ענאת לוחול

Afternoon Service
for Weekdays
Magen LaHolah

On Tishah B'Av, tallit and tefillin are worn at Minchah and the psalm of the day is recited here, pages 85-90.

אָשִׁרֵי יִשְׂרָאֵל, בְּנִיאוֹתֶךָ. יִהְיוּ לִלְךָ קְדָשִׁים.
אָשִׁירֵי יִשְׂרָאֵל, בְּנִיאוֹתֶךָ. יִהְיוּ לִלְךָ קְדָשִׁים.
MINḥAH FOR WEEKDAYS

ASHREI

PSALM 84:3; 144:15
Blessed are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145; 115:18
A Psalm of David.
I glorify You, my God, my Sovereign;
I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.
Great is Adonai, and praiseworthy;
God’s greatness exceeds definition.

One generation lauds Your works to another,
acclaiming Your mighty deeds.
They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.
Adonai is gracious and compassionate;
patient, and abounding in love.

Adonai is good to all; God’s compassion embraces all.
All of Your creatures shall praise You;
the faithful shall continually bless You,

recounting Your glorious sovereignty,
telling tales of Your might.
And everyone will know of Your power,
the awesome radiance of Your dominion.

Your sovereignty is everlasting;
Your dominion endures for all generations.
Adonai supports all who stumble,
and uplifts all who are bowed down.
ההוא קדוש

**Reader:**

וייסר יthroat שמעה ראה, עֵלֶלָם דּוּבר, קָרָא בֶא דְאקי קְרַטְהוּ דּוּוּבְכֶה בַּרַבְצֶמְיוֹן דּוּוּבְכֶה קְרַט הֱזְאַרֶבָלֶה קְרַט הָאֹזְמֵה הֶזְאַר יָדוֹ וַחֲזֵיוֹתַהֲוִּים.

**Congregation and Reader:**

יִדְעָה שֶמֶךְ בְּאֵלֶלָם עֵלֶלָם עֵלֶלָם עֵלֶלָם.

**Reader:**

יַחֲרֹר יthroat שֶמהָוִים לָהָוִים לַקָהְרוֹמָה לַקָהְרוֹמָה לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים לָהָוִים L

*Between אֲשֶר בֶּן חָדָם אָבַדְתָּ וְאָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ A

"Between אֲשֶר בֶּן חָדָם אָבַדְתָּ וְאָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם A אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם A אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם אָבַדְתָּ אֲשֶר בֶּן חָדָם A אֲשֶר בֶּן חָדָם" A

**Congregation and Reader:**

שהֶמֶךְ בְּאֵלֶלָם עֵלֶלָם עֵלֶלָם עֵלֶלָם.

Continue with the הַדְּעָפ on page 122a or 122b (with הַדְּעָפָה), through page 130.

On a public fast (including לָאָשָׁר), the הַדְּעָפ is read.
Continue on page 65.

Siddur Sim Shalom for Weekdays
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MINHAN FOR WEEKDAYS

The eyes of all look hopefully to You,
and You provide their food in due time.

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

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

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

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

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

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

We shall praise Adonai now and always. Halleluyah!

HATZI KADDISH

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

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

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

Continue with the Amidah on page 122a or 122b
(with Matriarchs), through page 130.
On a public fast (including Tishah B’Av), the Torah is read.
Continue on page 65.
התרוגה - מנחת לוחול

"From עָרֹשׂ וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּנִּיחַ, וַתַּn

When the עָרֹשׂ is chanted aloud, continue on page 123.

silent recitation continues on page 124.

"From עָרֹשׂ וַתַּנִּיחַ, וַתַּn, some add: מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי הָעַרְשׁ, מֵתוּרֵי H

Siddur Sim Shalom for Weekdays
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AMIDAH FOR WEEKDAY MINAH

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

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

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

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

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

*From Sh’mini Atzeret until Pesah:

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

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

Between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 123.

