bimherah veyameinu.
We bless you, ruler
Baruch atah Adonai
Blessed be God, blessed be God’s name!
Baruch hu uvaruch shemo
who makes Zion happy with her children.
mesame’ach Tziyon bevaneha. Amen

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3. The Messianic Era
Samchenu Adonai Eloheinu
Make us happy, ruling God,
BeEliyahu Hanavi avdecha
through Elijah the prophet, your servant,
uvemalchut beit David
and with the rule of David’s line,
meshichecha
your anointed king3
bimherah yavoh veyagel libeinu
—let it come soon and delight our hearts.
al kis’o lo yeshev zar
May no stranger sit on his throne,

---

1 “And not one word of your words will come back empty.”
2 “The humiliated spirit” is Zion and by extension the Jewish people, humiliated time and again by the blows of history; yet this also gives voice to the personal anguish of those of us who face trouble and sorrow in our daily lives.
3 By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David’s royal line.
and let no others inherit his glory. בלא נחלו אוים את חרמים את-כהדו
For in your holy name you promised him כי ברחמ קראק נשבאת לא
that his light would not be snuffed out שלא יכה נרה
forever and ever. לולם ודע
Blessed are you, God, ברכו אתי יי
Blessed be God, blessed be God's name! ברכו הו אברכ.Enum שמו
who protects David. מנה הוד אמי
velo yin’chalu od acherim et kevodo
ki veshem kodshecha nishbata lo
shelo yichbeh nero
le’olam va’ed.
Baruch atah Adonai
Baruch hu uvaruch shemo
magen David. Amen
Amidah Additions

Passages added to the amidah on infrequent occasions are in this section.

Think of Us ▪ Ya’aleh VeYavo

On Rosh Chodesh, we add this section to the Temple Service blessing.

Our God
and God of our ancestors,
may there rise, approach and reach you,
be seen, favored, and heard,
noticed and remembered—
thoughts and memories of us,
and of our ancestors,
of the Messiah
(your servant David’s descendant),
of Jerusalem
your holy city,
and of all your people
the descendants of Israel
for deliverance, good,
grant, kindness, mercy,
life and peace,
on this beginning of the month.
Remember us, our sovereign God,
on this day for good; Amen
think of us for blessing; Amen
and save us for life. Amen
And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.

Eloheinu
velohei avoteinu ve’imoteinu,
y’a’leh veyavo veyagi’a
veyera’eh veyeratzeh veyishama
veyipaked veyizacher
zichronenu ufkidonenu,
vezichron avoteinu ve’imoteinu,
vezichron Mashiach
ben David avdecha,
vezichron Yerushalayim
ir kodshecha,
vezichron kol am’cha
beit Yisra’el lefanecha
lifleta leova
lechen ul’chesed ul’rachamim
lechayim ul’shalom,
beyom rosh hachodesh hazeh.
Zochrenu Adonai Eloheinu
bo leotva; Amen
ufokdenu vo livracha; Amen
vehoshi’enu vo lechayim. Amen
Uvidvar yeshuah verachamim
chus vechonenu
verachem aleinu vehoshi’enu,
ki elecha eineinu,
ki el melech
chanun veracham ata.
We thank God for intervening to save us, as we remember in the stories of Chanukah and Purim.

The phrase “in those days, at this time” succinctly brings together the cyclical and linear views of history.

Some add thanks for Israel’s Independence Day and Jerusalem Day.

For the wonders, the deliverance,
the heroic acts, the rescues,
and the wars you waged
for our ancestors
in those days, at this time:

Al hanisim ve’al hapurkan
ve’al hagvurot ve’al hat’shu’ot
ve’al hamilchamot
she’asita la’avoteinu
bayamim hahem bazman hazeh:

On Chanukah:

In the time of Mattathias, Yochanan’s son,
the Hasmonean high priest, and his sons,
when the evil Greek empire rose
against your people Israel
to make them forget your Torah
stray from the statutes of your will;
and you in your many mercies
stood up for them in their time of trouble—
you pleaded their cause,
you judged their claim,
you avenged their wrong;
you handed over the strong to the weak,
the many to the few,
the impure to the pure,
the evil to the righteous
and the wicked to students of your Torah.

And for yourself you made
a great and holy name
in your world,
and for your people Israel
you made a great victory and deliverance—
like today.

Al hanisim ve’al hapurkan
ve’al hagvurot ve’al hat’shu’ot
ve’al hamilchamot
she’asita la’avoteinu
bayamim hahem bazman hazeh:

Bimei Mattityahu ben Yochanan
kohen gadol Chashmonai uvanav,
keshe’amdah malchut Yavan harsha’ah
al amcha Yisra’el
lehashkham Toratecha
uleha’aviram mechukeye retzonecha;
ve’ata berachamecha harabim
amad’ta lahem be’et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;
masarta giborim beyad chalashim
verabim beyad me’atim
uteme’im beyad tehorim
ur’sha’im beyad tzadikim
vezedim beyad oskei Toratecha.
Ulecha asita
shem gadol vekadosh
be’olamecha,
ule’amcha Yisrae’l asita
teshu’ah gedolah ufurkan
kehayom hazeh.
And after this your children came to your holy of holies, cleared out your temple, purified your holy place, and lit lights in your holy courtyards, and they set these eight days of Chanukah to thank and praise your great name.

On Purim:

In the days of Mordechai and Esther in Shushan the capital city, when there rose against them wicked Haman; he sought to destroy, slay and ruin all the Jews, from young to old, infants and women, in a single day, on the thirteenth day of the twelfth month, which is the month of Adar, and to loot and humiliate them; and you in your multiple mercies ruined his plan and frustrated his intention and brought his deeds back on his own head; and they hanged him and his sons on the gallows tree.

Ve’achar ken ba’u vanecha lidvir beteche, ufimu et hechaleche, vetiharu et mikdashcheha, vehidliku nerot bechatzrot kodshecha, vekav’u shemonat yemei Chanukah elu, lehodot ul’halel leshimcha hagadol.

Bimei Mordechai ve’Esther beShushan habira, keshe’amad aleihem Haman harasha, bikesh lehashmid laharog ule’abed et kol haYehudim mina’ar ve’ad zaken taf venashim beyom echad, bishloshah asar lechodesh shneim asar, hu chodesh Adar, ushelalam lavoz, ve’atah berachamecha harabim hefarta et atzato, vekilkalta et machashavto, vahashevota lo gemulo berosho, vetalu oto ve’et banav al ha’etz.
On Israel’s Independence Day, Yom Ha’Atzma’ut:

When the Jewish people were returning to their borders as in ancient times, the gates of their land were sealed against our brothers and sisters as they fled destruction, and their enemies formed an alliance, rose up to destroy the Jewish people. But you in your great mercy stood up for them in their time of trouble—you pleaded their cause, you judged their claim, and avenged their wrong.

Ps. 20:9 Our foes crumpled and fell, while we stood and prevailed!

And for yourself you made a great and holy name in your world, and for your people Israel you made a great victory and deliverance.

On the fifth day of Iyar, the second month, we were free of foreign domination.¹

¹ “In the second month, on the fifth day of the month, we removed the yoke of other nations from our necks!”
On Jerusalem Day, Yom Yerushalayim, commemorating the liberation of Jerusalem

In the 20th year of our nation’s rebirth, when our enemies rose against us—

Ps. 83:3 Saying, “Let’s destroy their state, so the name ‘Israel’ will never be spoken!”

Then you in your great mercy defended our people in their of trouble—you pleaded their cause, you judged their claim, and avenged their wrong.

