It is customary to stand through the recitation.
It is customary to stand through Bar'khlu, page 30.

I CHRONICLES 29:10-13
David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11
You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees; You named him Abraham, and found in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.
שומת היד: ל"ל

וְשִׁמֵּשׁ תוֹרָה בְּכוֹזַו חֹדוֹשׁ אֲרֻכִּיָּרְאָאָה מֵמְרֵי מְצִוֵי תְוֶרֶא

וּנְשֵׁיאֵל אֲרֻכִּיָּרְאָאָה מֵמְרֵי שֵׁלֵשַׁיָּאָה בֶּטֶסְיָא מִזְרָאָה

אַחֲרָיִיתָהֵן גּוֹמְלַה אֲשֶׁר שֻׁפֶּה חוֹדוֹשׁ בְּמַעֲלֵיָהּ וְיַיָּרְאָהָהּ

אַחֲרָיִיתָהֵן, יָאֲמָנוּ לַחְדֶּוֹשׁ וְבֶמְשָׁאָה עַבְדוֹ

שומת היד: א"ע

אַזְוְ זִיצָרְיָא בְּשֵׁיֶם יִשְׂרָאֵל אֲרֻכִּיָּרְאָהָהּ חִזֵּאת לַחְדֶּוֹשׁ יָאֲמָנוּ

לַאֲמָנוּ אַשִּׁיָּרְיָאָהָהּ לַשְׁלֵטָה מְרֶנֶּנֶּקָה גַּגְּהָ

רָכְבָּה רְמָעְבִּים: עִמְּ יְתוֹמָרITION יִתְרָיָא

אֲלַרְיָא

לִשְׁתָּקָה

אַבָּה נַגְּרָמֵנָהּ: יִדְוָי אֹרְשָׁה

שְׁמָה: מְרַכְּבָּה פְּרָעָה וּחַלְוָה גֶּרֶחָה בֵּמִים

שָׁלְשִׁיָּאָהָהּ נְבֵעָה בְּמֵסְיָאָה: חָזְלָתָה בָּפָסָפָה, בּוֹרֵדוּ בְּמַעֲלֵיָהּ כּוֹמָה

אֵלָבָּה: בִּמְנַחֲקָה יִדְוָי נַגְּרָיָא בֵּפָה

יִדְוָיָה מַרְשָׁע אָוְיָי

בֹּלְבָּה אֶגְנַבָּה מַבְלָס

קָמְיָה: חָשָׁלָת תַּנְקָה יַאֲגְלַמָּה בֵּפָה

אָפָּתָה יִנְרָוְרָה פָּלָה

בֵּפָה בֵּמְרָוְרָי

גֶּזְיוּא חָזְלָת בְּלֹבָיָי

אָוְיָי אָרְאָל אָשֶׁר

אַלְּלָכָל שְׁלֵלָה, תַּמָּלָאָמָה

נְשׁוֹפֲת, אֲרֻכִּיָּרְאָה תַּמָּלָאָמָה

בְּרָהִיקָה בָּפָסָפָה בֵּּמִים

אַאֲרִיָּי: מִי-בָּפָסָפָה בִּאֲמָל חָזְלָה

נְוָאָה תַּמָּלָאָמָה

נְלַאָ: בָּפָסָפָה יִנְרָוְרָה בֵּפָה

בְּרָהִיקָה יִנְרָוְרָה בֵּפָה

יַהֲזָתָה בָּפָסָפָה, בֵּפָה בֵּמְרָוְרָי

כָּסָרָה יִנְרָוְרָה בֵּפָה.
EXODUS 14:30-31
Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-18
Then Moses and the people Israel sang this song to Adonai:

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

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

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

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

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

You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.
על כופמי בקע כל ישייה,  
פי נזרית ממך נוחיה  
וכני א עורכי עמידים על משמרות  
לול ווה שים אביר אביריה  
ולעגל שורשים教堂ים פאני,  
ובכל שטור לשרר ירח זנייה.
Nations take note and tremble;  
panic grips the dwellers of Philistia.  
Edom’s chieftains are chilled with terror;  
trembling seizes the mighty of Moab.  
All the citizens of Canaan are confused;  
dread and dismay descend upon them.  
Your overwhelming power makes them still as stone,  
while Your people, Adonai —  
the people whom You have redeemed —  
pass peacefully over.