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

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

Silent recitation continues on page 124

*From Pesah to Sh’mini Atzeret, some add: You cause the dew to fall.
 Scriptures — מכתáb לַחָול (כּוֹלָל אַמּוּדָה)

כָּל שֶׁאָדַּא אָמַר, יִבְּרֵי נָלַץ לְאַלְכָּלִיתָהוּ.
אָמַר כְּלָל, שֶׁאָמַר נָלַץ לְאַלְכָּלִיתָהוּ.

Between הַשָּׁמֶשׁ וְלֹא יִנְאַס וְלֹא יִנְגַּשׁ.

וכְּלָל, לַחָול לָאָלָלִיתָהוּ. אָלָלִיתָהוּ לְאָלָלִיתָהוּ לְאָלָלִיתָהוּ לְאָלָלִיתָהוּ.
אָלָלִיתָהוּ לְאָלָלִיתָהוּ לְאָלָלִיתָהוּ לְאָלָלִיתָהוּ.

Between הַשָּׁמֶשׁ וְלֹא יִנְאַס וְלֹא יִנְגַּשׁ.

ומַלְכָּה גוֹאַר מֵעְדֶּה מְדֻנּוּ לְמִוְיָה לָאָלָלִיתָהוּ.
ונַמְלָלְכָה גוֹאַר מֵעְדֶּה מְדֻנּוּ לְמִוְיָה לָאָלָלִיתָהוּ.

Between הַשָּׁמֶשׁ וְלֹא יִנְאַס וְלֹא יִנְגַּשׁ.

אֲמִתָא רַבִּיעַ לִעֲלָלִיתָהוּ מִיּוֹרָה מֵעִיָּה, רֵב לִזָּתיָּהוּ.

*From הררי עֹצֶב עָזִיָּה, some odd.
AMIDAH FOR WEEKDAY MINHÅH
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious
deeds of our ancestors and will send a redeemer to their
children's children because of Your loving nature.

Between Rosh Hashanah and Yam Kippur:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.

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

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

Between Rosh Hashanah and Yam Kippur:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

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

When the Amidah is chanted aloud, continue on page 123.

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

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

Silent recitation continues on page 124.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
When the דוד is chanted aloud, מדש is added.

ברוך אדונַנוו מַלְאךָ הָעָנָן בּוֹאֵלָה כְּשֶׁה שפִּיקְרֵרָהוּ אָמַר בּשֵׁמַיָּו

ברוך בּאֵל חָיִיתָו אֲשֶׁר לְבָנֶיהוּ.

לְעֵמֶקָם בּרֹךְ אֶמֶר:

ברוך הבוֹרֵי תַּתּוֹ מִשְׁכַּבּוּ

וּבְרָכֵיָהוּ כְּהֵן בּוֹאֵלָה:

נֹאֲלָה לְהוֹ דַּעְשֶׁה. אִלֵּקֶיתָו צַוָּא לְדֶרֶךְ חֵיָה.

לֵדוֹר דָּוִד דַּעְשֶׁה, ולֵדוֹת בֶּדֶרֶךְ אֶלֶּיהוּ בּוֹאֵלָה.

לֶשֶׁכֶּם אֶלֶּיהוּ מַפְטִילָה אֶלֶּיהוּ כְּעֶד לֶדוֹת וּלְדֶרֶךְ כַּאֲלֵי מִלְּכָּה.

זֶרֶדֶךְ הִכִּיתֵה אָמַה, וּבּרֹכְךָ אַתָּה גֵדוֹלָה כְּעֶד לֶדוֹת.

כְּרוֹכֶךָ אָתָּה בּוֹרֵי תַּתּוֹ מִשְׁכַּבּוּ.
KEDUSHAH

When the Amidah is chanted aloud, kedushah is added.
We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

*Praised are You Adonai, holy God.

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.
It is customary to strike the heart twice in contrition as we acknowledge our sins.