Ps. 20:9 Our foes crumpled and fell, while we stood and prevailed!

And for yourself you made a great and holy name in your world, and for your people Israel you made a great victory and deliverance.

In Iyar, the second month on the twenty-eighth day

Ps. 122:2 We stood within your gates, O Jerusalem!
On public fast days, we add Aneinu. The leader’s and individual’s versions are slightly different.

**Answer Us • אֲנוּנֵנוּ • Aneinu**

*Answer us, God, answer on our fast day for we are in deep trouble. Don’t think of our guilt or turn away from us or hide from our plea! Please, be close to our cry let your kindness be our comfort—even before we cry out, answer us,*

*As the prophet says:* [Isaiah 65:24](https://www.jewishprayer.org/prayer/a-midah-adDITIONS) "And before they call I will answer; before they finish speaking, I will hear.”

*Individuals conclude with the next four lines:*

> because you listen to your people Israel’s prayer in mercy.
> Blessed are you, Ruler, who listens to prayer.

*When repeating the amidah, the leader concludes with these seven lines:*

> For you, God, answer in time of trouble, take notice and rescue in every time of trouble and woe.
> We bless you, God, Blessed be God, blessed be God’s name! who answers in time of trouble.

Aneinu, Adonai, aneinu beyom tzom ta’aniteinu ki vetzara gedolah anachnu! Al tefen el rish’enu, ve’al taster panecha mimenu, ve’al tit’alam mitchinatenu! Heyeh na karov leshav’atenu, ye’hi na chasdecha lenachamenu --terem nikrah elecha anenu! kadavar shene’emar: “Vehaya terem yikra’u, va’ani e’eneh; od hem medabrirm, va’ani eshmah.”

Ki atah shome’ah tefilat amcha Yisra’el berachamim. Baruch atah Adonai, shome’ah tefilah.

Ki atah Adonai ha’oneh be’et tzarah, podeh umatzil bechol et, tzarah vetzukah. Baruch atah Adonai, Baruch hu uvaruch shemo ha’oneh be’et tzarah. Amen
Comfort • Nachem

On the Ninth of Av, we add Nachem.

Comfort, ruling God,
those who mourn for Zion
and those who mourn for Jerusalem,
the grieving, ruined city,
despised and destroyed—
grieving, for the loss of her children,
ruined, for all her homes are empty,
despised, for her glory is gone,
destroyed, for no one lives in her—
yet she lives on, head hidden in shame,
like a barren, childless woman;
Roman legions have destroyed her,
heathens have dispossessed her,
slaughtered your people Israel,
and arrogantly killed
the people who are devoted to God on high.

For this, Zion weeps bitterly
and Jerusalem adds her voice of grief:
“My heart, my heart, how I grieve
for the slain,
my guts, my guts, how I grieve
for the slain!”

For you, God, burned the city with fire,
but in future you will rebuild it with fire,
as the prophet says:

Zech. 2:9

“… And I shall be for her,’ says God,
a wall of fire all around,
and as glory I shall be within her.’”

1 The grief is so overwhelming that it’s a physical pain inside the body.
2 I.e., God promises to rebuild Jerusalem by erecting a wall of fire around the city and by filling the city with divine glory.
Blessed are you, Ruler,  
Blessed be God, blessed be God’s name!  
who comforts Zion  
and rebuilds Jerusalem.

Baruch atah Adonai,  
Baruch hu uvaruch shemo  
menachem Tziyon  
uvoneh Yerushalayim. Amen

Congregation’s response | shade Added sometimes | \Bend knees, bow head | \Bow head | \Stand | \Sit | ◊ Leader starts here
Blessing for Peace • Sim Shalom

When repeating the amidah on public fast day afternoons, the leader inserts the responsive Priestly Blessing:

Our God

Eloheinu

and God of our ancestors,

vElohei avoteinu ve'imoteinu

bless us with the triple blessing

bar'cheinu vaberachah hamshuleshet

in the Torah,

baTorah

written by your servant Moses,

hak'tuvah al yedi Moshe avdecha,

spoken by Aaron and his children,

ha'amurah mipi Aharon uvanav

the priests—your holy people—

kohanim—am kedoshecha—
in these words:

ka'amur:

_Eloheinu_ v_Elohei avoteinu_ v_berachah hamshuleshet_ in the Torah_ written by your servant Moses_ spoken by Aaron and his children_ the priests—your holy people—in these words:

After each of the three verses of the Priestly Blessing, the congregation responds

Num 6:24-26

May God bless you

Yevarechecha Adonai

and protect you.

veyishmerecha.

May this be your will!

ken yehi ratzon

May God smile at you

Ya'er Adonai panav elecha

and show you favor.

vichuneka.

May this be your will!

ken yehi ratzon

May God let you perceive God's presence

Yisa Adonai panav elecha

and set you at peace.

veyasem lecha shalom.

May this be your will!

ken yehi ratzon

In the silent amidah, the congregation says this blessing:

Grant peace on earth,

Sim shalom ba'olam
goodness and blessing,
tovah uv’rachah
grace, kindness and mercy
chen vachesed verachamim
for us and all Israel, your people.
aleinu ve’al kol Yisra’el amecha.
Bless us all, O source of life,
Bar’chenu avinu kulanu
as one, in the light of your presence.
ke’echar be’or panecha,

1 “May God send the light of God’s face/presence toward you”
2 “May God raise God’s face toward you”
3 “On earth” is added in the Conservative liturgy.
For in the light of your presence
you gave us, Ruling God,
the Torah of life, the love of kindness,
righteousness and blessing,
mercy, life and peace.
And it’s good in your eyes
to bless your people Israel
at every time and in every hour
with your peace.

*Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.*

We bless you, God,
Blessed be God, blessed be God’s name!
who blesses God’s people Israel
with peace.

*Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.*

In the Book of Life, blessing,
peace and good livelihood, may we be
reviewed and graded before you,
with all your people, Israel’s descendants,
for a life of goodness and peace.

We bless you, God,
Blessed be God, blessed be God’s name!
who makes peace.
Muon לארהו חודש Additional Service for Rosh Chodesh

In Temple times special days were marked by an extra sacrifice in addition to the morning and afternoon daily sacrifices. This was the Musaf sacrifice.

In some ways, our prayers compensate for our inability to offer the sacrifices of ancient times. We can no longer recover the feeling of union with God brought by the bloody system of animal sacrifices, and if verbal prayer is a poor substitute, it’s all we have.

Accordingly, on Rosh Chodesh we add a Musaf amidah after the Torah service. The Musaf amidah begins and ends with the blessings familiar from other amidahs, and the middle blessing recalls the Musaf sacrifices of the day.

Why we had a sacrificial system, why we added sacrifices on special days, and why we lost our Temple, are all questions worth exploring as we meditate on the significance of this prayer. Some people say the Temple is gone, never to return, so we should skip the Musaf amidah. Others treasure the memory of ancient methods of worship and mourn the loss of something we can no longer experience or understand.

After the Musaf amidah, we conclude the service with Aleinu.
To prepare for the Musaf amidah, we rise as the leader leads Half Kaddish, page 264.

**Amidah**

We take three steps back as if to create sacred space and three forward as if to enter it.
With feet together, we say the amidah (standing prayer) quietly.
When the prayer leader chants aloud, we respond with the words in gray.2

The two lines below introduce the silent amidah.

Ps 51:17  
Ruler, just open my lips  
and my mouth will declare your praise.  
אֲדֹנָי שְׂפָתַי תִּפְתָּח  
וּפִי יַגִּיד תְּהִלָּתֶ  
Adonai sefatai tiftach,  
ufi yagid tehilatecha.

