עמידה – שחרית לשבת 🖔

אָדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלְּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ, אֱלהֵי אַבְרָהָם אֱלהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֱלהֵי יִצְקֹב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְדִי אָל לִבְנִי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. אָבוֹת וּמֵבִיא גוֹאֵל לִבְנִי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זֹלֶלֵנוּ לְחַנִּים, מֶּלֶנְ חָפֵּץ פַּחַנִּים,

וְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אָתָה גָבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אֲתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ מֶלֶךְ מִמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וָנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בַּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 116.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכֶל־יוֹם יְהַלְלְוּךּ פֶּלֶה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

🗏 SHAHARIT AMIDAH FOR SHABBAT

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.

On Shabbat Shuvah:

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

You are the Sovereign who helps and 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.

On Shabbat Shuvah:

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

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

When the Amidah is chanted aloud, continue on page 116.

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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

עמידה – שחרית לשבת (כולל אמהות) 😕

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וֹפִי יַגִּיד תְּהִלֶּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַצְקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רְבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָּה.

On שבת שובה:

זַבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים,

ּוְכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֶלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגַן.

בַּרוֹךְ אַתַּה יהוֹה מָגון אַבְרָהָם וּפֹקֵד שַׂרָה.

אָתָה וּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בְּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

ושבת שובה On:

מִי כָמְוֹךְ אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמֶן אַתָּה לְהַחֲיוֹת מֵתִים.

בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

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

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלָה. **בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 117.

*Between פסח and שמיני עצרת, some add: מוֹרִיד הַטָּל,

😕 SHAHARIT AMIDAH FOR SHABBAT

(with Matriarchs)

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

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

On Shabbat Shuvah:

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

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

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

*From Sh'mini Atzeret until Pesah:

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

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

On Shabbat Shuvah:

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

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

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

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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

קרושה 🖔

When the עמידה is chanted by the Ḥazzan, קרושה is added.

נְקַדֵּשׁ אֶת־שִּמְךּ בָּעוֹלֶם, כְּשֵׁם שֶׁמַקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָדֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מֵשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְּעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִּמְקוֹמְךּ מַלְבֵּנוּ תוֹפִּיעַ וְתִמְלוֹךְ עֲלֵינוּ, בִּי מְחַבִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלוֹךְ בְּצִיּוֹן, בְּקַרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְנַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלֵיִם עִירְךְּ לְדוֹר וָדוֹר וּלְנֵצַח עָנֶךְ, עַל יְדִי דָוִד מְשִׁיחַ צִדְקֶךְ.

יִמְלֹךְ יהוה לְעוֹלֶם, אֱלֹהֵיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר נַגִּיד גַּדְלֶךְ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךְּ נַקְדִּישׁ. וְשִׁבְחֲךָ אֶלֹהִינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

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

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

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

Barukh k'vod Adonai mi-m'komo.

Praised is Adonai's glory throughout the universe.

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

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

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

*On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

יִשְׂמֵח משֶׁה בְּמַהְנַת חֶלְקוֹ, כִּי עֶבֶד נָאֶמָן קַּרָאתָ לּוֹ. כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעָמְדוֹ לְפָנֶיךְ עַל הַר סִינַי. וֹשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וֹכָתוֹב בָּהֵם שִׁמִירַת שַׁבָּת, וִבֵן כָּתוֹב בִּתוֹרָתֵךְ:

ּוְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלֶם כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוֹה אֶת־הַשָּׁמֵיִם וְאֶת־הָאֶָרֶץ, וּבַּיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

וְלֹא נְתַתּוֹ, יהוה אֱלֹהֵינוּ, לְגוֹיֵי הָאֲרָצוֹת, וְלֹא הִנְחַלְתּוֹ, מַלְבֶּנוּ, לְעוֹבְדֵי פְסִילִּים, וְגֵם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים, כִּי לְיִשְׂרָאֵל עַמְּךְ נְתַתּוֹ בְּאַהֲבָה, עֵם מְקַדְשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְעוּ וְיִתְעַנְּגוּ מִטּוּבֶךְ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדֵּשְׁתּוֹ, הַמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵבֶר לְמַעֲשֵׂה בְרֵאשִׁית.