On behalf of one who is ill:

On a public fast (including יאכז הודא), the Reader adds:

Siddur Sim Shalom for Weekdays
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MINHÁH FOR WEEKDAYS

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

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

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

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

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

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

*On behalf of one who is ill:*

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

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

*On a public fast (including Tishah B'Av), the Reader adds:*

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.
ברך פלטנו יהוה אללהנו את השבעה חצות ו atrocילמי
שהблагה ל.Ctoba

From December 5th to סמס
(December 5th in a Hebrew
year divisible by four):

והי טפלת לברכה

על פיון קדושה, משכון משה, ברכה ש än תבשיס
משכון. ברוך אתה יהוה המברך השם.

טעון בשפיות זרל ראותונא. ישה טס לקסב גלאיתנה.
לכלננו יודה מארבה בפשות הקאירה. ברוך אתה יהוה
מקיש נאם בעם ישראל.

משכון שמשון ככר ושۆויהיו ותרצו כבתהללה. חסר
מ.getSystemServiceensch חקול תקולת אתיה יהוה לובה
ברותם, וראותם ומשמשו. יורה אתה היה מולה
יצחקו משמשו.

*Between רוחב ורוחב ערש ורס
ברוח אתה היה מלאך משמשנו.

למשלניהו אל חיה חקוה, יבר חרשעה ברעה חשבך, וכל
אותיך מעתון יברך, וmodoימ מצריך תקשורת והם
והומרו יברעה במרה יהוה. ברוח אתה היה שבר
אבלים ומוכנים חיו.

על תפרים ועל תפרים, על ידיו משמש בכה ירשא
על מפלסطو סופרונא. ועל גיר זכרון עלונא Чかも לא
ברNickname יהוה אָללהנו. ווה שבר טוב כלל תומיקם
בשם גאמה, וידיב חalım ענפה, ועשל לא ונבח.

פי בר נחתו. ברוח אתה היה משש ומוכנים לאריסום.
Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesah to December 4th
(December 5th in a Hebrew year divisible by four):

Grant blessing

From December 5th to Pesah
(December 6th in a Hebrew year divisible by four):

Grant dew and rain for blessing upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

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

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

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

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

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.
"Naḥem (grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. The prayer of comfort for Tishah B'Av, the date associated with the destruction of both Temples, is found above. On the next page, we have added a second prayer on that model, to be said on Yom Ha-shoah, as a response to the Holocaust.
Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant.* Praised are You Adonai, who builds Jerusalem.

*On Tishah B'Av:

Comfort, Adonai our God, the mourners of Zion and those who grieve for Jerusalem, the city which once was so desolate — in mourning, like a woman bereft of her children. For Your people Israel, smitten by the sword, and for her children who gave their lives for her, Zion cries bitter tears. Jerusalem gives voice to her anguish: “My heart goes out for the martyred, my entire being mourns the slain.” Have mercy, Adonai our God, in Your great compassion for us and for Your city, Jerusalem, rebuilt from destruction and restored from desolation. Adonai, who causes Zion to rejoice at her children's return, may all who love Jerusalem exult in her; may all who mourn Jerusalem of old rejoice with her now. May they hear in the cities of Judah and in the streets of Jerusalem sounds of joy and gladness, the voices of bride and groom. Grant peace to the city which You have redeemed, and protect her, as You declared: “I will surround her, says Adonai, “as a wall of fire, and I will be the glory in her midst”’” (Zekhariah 2:9). Praised are You Adonai, who comforts Zion and rebuilds Jerusalem.

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

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

The traditional prayer of comfort for Tishah B'Av depicts Jerusalem as destroyed and desolate. Such is no longer the case in our day. Therefore, the variant above was adopted. We seek comfort for past desolation while acknowledging the miracle of the restoration of Jerusalem and the land of Israel. We pray for their continued well-being.
On a public fast (including סְדָרָה הָרֶשות), during the silent recitation of the שְׁאוֹרָה, those who are fasting add:

On the ṣeva'ah:

כִּי אָסָתָה שְׁפַרְתָּה אֲפֵלָה שִׁירָאָל בּרְחוֹמֵהּ.

בָּרוּךְ אֲמֵהֶהָ שָׁמַעְתָּה.