---

1. Ancestors • אבות • Avot Ve’Imahot

We bless you, God,  
Blessed be God, blessed be God’s name!  
Baruch ’ata Adonai  
Baruch hu uvaruch shemo  
Eloheinu  
vElohei avoteinu ve’imoteinu,  
Elohei Avraham, Elohei Yitzchak,  
Elohei Avraham, Elohei Yitzchak,  
Elohei Ya’akov  
Elohei Sarah, Elohei Rivkah,  
Elohei Rachel vElohei Leah,  
ha’El hagadol  
hagibor vehanorah, El elyon,

---

1 The amidah (standing prayer) for Rosh Chodesh Musaf consists of seven berachot (blessings). The first and last three are basically the same as for the morning amidah. The middle blessing is about the extra sacrifices of the day; we add “ya’aleh veyavo” to the fifth blessing; and on Chanukah, we add something extra in the sixth blessing.

2 Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The prayer leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אבות) and recites the entire Amidah.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אבות) and penultimate blessing (Thanksgiving / הודאה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees. Icons in the text are reminders to bend the knees, \( \overline{} \), to bow from the waist, \( \overline{} \), and to stand up, \( \overline{} \).

A note on page 277 describes sources for the first blessing of the Amidah.
Good deeds of kindness you reward—
For everything is in your power—
Our parents’ kind deeds you record
And rescue their posterity
To show your love and honesty.¹

Sovereign, helper, savior, shield.
We bless you, Ruler,
Blessed be God, blessed be God’s name!
Abraham’s protector and Sarah’s guardian.

2. Might • Gevurot

You are mighty forever, God,
you bring life to the dead
and are strong in salvation—

From Pesach to Shemini Atzeret, some add:
you make the dew fall.

From Shemini Atzeret to Pesach, we pray for Israel’s winter rains:
you make wind blow and rain fall.

You feed the living with your grace,
Revive the dead with kind embrace,⁴
Support the fallen, heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”
³ Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
⁴ “Kind embrace” is literally “abundant mercies.”
Mi chamocha ba’al gevurot, unmi domeh lach, melech memit um’chayeh umatzmi’ach yeshu’ah.

Vene’eman ata lehachayot metim. Baruch ata Adonai, Baruch hu uvaruch shemo mechayeh hametim. Amen

3. Holiness

The third blessing has two versions. One is responsive, led by the prayer leader; for individual prayer, continue with 3b on page 246.

3a. Holiness - Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a “heiche kedushah.” The congregation begins, and the prayer leader repeats. Recite the Kedushah with feet together, rising on the toes for each of the following words: “Kadosh, kadosh kadosh,” “Baruch (Kevod),” and “Yimloch.”

We shall make your name holy in the world, Nekadesh et shimcha ba’olam, as the angels make it holy keshem shemakdishim oto in heavens above; bishmei marom; for your prophet Isaiah wrote, kakatuv al yad nevi’echa, Bow left, then right for “zeh el zeh”: Isaiah 6:3 And one called to the other, and said: Vekarah vzeh el f zeh ve’amar.

Congregation and prayer leader: Isaiah 6:3 Holy, holy, holy Kadosh kadosh kadosh is God of hosts; Adonai tzeva’ot; God’s glory fills the universe. melo chol ha’aretz kevodo. Congregation, then leader (based on Ezekiel 3:12) The angels who face them say, “Blessed.” le’ummatam “Baruch” yomeru.

1 This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.
Congregation and prayer leader:

"Baruch kevod Adonai mimkomo."

Scripture

"Blessed is God’s glory flowing from its source.”

Congregation, then leader:

And in your holy writings, this is written:

"Uvedivrei kodshecha katuv lemor:

Ps 146:10 “God will reign forever, Your God, Zion, from age to age: Halleluyah.”

The leader concludes:

From age to age, your greatness we proclaim,

Hallow your holiness for endless time.

Your praise shall never, never leave our lips,

God, great and holy sovereign.

Blessed are you, Ruler,

Blessed be God, blessed be God’s name!

the holy God.

3b. Holiness ▪ קדושה ▪ Individual Kedushah

You are holy, your name is holy and every day the holy ones praise you, selah!

Blessed are you, Ruler, the holy God.

Atah kadosh veshimcha kadosh, ukedoshim bechol yom yehaleluxcha selah.

Baruch atah Adonai, ha’El hakadosh. Amen

1 Some say that during a heiche kedushah, while the leader concludes with “Ledor vador,” the congregation should recite the short Holiness blessing (3b) and then continue the Amidah.

2 From Rosh Hashanah to Yom Kippur, we stress the theme of God’s sovereignty.
4. Holiness of This Day • Kedushat Hayom

The leader’s repetition continues here.

You gave your people New Moons, a time for all their descendants to atone by bringing to you acceptable sacrifices and young animals as sin-offerings to atone for their sins—may those sacrifices be for them all,¹ to save their lives from hateful power.²

Prepare a new altar in Zion so that the New Moon upward-offering we may offer upon it and bring young goats for sacrifice in an acceptable manner.

In the worship of the Temple we shall all rejoice, in that worship and in the songs of your servant David that will be heard in your city recited before your altar. May you bring them lasting love and the agreement with ancestors recall for the children.

Then bring us joyfully to Zion your city and Jerusalem your Temple in lasting happiness,

1 “May they (the sacrifices) be a remembrance for them all,” i.e., may those sacrifices long ago be remembered (and attributed) to the descendants of those who offered them—even though the sacrificial system is long gone, may we who can no longer bring them be granted whatever it was that they earned for our ancestors.
2 “A saving of their selves/persons/souls/lives from the hand (i.e., power) of one who hates”—i.e., may the sacrifices of our ancestors win God’s continued favor so as to save us from our enemies.
Add this to recall the sacrificial system ...

where our ancestors brought you

their required sacrifices,

and we shall bring you

our required sacrifices,

the daily ones

and the extra ones, properly.

And the extra offering

of this New Moon day

our ancestors brought to you

we shall perform and bring you

lovingly, to observe your wishes,

as you wrote for us

in your Torah

by your servant Moses’ hand,

spoken by your glory:

Num. 28: 11 And on your New Moons,

bring an offering to God:

two year-old bulls

and one ram,

seven year-old sheep—

perfect ones—

... or this to pray for its restoration, literally or metaphorically

shesham asu avoteinu lefanecha

et korbenot chovoteihem,

vesham na’aseh lefanecha

et korbenot chovoteinu,

temidim kesidram

umusafim kehil’chatam.

Ve’et musaf yom

Rosh Hachodesh hazeh

asu vehikrivu lefanecha

na’aseh venakriv lefanecha

be’ahava kemitzvat retzonecha,

kemo shekatavta aleinu

beToratecha,

al ydei Moshe avdecha,

mipi chevodecha ka’amur:

Uverashei chodsheichem
takrivu olah lAdonai:

parim benei vakar shanayim,

ve’ayil echad,

kevasim benei shanah shiv’ah

temimim,
and their flour- and wine-offerings
as mentioned:
twelve pounds of flour for each bull,
eight for each ram
and four for each lamb,
and wine for the wine-offering,
and a goat for atonement,
and two continual offerings,
according to their rules.

Our God,
and God of our ancestors,
renew for us
this month
for good and blessing,
for joy and happiness,
for salvation and comfort,
for income and livelihood,
for life and for peace
for forgiveness from sin
and pardon from transgression

and atonement of wrongdoing.