> אָלהִינוּ נִאלהֵי אֲבוֹתִינוּ, רְצֵה בִּמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִינְתְּרָגִּן שֲבַּת קַדְּשֵׁרְּ וְטַהֵר לִבֵּנוּ לְעָבְדְּךְ בָּאֶמֶת. וְהַנְחִילֵנוּ יהוה אֶלהֵינוּ בְּאַהֲכָה וּבְרָצוֹן שַבַּת קַדְשֶׁךְ, בְּרוּךְ אַתָּה יהוה מְקַדְשׁ הַשַּׁבָּת. בָּרוּךְ אַתָּה יהוה מְקַדִּשׁ הַשַּׁבָּת.

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

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth,

a day recalling the work of creation.

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters.

Nor do others share in its rest, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen.

May the people who revere the seventh day find satisfaction and delight in Your generosity.

You have chosen the seventh day and made it holy, declaring it most precious,

and on the seventh day, ceased from work and rested.

Our God and God of our ancestors, find favor in our Shabbat rest.

Instill in us the holiness of Your mitzvot and let Your Torah be our portion.

Fill our lives with Your goodness, and gladden us with Your triumph.

Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day.

Praised are You Adonai, who hallows Shabbat.

ְרְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וּבִתְפִּלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךּ, וּתְפִּלֶּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תַּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and שבת חול המועד:

אָלֹהֵינוּ גאלהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגְּיעַ, וְיַרָאָה וְיֵרָאָה וְיֵרָאָה וְיִבְּאָה וְיִבְּאָה וְיִשְּׁמֵע, וְיִפְּקֵד וְיִזְּבֵר זִכְרוֹנֵנוּ וּפְּקְדוֹנְנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְהֶּךְ, וְזִכְרוֹן יְרוּשְׁלֵיִם עִיר קְּדְשֶׁךְ, וֹלְחֶטֶר וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש הַהְלֶדֶשׁ הַזֶּה. ראש חודש: רֹאשׁ

חַג הַסֶּבוֹת הַזֶּה. :סוכות On חַג הַמַּצוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֶלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְּקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךּ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָה.

> ְוְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

> > מוֹדִים אֲנַחְנוּ לֶךְ שְׁאַתָּה הוּא
> > יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתְינוּ
> > לְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגֵן
> > ישׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
> > ישׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
> > עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל נִשְׁמוֹתִינוּ הַפְּּקוּדוֹת לֶךְ,
> > וְעַל נִשְׁמוֹתִינוּ הַפְּּקוּדוֹת לֶךְ,

ּוְעַל נִפְּלְאוֹתֶיךָ וְטוֹבוֹתֶיךְ

ָשֶׁבְּכָל־עֵת, עֶרֶב וָלְקֶר וְצְהְרָיִם.

וָהַמְרַחֵם כִּי לֹא תַמוּ חַסַּדֵיךּ,

בֹּנ

הוא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ אֱלֹהֵינוּ וֵאלֹהֵי יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךְ שְׁהָחֵיִיתֵנוּ וְהַקָּרוֹשׁ, עַל שֶׁהָחֵיִיתֵנוּ וְהַקָּרוֹשׁ, עַל שֶׁהָחֵיִיתֵנוּ וְהַקָּרוֹשׁ, עַל לְשְׁמוֹר חְקֶיִיךְ וְלַעֲשׁוֹת לְשְׁמוֹר חְקֶיךְ וְלַעֲשׁוֹת רְצוֹנֶךְ, וּלְעַבְּדְּךְ בְּלֵעשׁוֹת

שַׁלֵם, עַל שֶׁאֲנַחְנוּ מוּדִים

When the Ḥazzan recites מודים, the congregation

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה

continues silently:

מֵעוֹלֶם קּוּיְנוּ לֶךְ. לֶּךְ. בְּרוּךְ אֵל הַהוֹדָאוֹת.