רָצָת הָיוֹת אֲלַלְלוּתָה יְשָׁרְאָל וְבֵיתָהָּּוְתָּ, חָשְׁבֶּהָן אַחַר.

טְבֹעָדוּ הָלָכָה בָּתָּקָה, חֲפֵיתָם בָּאֵבָּהָּ תַּבְרָכָּהּ.

וַהֲקֵה לְזָרָמֵן מַעְדָּה עִבְדָּה שִׁירָאָל אָפֹחַ.

On the ṣeva'ah וַיַּעַשֶּׁה הָאָדָם וְאָצַלְוָה:

אֱלֹהֵינוּ אֲבָדוֹתֵנוּ, טָעוּת הָאָדָם שִׁמָּעָהּ, תַּכְּרוּ אֶחָדָה.

בִּקְרֵבָהּ וְדַקְרֵבָהּ וְדַקָּרֵבָהּ, מַעַשֶּׁהָבָהּ וַעֲנַשְׁבָּהּ.

כְּבוֹדַתָּוּ לְמַעַשֶּׁה, לְמַעַשֶּׁה, לְמַעַשֶּׁה.

כְּהַקְרֶזֶתָה, לְמַעַשֶּׁה, לְמַעַשֶּׁה.

כְּרֻקְבָּה, לְמַעַשֶּׁה, לְמַעַשֶּׁה.

On the ṣeva'ah וַיַּעַשֶּׁה הָאָדָם וְאָבָדוּ: כִּי יָם נָכָל וְקִסֵּם אֲלָךְ עַלְתָּוּ, כִּי יָם נָכָל וְקִסֵּם אֲלָךְ עַלְתָּוּ.

בָּרוּךְ אֲמֵהֶהָ שָׁמַעְתָּה.

עָשָּׂה הָאָדָם בְּרֶשֶׁת הַשָּׁמֶשׁ אָלֵיהָ. כִּי יָם נָכָל וְקִסֵּם אֲלָךְ עַלְתָּוּ, כִּי יָם נָכָל וְקִסֵּם אֲלָךְ עַלְתָּוּ.

עָשָּׂה הָאָדָם בְּרֶשֶׁת הַשָּׁמֶשׁ אָלֵיהָ.
MINHAH FOR WEEKDAYS

On a public fast (including Tishah B’Av), during the silent recitation of the Amidah, those who are fasting add:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress;

On Yom Ha-shoa:

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

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

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

On Rosh Hodesh and Hol Ha-mo’ed:

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

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

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

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.
MODIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

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

On Hanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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

On weekdays: 

Between 

On a public fast (including סב לשבו), 
continue on page 131.
On Purim:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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

On Yom Ha-atzma’ut:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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

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

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

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

On a public fast (including Tishah B’Av),
continue on page 131.
The Reader's recitation of the הבדת ends here.

The silent recitation of the הבדת concludes with a personal prayer:

*Between הבדת and and (except on Friday and
on other days (and in congregations which omit הבדת
at הבדת), continue on page 134.

The days on which הבדת is omitted are listed on the facing page.
Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

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

The Reader's recitation of the Amidah ends here.

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

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

Between Rosh Hashanah and Yom Kippur (except on Friday and the day before Yom Kippur), add Avinu Malkenu, pages 57-58.

On days when Taharun is recited, continue on page 132.
On other days (and in congregations which omit Taharun at Minhah), continue on page 134.

Taharun is omitted at Minhah on the following occasions, and on the afternoon preceding each one:
Shabbat and Festivals; Rosh Hodesh, Rosh Hashanah, from Yom Kippur through Rosh Hodesh Heshvan;
Hanukkah, Tu Bishvat, Purim (both 14 & 15 Adar I & II);
the entire month of Nisan, Yom Ha-atzma'ut, Pesah Shenii (14 Iyar),
Lag Ba-omer, Yom Y'reshaylah; the first eight days of Sivan,
Tishah B'Av, 15 Av; and festive days on the civil calendar.

Taharun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourning.
On a public fast (including שבת), continue here.

Reader:

Alañinu vayatzei’ta atoninu. Ezakam bein bein kavvanot ha-Tovinu.