You chose your people Israel
from all the other nations
and fixed for them
the New Moon rules.
We bless you, Sovereign,
Blessed be God, blessed be God's name!
who sanctifies Israel
and the new moons.

And their flour and wine-offerings
as mentioned:
only for the New Moon

Our God,
and God of our ancestors,
renew for us
this month
for good and blessing,
for joy and happiness,
for salvation and comfort,
for income and livelihood,
for life and for peace
for forgiveness from sin
and pardon from transgression

and atonement of wrongdoing.

You chose your people Israel
from all the other nations
and fixed for them
the New Moon rules.
We bless you, Sovereign,
Blessed be God, blessed be God's name!
who sanctifies Israel
and the new moons.

and their flour- and wine-offerings
as mentioned:
twelve pounds of flour for each bull,
eight for each ram
and four for each lamb,
and wine for the wine-offering,
and a goat for atonement,
and two continual offerings,
according to their rules.

Our God,
and God of our ancestors,
renew for us
this month
for good and blessing,
for joy and happiness,
for salvation and comfort,
for income and livelihood,
for life and for peace
for forgiveness from sin
and pardon from transgression

and atonement of wrongdoing.
Sovereign God, take delight
in your people Israel and in their prayer;
restore the Temple service
to the sanctuary of your house;
as for Israel’s fires\(^1\) and their prayer—
accept them with love and delight;
and may you always enjoy\(^2\)
the worship of your people Israel.

And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Ruler;
Blessed be God, blessed be God’s name!
you return your presence to Zion.

\(^1\) Include the shaded words if you favor the restoration of the sacrificial system.

\(^2\) “And may it be to your liking forever …”
6. We Give Thanks • Modim

We bow at the waist for the word “modim” and straighten up at “Adonai.”

This blessing has two versions. We say the following in our individual silent prayer and 6b, the shaded version, in response to the prayer leader’s repetition.

We thank you,
because you are the Ruler, our God,
God of our ancestors,
forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!

We thank you and declare your praise
For our lives, which in your hand you hold,
Our souls, which in your care are told;
Your miracles, with us every day,
Your wonders and abundant boons,
With us
evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.
The silent amidah continues below; on Chanukah, add Al Hanisim on page 233.

6b. Teachers' Thanksgiving • Modim • Derabbanan

We read this silently when the prayer leader repeats the amidah.

We thank you
for you are the Ruler, our God
and our ancestors’ God,
God of all flesh,
our maker, who formed Creation.

Blessings and thanks we give
to your great and holy name,
because you have given us life
and sustained us.

Keep giving us life and sustenance,
and gather our scattered exiles
to the courtyards of your sanctuary,
to keep your statutes,
do your will,
and serve you wholeheartedly
—for which we thank you.

Blessed is the God of thanks.

The Thanksgiving blessing continues here.

And for all these things may your
name be blessed and exalted,
O our ruler, constantly, and for ever.
Every living being will thank you (selah),
and they will hail your name in truth,
God, our salvation and help (selah).

Blessed are you, Ruler,
Blessed be God, blessed be God’s name!
whose reputation is good,
and to whom thanks are due.

In the silent amidah, continue with the blessing for peace, page 254.
During the repetition, the leader adds the Priestly Blessing.

The Priestly Blessing • Bircat Kohanim

Our God
and God of our ancestors,
bless us with the triple blessing
in the Torah,
written by your servant Moses,
spoken by Aaron and his children,
the priests—your holy people—in these words:

Eloheinu
vElohei avoteinu ve'imoteinu
baTorah
hak’tuvah al ydei Moshe avdecha,
ha’amurah mipi Aharon uvanav
kohanim—am kedoshecha—
ka’amur:

After each of the three verses of the Priestly Blessing, the congregation responds.

Num 6:24-26 May God bless you
and protect you.
May this be your will!
May God smile at you
and show you favor.
May this be your will!
May God let you perceive God’s presence
and set you at peace.
May this be your will!

1 God dictated the Priestly Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
2 “May God send the light of God’s face/presence toward you”
3 “May God raise God’s face toward you”
7. Peace - Shalom

Grant peace on earth,1
goodness and blessing,
grace, kindness and mercy
for us and all Israel, your people.
Bless us all, O source of life,
as one, in the light of your presence.
For in the light of your presence
you gave us, Ruling God,
the Torah of life, the love of kindness,
righteousness and blessing,
mercy, life and peace.
And it’s good in your eyes
to bless your people Israel
at every time and in every hour
with your peace.
We bless you, God,
Blessed be God, blessed be God’s name!
who blesses God’s people Israel
with peace.

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart,
guided by the next paragraphs.

After the repetition, the leader says the Full Kaddish on page 265.

1 “On earth” is added in the Conservative liturgy.
My God, keep bad words from my tongue, and lies from my lips.
Let me not try to answer those who curse me; let my spirit be as still as dust to everyone.
Open my heart with your teaching that my spirit may follow your rules.
As for all who plan harm for me, quickly upset their designs and spoil their plans.
Do it for the sake of your reputation; do it for the sake of your right hand; do it for the sake of your holiness; do it for the sake of your law.

Ps 60:7 “To save your devoted followers, take action, rescue and answer me!”
Psalm 19:15 “May what I say be to your liking, and my deepest thoughts come before you, God, my rock, my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above, may God bring peace to us and to all Israel, Now you say, “Amen.”

Elohai, netzor leshoni mera, vesefatai midaber mirmah. Velimkalei nafshi tidom, venafshi ke’afar lakol thiyyeh. Petach libi beToratecha, uvevemitzvotecha tirdof nafshi. Vechol hachoshvim alai ra’ah, meherah hafer atzatam vekalkel machashavtam. Aseh lema’an shemecha, aseh lema’an yeminecha, aseh lema’an kedushatecha, aseh lema’an Toratecha.

“Lema’an yechaltzun yedidecha, hoshi’ah yemin’cha, va’aneni.”

“Yi’heyu leratzon imrei fi, vehegyon libi lefanecha, Adonai, tzuri, vego’ali.”

Oseh shalom bimromav Oseh hashalom bimromav hu ya’aseh shalom aleinu ve’al kol Yisra’el, ve’imru, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.
Add this if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want, ruling God and God of our ancestors: that the Temple be rebuilt soon, in our days, and restore our rights in your Torah, and there we shall serve you reverently as in days of old and years long past.

Mal 3:4 So that God will enjoy the sacrifice of Judah and Jerusalem as in days of old and years long past.

After a heiche kedushah, the leader continues with Full Kaddish on page 131.
Source of Life! Sovereign! • Avinu Malkenu

Avinu Malkenu

Source of life! Sovereign! Avinu Malkenu,
We have sinned in front of you! Chatanu lefeanecha!
Source of life! Sovereign, Avinu Malkenu,
we have no ruler but you. Ein lanu melech elanata.
Source of life! Sovereign, Avinu Malkenu,
take action for us, for the sake of your reputation. Aseh imanu lema’an shemecha.

On public fast days, use the shaded line instead of the line above it.

Avinu Malkenu,
grant us a good new year. Chadash aleinu shanah tovah.
bless us with a good year. Barech aleinu shanah tovah.
Source of life! Sovereign, Avinu Malkenu,
take away from us all harsh laws. Bateil me’aleinu kol gezerot kashot.