ַלֹא כָלוּ רַחֲמֶיךּ,

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 Shabbat 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 חנוכה:

עַל הַנִּפִּים וְעַל הַפָּּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמַן הַדֶּה.

פִּימִי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כַּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנָיוּ, כְּשֶׁעָמְדָּה מַלְּכוּת יָנָן הַרְשָׁעָה עַל עַמְּךְ יִשְׂרָאֵל לְהַשְׁכִּיח תּוֹרָתֶךְ בְּיִמְרָם תּוֹרָתֶךְ בְּיַבְיִם מַחָפִּי רְצוֹנֶךְ, וְאַתָּה בְּרַחֲמֶיךְ הָרַבִּים עַמִּדְים תּוֹרָתֶךְ בְּעִתְ צָרָתָם, וַרְבָּיָם בְּיֵד אַהִיקִם, נְקַמְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נְּכְּלֶךְ. וּלְבְּים בְּיֵד מְעַשִּים, וּיְמֵאִים בְּיֵד עִיֹּסְבִּים בְּיֵד עִיֹּסְבִּים בְּיֵד עִיְּמְתָּךְ. וּלְעַבְּּךְ יִשְׁרָאֵל עָשִׂיִתְ הְשׁוּעָה עְשִׂיתָ שִׁם בְּיֵד צַדִּיקִים, וְאַחַר בֵּן בְּאוּ בָנֶיךְ לִדְבִיר בִּיתֶךְ וּפְּנִּוּ עִשְׁיִתְ שִׁם בְּיֵד עִיִּטְבִים בְּיֵד עוֹסְבֵּי עִיְּבְיִר בְּיִעְרָה. וְאַחַר בֵּן בְּאוּ בְנֶיךְ לִּדְבִיר בִּיתֶךְ וּפְנִּוּ עְּמִיּתְ שִׁמְיִבְ בְּיִבְּי בְּיִלְּהְ וְּבִּיוֹם בְּיֵדְ עִיִּבְּילְ וְשִׁבְּרוֹ בְּחָבְיִים בְּיִרוֹת בְּחַבְּיִלְ וְשִׁרְּבִּי בְּעִרְיִם בְּיִיוֹם בְּיִד צִּדִיקִים בְּוֹלְ בְּאוּ בְּנִייוֹם בְּיִר עִיִּקְרָּה וְיִבְּילִין בְּיִרְים בְּיִרְים בְּיִיוֹם בְּעִייִם בְּעִרְיִם בְּעִרְּה בְּיִילִם בְּעִייִּם בְּעִבְּיוֹ בְּעִיִּבְיִי בְּעִּיְבְּיִּן בְּיִישִׁים בְּעִבְּיוֹ בְּעִיבְיוֹ בְּיִייִּם בְּיִיוֹם בְּיִיוֹם בְּעִייִּים בְּעִיבְייִבְּי בְּיוֹיִם בְּיוֹים בְּעִּהְיִבְּי בְּיִילִים בְּיוֹים בְּעִייִבְּי בְּיִילִים בְּיִיים בְּבִייוֹם בְּיִייִם בְּעִייִים בְּעִייִים בְּיִיוֹם בְּעִייִם בְּעִייִם בְּעִייִּים בְּעִייִים בְּעִייִים בְּעִייִים בְּיִיים בְּעִייִים בְּייִים בְּיִיים בְּעִייִים בְּבִּיים בְּיִיִּים בְּיִייִים בְּיִייִים בְּיִיים בְּיִייִם בְּיִיים בְּיִייִם בְּיִיים בְּיִייִם בְּיִייִם בְּיִיים בְּיוֹים בְּנִייִם בְּיִיים בְּיִבְּיוֹים בְּיוֹים בְּיוֹם בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיִּים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּבִּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְ

ּוְעַל כָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מֵלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֲמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נַאֵה לְהוֹדוֹת.