Kovveinu le il mi Sheva. Emet u’emet mi Sheva.

Congregation:

Bekar ha-Tovinu.

On a public fast (but not on שבת nor ה’), add פן יerreur עתירות. Pages 57-58.

On a public fast and שבת, continue on page 134.
On a public fast (including Tishah B’Av), continue here.

Reader:

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

Congregation:

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

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

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:

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

The Reader’s recitation of the Amidah ends here.

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

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

On a public fast (but not on To’anit Esther or Tishah B’Av), add Avinu Malkenu, pages 57-58.
On To’anit Esther and Tishah B’Av, continue on page 134.
When a דעד וה is present, rest the head on the left forearm.
TAHANUN

PERSONAL PRAYERS AND SUPPLICATIONS

When a Sefer Torah is present, rest the head on the left forearm.

II SAMUEL 24:14
King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6
Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130
A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we reverence You. My whole being waits for Adonai; hopeful, I long for God’s word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God’s power to redeem. May God redeem the people Israel from all their sins.

One who forgot or was unable to don tefillin at Shaḥarit may still do so at Minhāh. In that case, when wearing tefillin on the left arm, rest the head on the right forearm.
שהם וסערין, שם וסערין משיער:
אל-לונג וסערין, סערין משיער.
שומר וסערין, שומר שארית עים עדם.
אל-לונג וסערין, שומר שארית עים עדם.
שמעה וסערין בברשה Каָלְּרָשָא.
שמעה וסערין בברשה Каָלְּרָשָא.

既有крום נחמה והתרמה בקומיים, התרמה והתרמה
לדרים עיניים, כי עיניים צזראמ. נבנה פייפון מапрין.
יאר-אזרין צסרמב והצזרם, והצזרם באמה ענים.
יאר-אזרין צסרמב והצזרם באמה ענים.

אברון מלקין, חנה חנה כי איט בונ מיטשין,fläche עאנין.
אברון מלקין, חנה חנה כי איט בונ מיטשין,fläche עאנין.

לא הצינן אברון מזרם, כי צינן עיןינו,✏️רד צורן.
לא הצינן אברון מזרם, כי צינן עיןינו,✏️רד צורן.
niąר-לונג פייפון, פעולות צזרם, פרמת.
נייר-לונג פייפון, פעולות צזרם, פרמת.
שעון בברש, בברש ברש שורר, פי שורר, שורר, שורר.
שעון בברש, בברש ברש שורר, פי שורר, שורר, שורר.

ברא-שם, יהבשת יברר על-התרמה לבשין שומר.
Shomer Yisra-el, sh'mor sh'aret Yisra-el.
V'al yovad Yisra-el, ha-ormim:
Sh'ma Yisra-el.

Shomer goy ehad, sh'mor sh'aret am ehad.
V'al yovad goy ehad, ha-m'yahadim sh'mkha:
Adonai Eloheinu, Adonai ehad.

Shomer goy kadosh, sh'mor sh'aret am kadosh.
V'al yovad goy kadosh,
ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel;
and preserve the people Israel, who proclaim: Sh'ma Yisra-el.

Guardian of a unique people, guard the remnant
of that people; and preserve that people who affirm:
Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant
of that holy people; and preserve that holy people
who chant in praise of the Holy One:
Kadosh, Kadosh, Kadosh.

O God, moved by prayer and reconciled by supplication,
accept the prayers and the supplication of our afflicted
generation, for there is no one else to help. We have sat and
wept as we recalled our kin who were slaughtered, suffocated,
and burned to ashes in the time of our deepest distress. Do not
forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our
deeds are inadequate to plead our cause. Treat us with justice
and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember
Your compassion, Adonai, and Your kindness; they have
endured forever. May Your kindness be with us, Adonai, for
we have put our hope in You. Do not hold prior sins against
us; greet us with Your mercy, for we are brought so very low.
Have pity, Adonai, for we have suffered enough contempt.
Even in anger, remember your compassion. The One who
knows our weaknesses remembers that we are dust. Help us,
God of our deliverance, for the sake of Your glory. Grant
atonement for our sins, and save us because of Your mercy.
קרית שலמה

Reader:

טבון הפרשה שמחה רבה, הללויה רבי ברע, ברעה.
שהיכה מעלה ובהונות כתיבת ימימהו.
בכתב יִרְאֵת יִשְׂרָאֵל.
בֵּעָלֶה וּבֵעָלֶה קַרְיָה. אֶמְרוּ אָמָן.