Avinu Malkenu,
bring to nothing our enemies’ plans. Bateil mach’shevet son’einu.
Source of life! Sovereign, Avinu Malkenu,
destroy our foes’ intentions. Hafer atzat oyveinu.
Source of life! Sovereign, Avinu Malkenu,
destroy all trouble and enemies for us. Kaleh kol tzar umastin me’aleinu.
Source of life! Sovereign, Avinu Malkenu,
stop the mouths of our enemies and accusers. Sotem piyot mastineinu umekatregeinu.
Source of life! Sovereign, Avinu Malkenu,
remove sickness, war and famine, kaleh dever vecherev vera’av
captivity, ruin, sin and devastation ush’vi umashchit ve’avon ush’mad
for the children of your contract. Mibnei veritecha.
Source of life! Sovereign, Avinu Malkenu,
keep the plague away from your people. Mena magefa minchalatecha.

1 “Make new for us a good year.”
2 “Your inheritance”—we sometimes refer to ourselves as God’s “inheritance,” perhaps in the hope that God will treasure us from generation to generation.
Avinu malkenu, selach umecheh lechol lechototeinu.
Avinu malkenu, mechek vemeucharecha harabim kol shiteh ayhoteinu.
Avinu malkenu, hachazedenu bitshuva shlema lefanecha.
Avinu malkenu, shelach refu‘ah shlema lecholei amecha.
Avinu malkenu, kera ro‘a gezar dinenu.
Avinu malkenu, zochreenu bezikaron tov lefanecha.
Avinu malkenu, zochreenu lechayim tovim.
Source of life! Sovereign,
remember us for rescue and salvation.
write us in the book
of rescue and salvation.
Source of life! Sovereign,
remember us for livelihood and fulfillment.
write us in the book
of livelihood and fulfillment.
Source of life! Sovereign,
remember us for merit.
write us in the book
of merit.
Source of life! Sovereign,
remember us for forgiveness and pardon.
write us in the book
of forgiveness and pardon.

We continue silently
Source of life! Sovereign,
make salvation flower for us soon.
Source of life! Sovereign,
give pride\(^1\) to your people Israel.
Source of life! Sovereign,
bring your anointed one\(^2\).
Source of life! Sovereign,
fill our hands from your blessings.
Source of life! Sovereign,
fill our pantries with plenty.
Source of life! Sovereign,
hear our voice,
be kind and merciful to us.

\(^1\) “Raise the horn.”
\(^2\) “Raise the horn of your anointed one,” an appeal for God to send the Messiah.
Source of life! Sovereign,
graciously and with favor accept
our prayer.
Source of life! Sovereign,
open heaven’s gates
to receive our prayer.
Source of life! Sovereign,
don’t sent us away
from you emptyhanded.
Source of life! Sovereign,
remember—we’re only dust.
Source of life! Sovereign,
may this be
a time of mercy
and favor from you.
Source of life! Sovereign,
take pity on us,
our children and our babies.
Source of life! Sovereign,
do it for the sake of those
who died to show your holiness.¹
Source of life! Sovereign,
do it for the sake of
those slaughtered for your unity.²
Source of life! Sovereign,
do it for the sake of
those who came through fire and water
to show your holiness.

¹ “those killed for the sake of the reputation of your holiness”—the martyrs who died to show their faith in God’s holiness.
² Martyrs who by their deaths declared God’s oneness.
Source of life! Sovereign, 
let us see retribution 
for your servants’ spilled blood.¹

Source of life! Sovereign, 
do it for your own reputation 
if not for our sake!

Source of life! Sovereign, 
do it for your own reputation; save us.

Source of life! Sovereign, 
do it for your great mercy.

Source of life! Sovereign, 
do it for your own reputation—
great, mighty and awesome—
by which we are called.²

Source of life! Sovereign, 
be gracious and answer us, 
though we have done nothing to earn your favor; be just and kind to us—
and save us!

---

¹ Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.

² “By which we are called”—Birnbaum; “proclaimed upon us”—Scherman. The meaning is uncertain.
We bless you, Ruler, our God, eternal sovereign, who made us holy with your rules and told us to kindle Chanukah light.

Some add the shaded words to honor our matriarchs, Sarah, Rebecca, Leah and Rachel.

We bless you, Ruler, our God, eternal sovereign, who performed wonders for our ancestors in those days, at this time.

For the first night, add this blessing of thanks for reaching this holiday

We bless you, Sovereign God, Who rules eternal time and space; You raised us and sustained us, And you brought us to this place.

After lighting the first candle, say this; then light the rest of the candles

These lights we kindle for the wonders, rescues and wars you fought for our ancestors by your holy priests.

All eight days of Chanukah these lights are holy, and we don’t have the right to use them for illumination, only to look at them,

Hanerot halalu anachnu madlikin al hanisim ve’al hat’shu’ot ve’al hamilchamot she’asita
Lekhamot le’imoteinu al yedei kohanecha hakdoshim.
Vechol shemonat yemei Chanukah hanerot halalu kodesh, ve’ein lanu reshut lehishtamesh bahem
Aleha l’raatomim baldin elah lirotom bilvad

---

1 “Place” is literally “time”; but are not time and space a continuum?
2 Mattityahu was a priest; pagan worship would have put him out of work, so he fought for his faith and his job.
so as to give you thanks for your wonders, rescues and miracles.

Fortress, Rock • Ma’oz Tzur

This song has five verses—some books print six—but most people stop after the first, the one printed here. This verse indicates that we rely on God to slaughter our foes, and when the dirty work is over we’ll come in singing psalms, clean up the Temple, and restore the Temple service. The next four verses thank God for rescuing the Jewish people from an oppressive regime, and the sixth verse asks God to vanquish present and future foes. The first letters of the first five verses form an acrostic for “Mordechai,” the hero of—um—Purim, and the sixth verse contains an acrostic for “Chazak” (be strong!).

Fortress—rock—my rescuer, to you, to you all praise is due; please repair my house of prayer so we may bring thanks to you; when you plan the overthrow of our snarling, howling foe, I’ll complete with singing sweet the altar’s dedication.¹

¹ “O fortress, rock on which I can rely, my rescuer, to you it is pleasant to give praise. Prepare the house of my prayer, and there we shall bring thank-offerings. At the time when you shall prepare slaughter to save us from the enemy who barks, then I shall finish up with psalm-song (as in the daily Temple service) the dedication of the altar.” The Hebrew rhyme scheme really calls for “dedication” to rhyme with “foe,” but even I couldn’t write “I’ll complete / with singing sweet / getting the altar ready to go”!
Kaddish
The four kaddish prayers conclude sections of the service: the leader’s “half” and “full” kaddish, and for mourners or those observing yahrzeit, the teachers’ and mourner’s kaddish.

Leader’s Half Kaddish • חֲצִי קַדִּישׁ • Chatzi Kadish

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”
May God’s great name be blessed
forever and ever and ever.
May God’s great name be blessed
forever and ever and ever.
Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

Yitgadal veyitkadash
shemeh rabah—Amen
—be’almah di verah chir’uteh
veyamlich malchuteh,
bechayechon uv’yomechon
uvechayeyi dechol beit Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.” Amen
Yehei shemei rabah mevarach
le’alam ul’almei almayah.
Yehei shemei rabah mevarach
le’alam ul’almei almayah.
Yitbarach veyishtabach
veyitpa’ar veyitromam
veyitnaseh veyit’hadar
veyit’aleh veyit’halal
shemeh dekudshah,
Berich hu Berich hu.
Le’elah min kol
Le’elah le’elah mikol
bir’chatah veshirahatah
tushbechatah venechematah,
da’amiran be’almah.
Ve’imru, “Amen.” Amen

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all
far above all¹
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

¹ The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.
Full Kaddish • קדיש שלם

Let it be great, let it be holy,
God’s great name—(Amen)
in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

May God’s great name be blessed
forever and ever and ever.