Ḥazzan adds:

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְהֶךְּ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךְ, כָּאָמוּר:

Congregation:

בֵן יְהִי רָצוֹן.	יָבָרֶכְךָּ יהוה וְיִשְׁמְרֶךָּ.
בֵן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךְּ וִיחֻנֶּךְ.
כֵן יְהִי רָצוֹן.	יִשָּׁא יהוה פָּנָיו אֵלֶיךְ וְיָשֵׂם לְךְּ שָׁלוֹם.

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.

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

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

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

Reader adds:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

May Adonai bless you and guard you. May Adonai show you favor Ken y'hi ratzon.

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. שִּׁים שָׁלוֹם בָּעוֹלֶם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךְּ. בָּרְכֵנוּ אָבִינוּ כָּלְנוּ כְּאָחָד בְּאוֹר
פָּגֶיךְ, כִּי בְאוֹר פָּגֶיךְ נָתַתָּ לְנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֲׁסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב
בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְּכָל־שָעָה
בִּשְׁלוֹמֶךְ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשַׁלוֹם.

 $^{*}On$ שבת שובה, substitute the following:

בְּמֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, וָזָבֵר וְנִכָּתֵב לְפָנֵיךּ, אֲנַחְנוּ וְכָל־עַמְךּ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשֵּׁלוֹם.

> The Ḥazzan's chanting of the עמידה ends here. The silent recitation of the עמידה concludes with a personal prayer.

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְּׁפָתַי מִדַּבֵּר מִרְמָה, וְלִּמְקּלְלֵי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכּּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְּ וּבְּשִׁי תִּדְּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הְבִּמְצוֹ תְּבָלְהַל מַחֲשֹׁבְתָּם. עֲשֵׂה לְמַעַן שְּמֶךְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הְוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הִוֹיְבֶּרְ, עֲשֵׂה לְמַעַן הִירִּהְרָ, הוֹשִׁיעָה יְמִינְךְ וַעֲנְנִי. יִהְיוּ לְרָצוֹן לְבִּין לְפָנֶיךְ, יהוה צוּיִי וְגוֹאֲלִי. עשֶׂה שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, שְׁלוֹם בִּמְרוֹמְיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלְינוּ וְעַל כָּל־יִשְׂרָאֵל,

An alternative concluding prayer

זַבּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִּטְעֹם טַעַם עְנֶג שַׁבָּת בָּאָמֶת. זַבְּנִי שֶׁלֹא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קְדֶשׁ. שַׂמְחַ נֵפֶשׁ מְשָׁרְתֶךּ, כִּי אֵלֶיךּ אֲדֹנִי נַפְשִׁי אֶשָׂא. עְזְרֵנִי לְחַרְבּוֹת בְּתַעֲנוּגִי שַׁבָּת, וּלְהַמְשִׁיךּ הַשִּׁמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אְרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־בָּנֶיך, נְעִימוֹת בִּימִינְךְ נָצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־כִּי וְהָגְיוֹן לְבִּין לְבִּיִּן אִמְרִי־כִּי וְהָגְיוֹן לִבְּיִ לְבָּנִיךְ יְהוֹה צוּרִי וְגוֹאֲלִי. עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשָׁה שַׁלוֹם עַלֵּינוּ וְעַל בַּל־יִשְׂרַאֵל, וְאִמְרוּ אַמֵן.

Continue with קדיש שלם, page 138. (On שבת חול המועד, and חנוכה, ראש חודש, and שבת, הולל, page 133.)

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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.

*On Shabbat Shuvah:

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

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

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

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

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

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A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blissful Moses, content with his gift, God's loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah:

Israel's children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob's seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.