Congregation and Reader:

והי שמחה רבה, сохранה לוּלֶה וּלוּלֶה זוּלָמְיוּ איַםָא.

Reader:

נַברָה וּנַשְׁפָּתָה וּתְפָאֵר וּתְרוֹמוּ וּתְחוֹנָה.
והנה וּנַשְׁפָּתָה וּתְפָאֵר שָׁמַה לְקַרְיָה. בֻּרָךְ הוה.
לוּלֶה מַזִּלְיוּבָּא לְקַרְיָה.

*Between המ וּלְמַרְמֶס וּלְפַרְסְקָא לְשֶׁרְקָא.
לוּלֶה לוּלֶה מַכְּלָרְקָא לְשֶׁרְקָא.

השבטוה את הנכונות ביניהם לוּלֶהוּ איַםָא. אֶמְרוּ אָמָן.

החביל הלַּעַרְקָא וְהַשְּׁמַעְתָּו לְכַלַּרְרְקָא.
הלְּבֵּשָּׁהוּ וּרְכַבֵּהוּ לְכַלַּרְרְקָא.

יֵאָה שָׁלְמָא רבָּה מַמְשָּׁה.
יִתָּמַר עַלְוַ עַלְוַ קַרְיָה, אֶמְרוּ אָמָן.

לַעֲשָּׁה שָׁלְמָא בָּטֶרְשָּׁהָו, הָוָא לְעַשֶּׁה שָׁלְמָא.
לַעֲשָּׁה עַלְוַ עַלְוַ קַרְיָה, אֶמְרוּ אָמָן.
KADDESH SHALEM

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

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

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

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

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

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
שלונך משבחת לאום השם. להテーマ ולרבלה לחיור ברואשה. שלמה יציאנו בגדים יאירוהו. לא ש <|cells_per_row: 3| row_count: 1| total_cells: 3| text: שלונך משבחת לאום השם. להテーマ ולרבלה לחיור ברואשה. שלמה יציאנו בגדים יאירוהו. לא ש|>
ALEINU

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'hot ha'adamah,
she-lo sahm helkenu ka-hem, v'goralenu k'khel hamonam,
Va'anahu ker'im u-mishta'avim u-modim
lfnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

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

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

V'ne-emar, v'hayah Adonai f'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

Aleinu is recited standing, so that one may bend the knee and bow at “Va'anahu,” rising at “lfnei Melekh.”
As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. For only to the extent that God’s sovereignty is felt in the world can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God’s name.

Mourners and those observing Yahrzeit:

יהוה שמח רבי מבך לעלמה עלמה.

Congregation and mourners:

יהוה שמח רבי מבך לעלמה עלמה.

Mourners:

הברך והשירת והףאר והחרים ויתורא
הנהר ויתילל ויתילת שלמה לאשה קרובה
לעלמה ובלברכה ו伊拉נה
*Between וברכה and ו伊拉נה:
לעלמה עלמה מכלبارك ו伊拉נה

השבתנה בתוותא דאמרה בעלמה, אמרו שמי.

ויוה שמלא רבא משמיא
ויהיו עלמה על עליושארא, אמרו שמי.

עשה שלמה נוראתי, הוフィיציא שמלא
עלמה על עליושארא, אמרו שמי.
MOURNER’S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei, v’ymilkh malkhutei b’hayekhon u-v’yomeikhon u-v’hayei d’khol beit Yisra-el, ba’agela u-vi-x’man keriv, v’imru amen.

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

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rakh hu *l’ela min kol birkhata v’shirata

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

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

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

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

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

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

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

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