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

Between Rosh Hashanah and Yom Kippur; replace the next line with the shaded line:

above all
far above all’
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

1 The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.
May our prayers and pleas be accepted, prayers of the entire Jewish community, before the Source of Life in heaven. Now you say, “Amen.”

May there be great peace from heaven—and life—for us and the entire Jewish community. Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above, may God bring peace to us and to all Israel, and to all who live on earth. Now you say, “Amen.”¹

Titkabel tzelot’hon uva’ut’hon dechol beit Yisra’el kodam avuhon di vishmayah, ve’imru, “Amen.” Amen

Yehei shelamah rabah min shemayah—vechayim—aleinu ve’al kol Yisra’el, ve’imru, “Amen.” Amen

Oseh shalom bimromav hu ya’aseh shalom aleinu ve’al kol Yisra’el, ve’al kol yoshvei tevel ve’imru, “Amen.” Amen

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.
Mourners’ Kaddish • קדיש יתומים • Kadish Yatom

Mourners and those observing yahrzeit remain standing to lead this kaddish, and we respond.

Let it be great, let it be holy,

Yitgadal veyitkadash
Shemah Rabah—Amen
God’s great name—in the world created by God’s will,
—be’almah di verah chir’uteh
which God will rule in sovereignty,
veyamlich malchuteh,
in your lifetime and in your days
bechayechon uv’yomechon
and in the lifetime of all Israel,
uvechayei dechol beit Yisra’el
quickly and soon.
ba’agalah uvizman kariv.
Now you say, “Amen.”
Ve’imru, “Amen.” Amen
May God’s great name be blessed
Le’alam ul’almei almayah.
forever and ever and ever.
May God’s great name be blessed
Le’alam ul’almei almayah.
forever and ever and ever.
Blessed and praised
Yitbarach veyishtabach
and glorified and exalted
veyitpa’ar veyitromam
and elevated and honored
veyitnaseh veyit’hadar
and raised and hailed
veyit’aleh veyit’halal
be God’s holy name,
shemeh dekudshah,
blessed may it be—
Berich hu

---

1 Kaddish declares our faith in and our wish for God’s control of the world. It’s in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers in the siddur; this one is for mourners to say in the eleven months of mourning and on the anniversary (yahrzeit) of a loved one’s death.

Congregation’s response | Shade Added sometimes | ✧ Bend knees, bow head | ✧ Stand | ✧ Sit | Leader starts here
Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all
far above all¹
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”
May there be great peace
from heaven—and life—
for us and the entire Jewish community.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”²

---

¹ The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.
² This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.
Teachers’ Kaddish • קדיש דרбан • Kadish DeRabanan

Mourners and those observing yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created by God’s will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”
May God’s great name be blessed
forever and ever and ever.

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God’s holy name,
blessed may it be—

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all
far above all¹
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

¹ The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.
For Israel and the teachers\(^1\)
for the students
and for all their students
and for all those
who engage in Torah study
here
and everywhere—
may you and they have great peace
grace, kindness and mercy,
long life
and ample portions and redemption
before our creator in heaven.
Now you say, “Amen.”

May there be great peace
from heaven—and good life—
for us and the entire Jewish community.
Now you say, “Amen.”

Take three steps back; bow left on “oseh shalom,” right on “hu berachamav ya’aseh,” forward on “aleinu.”

Making peace in heaven above,
may God mercifully bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”\(^2\)

---

\(^1\) The spirit of this Kaddish is to pray for the teachers and the students, those who transmit our tradition, recognizing that our people are scattered over the face of the earth—“here and everywhere.” Teachers will heartily approve of the practical phrase “mezonah revichah”—“ample portions (of food)” — for the rewards of teaching are notoriously spiritual!

\(^2\) This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.
Notes

Dawn Blessings

Most of us begin our spiritual day with the fifteen Dawn Blessings. Originally, a person would say these blessings at home, but many congregations begin their communal prayer with these blessings. They’re based on two sources in the Talmud. Most of them are based on Berachot 60b, but blessings 2, 3 and 4 are based on Menachot 43b. Traditional prayers books and Conservative prayerbooks have different versions of blessings 2, 3 and 4; neither version exactly follows the Talmud text. You can read the Talmud text below, study it in its context, and then decide what’s right for you.

In Berachot 60b, the blessings follow the steps of getting up and dressed, an early version of the Activities of Daily Living:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>On hearing the rooster crow, say:</td>
<td>Ki shama kol targonla lema:</td>
<td>“Baruch ashar natan lasechvi vina lehavchin bein yom vein laila.”</td>
</tr>
<tr>
<td>“Blessed … who gave a brain(^1) the wit to distinguish between day and night.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch poke’ach ivrim.”</td>
</tr>
<tr>
<td>On opening the eyes, say:</td>
<td>Ki fatach einei, lema:</td>
<td>“Baruch matir asurim.”</td>
</tr>
<tr>
<td>“Blessed … who opens the eyes of the blind.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch matir asurim.”</td>
</tr>
<tr>
<td>On sitting up, say:</td>
<td>Ki taritz veyativ, lema:</td>
<td>“Baruch malbhash arumim.”</td>
</tr>
<tr>
<td>“Blessed … who releases the imprisoned.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch malbhash arumim.”</td>
</tr>
<tr>
<td>On dressing, say:</td>
<td>Ki lavish, lema:</td>
<td>“Baruch malbhash arumim.”</td>
</tr>
<tr>
<td>“Blessed … who clothes the naked.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch malbhash arumim.”</td>
</tr>
<tr>
<td>On straightening up, say:</td>
<td>Ki zakif, lema:</td>
<td>“Baruch zokef kefufim.”</td>
</tr>
<tr>
<td>“Blessed … who straightens the bent.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch zokef kefufim.”</td>
</tr>
<tr>
<td>When stepping on the floor, say:</td>
<td>Ki nachit le’arah, lema:</td>
<td>“Baruch rokah ha’aretz al hamayim.”</td>
</tr>
<tr>
<td>“Blessed … who spreads land on water.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch rokah ha’aretz al hamayim.”</td>
</tr>
<tr>
<td>On walking, say:</td>
<td>Ki masgei, lema:</td>
<td>“Baruch hamechin mitzadei gaver.”</td>
</tr>
<tr>
<td>“Blessed … who prepares a person’s steps.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch hamechin mitzadei gaver.”</td>
</tr>
<tr>
<td>On putting on shoes, say:</td>
<td>Ki sayem mesanei, lema:</td>
<td>“Baruch she’asah li kol tzorki.”</td>
</tr>
<tr>
<td>“Blessed … who meets all my needs.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch she’asah li kol tzorki.”</td>
</tr>
<tr>
<td>On fastening the belt, say:</td>
<td>Ki asar hemyanai, lema:</td>
<td>“Baruch ozer Yisra’el bigvurah.”</td>
</tr>
<tr>
<td>“Blessed … who girds Israel with might.”</td>
<td>בִּינָה לַשֶּׂכְוִי נָתַן אֲשֶׁר בָּרוּ</td>
<td>“Baruch ozer Yisra’el bigvurah.”</td>
</tr>
</tbody>
</table>

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\(^1\) Some translate שֶׂכְוִי as “rooster,” but it’s a rare word (Job 38:36), and the meaning is uncertain.
On donning a hat, say:

“Blessed ... who crowns Israel with glory.”

Menachot 43b, on the other hand, seems to reflect on our identity as we start the day:

Rabbi Me’ir says, “One should say three blessings every day; these are the ones: ‘Who made me Jewish,’ ‘Who didn’t make me a woman,’ and ‘Who didn’t make me a fool.’”

Rabbi Me’ir omer, “Chayav adam levarech shalosh berachot bechol yom. Elu hen: ‘She’asani Yisra’el,’ ‘Shelo asani ishah,’ ‘Shelo asani bor.’”

Rabbi Meir’s blessings invite challenge.

Why would anyone thank God for not making him a woman? Is it better to be a man? Doesn’t this feed millennia of misogyny? How can you think God can want a blessing like this?

In our traditional prayer books, the “fool” became a “slave/servant.”

Ah, now we can say that Jewish men should thank God for their full slate of commandments. Women and Jewish slaves need not observe time-bound commandments, so their obligations are ever so slightly less, leaving men to take perverse pride in their own greater spiritual debt.

Or you can be thankful for not being a slave, so you’re free to accept your obligations.

Then you can be thankful for being Jewish, so you have the Jewish obligations.

Then you can be thankful for not being a woman, so you have more obligations.

This is out of order. Try again. Not-a-non-Jew; thanks for the monotheism. Not a woman; thanks for the full slate of commandments. Not a slave; thanks for the what I just said.

In my humble opinion, there’s no way to make sense of these blessings, in their order, even if you’re willing to insult women.

Somehow our prayer books turned Rabbi Meir’s blessings into something worse. “Who did not make me a non-Jew”; what’s wrong with non-Jews? “Who did not make me a woman,” while women say, “who created me according to God’s will.” Some think this means there’s something inferior about being a woman, but one can understand it to mean “who made me as God really wanted humans to be,” the crown and finishing touch of creation. “Who did not make me a slave/servant.” Ha, ha, you haven’t talked to my boss lately!

There’s a story of a woman who said “who didn’t make me an animal,” and another of a woman who said “who didn’t make me a woman”—perhaps she didn’t understand Hebrew, or perhaps she rejected the misogynistic side of fundamental religious practice and determined that she would not be the kind of woman that a man would thank God for not being.

In the blessing thanking God for not making one a non-Jew, some books use גוי and some use נאסר, “people,” is often translated as “non-Jew” (as in late Hebrew), but the Torah uses this word for the Jewish people—גוי נאסר, a holy nation (Ex. 19:6). So maybe it’s reasonable to translate “who didn’t make me a גוי” as “who didn’t make me a whole people” or “even though you made me just one person.” This is our translation, and it’s designed to help us reflect on the limits of our influence as individuals.
Today, here’s how I understand the traditional version of Rabbi Me’ir’s blessings: “who did not make me a people,” so that I realize I’m only one person and shouldn’t feel too bad that I can’t do everything; “even though you didn’t make me a woman,” because I’m just a guy and it’s obvious that God created women last as the crown of creation (not that there’s any point in trying to judge people); and “who made me free” instead of a slave, so that I can make my own choices, which I hope are generally good rather than bad.

You too can be thankful for what you are thankful for, but in any case it seems like a good idea to take a moment each day to think about who and what we are.

December 5

In the weekday Amidah, blessing 9 asks either for rain or for dew and rain. We ask for rain from Shemini Atzeret, and dew too from December 5 or 6 until Pesach. Why do we mix the solar calendar with the Jewish lunar calendar? This goes back to Talmudic times, when our sages ruled that outside the Land of Israel, the prayer for dew as well as rain should run from 60 days after the change of seasons (the fall equinox, September 23) until Pesach. Fixing the calendar was one of the final acts of the Sanhedrin.

But sixty days after September 23 is November 21, not December 5. Ancient calendar calculations were remarkably precise, but not quite perfect; that’s why the Gregorian calendar dropped 10 days from the prevailing Julian calendar, so that Thursday, October 4, 1582 was followed by Friday, October 15. The errors that caused that discrepancy account for one day every 128 years.

Yes, there’s a problem with the Jewish calendar. The Sanhedrin set our calendar—it was the body’s final act, in the year 358 C.E.—and it would take a reconstituted Sanhedrin to fix it. To re-establish the Sanhedrin (if it’s halachically possible at all) would require universal Jewish consensus (according to a suggestion by Maimonides). So our prayer in the 9th blessing isn’t just a request that God should make nature work as farmers expect, it’s a prayer for Jewish unity.

Aleinu

Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel’s mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel’s mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace that concludes every one of our services and sends us from the synagogue with a renewed sense of our purpose in the world.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the “Malchuyot” (Sovereignty) section and prepared us to acknowledge God’s universal rule. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, “They worship vanity and pray to a god who will not save them” (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition’s censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century, but have recently been restored by some editors.
An old story tells us that the prayers gathered round the throne of God. Aleynu complained: “How come everyone spits when they recite me? How do you think I feel?”

To make Aleinu feel better, God decreed that we should all bow when reciting this prayer.

With its links to our ancient sages and tragic history, Aleinu’s exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

**Prayer Responses**

Here are some straightforward rules to explain when we indicate the congregation should respond during prayer, but of course opinions and customs differ.

1. **It’s always good to say “Amen” to someone else’s blessing.** Say “Amen” when someone else says a blessing, even if you’re saying it too. For example, the congregation says the blessings for Shema with the leader, so when the leader completes a blessing we all say “Amen” (except, ha ha, as noted below in point 4).

2. **When someone else says a blessing, it’s good to respond “Baruch hu uvaruch shemo” as well as “Amen.”** When someone else says a blessing for himself or herself, not for you, say “Baruch hu uvaruch shemo” after he or she says “Adonai.” For example, after the congregation says the silent Amidah the leader repeats it: the congregation responds to each blessing because these blessings are for the leader, not the congregation.

3. **When the other person says a blessing for me too (one that I too am obliged to say), it’s good to say “Amen” but not “Baruch hu uvaruch shemo.”** Some people say “Baruch hu uvaruch shemo” anyway; that’s their custom or their ignorance. You can give them the benefit of the doubt. As for teenage boys who yell “Schmo” because they think it’s funny … well, you can hope they live to regret their hijinks, as I have.

4. One complication: we are careful to avoid interrupting the blessings for Shema; even the normal responses are an interruption. We say “Amen” but not “Baruch hu uvaruch shemo.” One reason for this is that each congregant needs to say these blessings; the leader doesn’t repeat them. However, we conclude the blessing after Shema and before the Amidah with the leader instead of saying “Amen”: this is because we don’t make any interruption between remembering how God saved us at the Red Sea (in the blessing before the Amidah) and acknowledging God’s power (in the first blessing of the Amidah).
First Blessing of the Amidah

The first blessing of the Amidah—about our ancestors—is composed of several scriptural quotations and allusions. Dembitz, pp. 112-3, lists them.

1. 1 Chron. 29:10, David’s praise of God at the end of his reign.
2. Ex. 3:6—God identifies God’s self at the Burning Bush.
3. Deut. 10:17 (or Nehemia 9:32), from one of Moses’ final talks to the community of Israel.
4. Genesis 14:19, from Abraham’s encounter with Melchizedek.
6. Based on Genesis 14:19, from Abraham’s encounter with Melchizedek.
7. Based on God’s promise to remember the agreement between God and our ancestors (Leviticus 26:42 or Exodus 2:24).
9. Fulfilling the promise made to our ancestors, God secures God’s reputation, as mentioned in Ezekiel 36:23-24.
10. In Deuteronomy 7:7-8, we learn that God chooses Israel out of love and not for any other reason.
11. “Sovereign, helper, savior” are applied to God throughout scripture.

We bless you, Ruler,
our God and God of our ancestors,
God of Abraham, God of Isaac,
and God of Jacob,
the God who is great, powerful & awesome,
the God on high;
you repay good acts of kindness,
possess everything,
remember our ancestors’ kind deeds,
and bring a savior
for their descendants,
for the sake of your reputation, lovingly.

Sovereign, helper, savior, shield.

Melech ozer umoshi’a umagen.

We bless you, Ruler,
the shield of Abraham.
Dear Reader:

This would have been the introduction, but you wouldn’t have read it at the beginning of the book, so I moved it to the back.

This first version of this book came into being because Rabbi Lenny Gordon, Jen Feldman and Rachel Gross of the Germantown Jewish Center asked me to prepare a Shabbat morning siddur. I don’t know how to thank them—for their encouragement and confidence, and for sending me on a personal journey in which I have seen and learned more than I can tell.

To be invited to prepare a siddur was a great honor. I wish that I had been more deeply versed in our profound tradition, more skilled as a translator, page designer and publisher—in short, that I had been better prepared for the task and better able to complete it. But in life we often find that those who can do better than ourselves are busy with other things; and if we don’t step in, the task will be left undone.

In that humble spirit I offer this book to the Jewish world, hoping it will win me fame and fortune.

More Thanks

I would be remiss if I did not thank my family, who inspire my daily life, and my rabbis and teachers, Rabbi David Nelson, Rabbi Robert Gamer, and Shoshana Ben Ozer of Congregation Beth Shalom, the late and sorely missed Rabbi Eliezer Cohen of Congregation Or Chadash, and the late Rev. Louis Klein of Congregation B’nai Moshe. This book may not reflect what they wish I had learned, and they are in no way responsible for my errors, but I thank them for the many things they have taught me.

A Practical Book

This is designed to be a practical book, one that people can use without training, so they can follow and participate in Jewish services.

It includes just about everything a congregation needs for weekday services, including material for festival intermediate days, but not Hoshanah Rabba.

Egalitarian, Non-Sexist

I hope I’m not being too chutzpadik in claiming this book is egalitarian and non-sexist. To avoid sexism, the translation avoids male pronouns or specifically male terms for God. To be egalitarian, the Hebrew text adds the Mothers when the Fathers are mentioned. These are the principal departures from other siddurim. For some people, this is too great a departure from tradition, for others it’s not going far enough, so everyone can find cause for complaint. I only hope that some people will find this text opens the treasure-chest of Jewish tradition, when they find other texts slam the lid on their fingers.

I’ve explained about the pronouns in my introduction to the Haggadah, but I want to add a note on using the word “lord.” It’s not a great word. Go back in time, and you’ll find it’s derived from the Old English words for warden of the loaf—“loaf-warden”—whereas “lady” comes from “loaf-kneader.” Think of it: the lady did all the work, kneading the daily bread, and the lord hoarded the result and held the keys. Should we address our prayers to such a word?

So instead of calling God “Lord,” I often use the term “sovereign” or “ruler.” I think “Boss” is the most accurate term in contemporary U.S. society for someone who has immediate power over a person’s life; our government may be democratic, but who gets to vote for his or her boss? However,
I also think most people would find the colloquial immediacy of “Boss” an impediment to prayer.

**Why Is the Translation Like That?**
Most of the translation is contemporary English, choosing a simple word when a lofty one could also be used.

Some is in Singlish™, singable English that fits the common Hebrew tune. Singlish is in bold type.

Some is in verse. As soon as you see verse, you may be tempted to think that it can’t be close to the original. Don’t jump to conclusions, though. In many cases, I think the verse translation is closer to the meaning of the original than a prose translation would be. After all, when Hebrew is artistic, shouldn’t the translation somehow try to capture that artistry?

If you don’t like it, I’m sorry. It’s the best I could do, and it’s time to get over your distrust of rhyme. Much truth can be conveyed through artistry.

**Translation and Typography**
The meaning of our prayers is often subtle, and a single translation cannot imply all the connotations. For that reason, this book uses different types of translations. First, a single Hebrew phrase can be translated different ways in different parts of the book. Second, since many of our prayers are poetry, this book sometimes uses the most common features of English poetry, especially rhythm and rhyme. If the result departs too far from the plain sense of the Hebrew, a footnote provides an alternative translation.

Translations in bold text, like this, are Singlish—singable translations that fit the Hebrew tune—so you can sing the English as well as the Hebrew. Many of our psalms and other prayers are acrostics; they follow each letter of the Hebrew aleph-bet or spell a Hebrew word or name. The acrostic letters are bold.

Pale characters, like this, show the congregation’s response to the leader. For an explanation of the appropriate times to respond, see our note on page 274.

*Italics* in the translation are for words added to explain the literal meaning of the Hebrew. We avoid gender-specific pronouns for God—we don’t want to imply that God is either male or female, so we use italics (*God*) where the Hebrew uses a pronoun.

Our prayers often quote sources in the Torah or other parts of our scripture. This book marks the sources with a distinct Hebrew font, and the curious can easily chase the allusions to their source. Torah quotations include the “trop,” the cantillation marks. Words added to honor the Matriarchs as well as the Patriarchs are also in a distinct typeface so that those who wish may add the words, while others can easily skip them.

**Pronunciation**
- ch is the guttural sound in “loch”
- u is “oo” as in “good”
- e is sometimes pronounced as in “get,” sometimes as in “persnickety,” and sometimes to rhyme with “may”
- ei is usually pronounced to rhyme with “may”

**Jewish Prayer**
Well, you can’t work on a book like this without developing some thoughts on Jewish prayer. Oy vey! It’s so wrong in so many ways—so obscure, so long, so demanding, so *boring*. I won’t try to defend many aspects of our prayers, but I will say this. You can look on the Siddur as a sourcebook; read a little here, a little there. But wherever you
open it and whatever you read, you’ll find people talking to God. You may not want to say the same things in the same way, but you too want to join their chorus: you want to talk to God. And if you don’t know how, the siddur offers all kinds of models.

Anyway, you haven’t tasted true boredom until you’ve heard the sermon delivered at our wedding.

The Tissue of Quotations

Our prayers use quotation from here, a quotation from there. The whole thing looks like a patchwork of quotations; couldn’t someone think up something original for a change?

Well now, when you think about it, there’s not much original in any language. In English, we use the same half-million or so words, just ringing the changes on the combinations. In Hebrew prayer, the vocabulary isn’t words—it’s phrases, quotations, verses from psalms and other sources, each one rich with contextual connotations. I’ve tried to show some of those connotations in the footnotes.

My Hope, My Fear

How long can a book like this last? While our traditional prayers go back hundreds of years, the way in which we present them can last only a much shorter time. While I’d like to think this is a book that “steel in strength and time in durance shall outwear” (as Spenser said of his Shepherd’s Calendar), I know better. A translation is useful if it’s contemporary; five or ten years from now, the English language will have moved on, and this will be out of date.

In the meantime, I hope this book will help people find Jewish tradition easier to reach, taste and enjoy than before. How strange that my metaphor should recall the Garden of Eden and (as Milton said) “the fruit of that forbidden tree.” For deep beneath my sunny hope lives a dark fear: that I should divert people from the true path of Jewish prayer and undermine their bond with God, the very bond I aim to strengthen. Dear Reader, you must be my judge until one will come to settle all our religious disputes.
Here’s a list of the books I had on my desk while I worked on this book. It doesn’t reflect the debts I owe to the many writers and people who have made me think and brought me (some) understanding.

*Sabbath and Festival Prayer Book*. The Rabbinical Assembly of America and The United Synagogue of America, 1946.