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

PSALM 22:29; OVAHIAH 1:21; ZEKHARIAH 14:9
For sovereignty belongs to Adonai, who rules the nations.  
Deliverers shall arise on Mount Zion to judge the mountain  
of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

This short poem by Judah Halevi, composed in twelfth-century Spain, evokes the songs of God’s creations above and of the faithful below, as they rise each morning.

To You the stars of morning sing  
for their lights from Your lights spring.  
Day and night the mighty angels  
praises to Your great name bring.  
So Your holy people: Every  
dawn their songs from Your house ring.
ישזבי את שמה עלם, עלם
גאלה שלמהizada והקריב ישם יufactה נפשםقاعר
吖ל לחציא, ייתודא אכלה יאנלאי אבואני
שיטא ושמשה, נחלו חמור
נא ומשמעה, בצת זאלה זבורה
חתולה וחונראת, קרש שמלות
ברכה והזדיאת משכית עב עלה.
כברת האם ייחד על כל ז婠ת זרזה מבשברות,
אלא הוודאות, אחרון כללائها, מבצרת בไกลי עפייה,
מלעה, איל, כי כללהם.

Between ומי מכיר ומי ??????
Psalm 130 (page 62) may be added.

تحديد התרפק 집 נחמית
בלימה במשמה בוימיין בוימיין
ובתיי הנל פר gratuitement
ובשלאו מהם קריב, אני אמרZIP.

Congregation and Reader:
יהיו שמיה רבא מעבר עלול ילעלים יהלומיםעלם.

Reader:
יתבון להשקיב ויהפוך ויא hơiדום וינושה
יתבלה להעלו ויהנש ישים יudiantes, בריך הוה
לעלא מונ כלא-ברכה וישכרה

*Between ומי מכיר ומי ??????
לעלא לעלא מונל-ברכה וישכרה
תשבחנה ויהimize יאמני עכלם, אני אמרZIP.
In this br’akhah, which concludes Psukei D’zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

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

Between Rosh Hashanah and Yom Kippur, Psalm 130 (page 62) may be added.

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.
Bar’khu, the formal call to public worship, requires a minyan. It opens the central portion of the morning service, which consists of the Sh’ma, along with its accompanying b’rakhot, and the Amidah. The Reader bows at “Bar’khu”; the congregation bows for the response, “Barukh,” rising as God’s name is recited.
Reader:
Bar’khu et Adonai ha-m’vorakh.
Praise Adonai, the Exalted One.

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

In this b’rakhah (which continues through page 31),
we praise God for the majesty of Creation and the
miracle of God’s artistry in designing the universe.

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

You illumine the earth and its creatures with mercy; in Your
goodness, day after day You renew creation. How manifold
Your works, Adonai; with wisdom You fashioned them all.
The earth abounds with Your creations. Sovereign, uniquely
exalted since earliest time, enthroned amidst praise and
prominence since the world began, eternal God, continue to
love us with Your abundant mercy, our Pillar of strength,
protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, of vast understanding, fashioned
the rays of the sun. The good light God created reflects
His splendor; radiant lights surround God’s throne. God’s
heavenly servants in holiness exalt the Almighty, constantly
recounting God’s sacred glory. Praise shall be Yours, Adonai
our God: For Your wondrous works, for the lights You have
fashioned — the sun and the moon, which reflect Your glory.
שת褯תת נסמן את מקומות הצלילים, בורא קדושה, ישמש
שם לציון עולם, צויר משה, ואין משה
בגלל המילים בתים ומילים המכילות עולם. גלים גאות
בלבם פרחים, גלים פירות, גלים שמים ברקמה
🕋 ניתן את קנים, גלים פרחים, אנדרטאות בקירות
께서י, ביהדות, ממברכים והשכיחות ומקף
ועברירים ומקורותיים והממלכים

אשרים נביאים הכותב תדוקה הכותב והכותב
cheap: על כל בוקר ובוקר

כותרת: kiş�ת ירח
בכר את צומת מחשבים: קואור

לאל בורח בวงศיה חנה,
לשל הבן, ב weer, בגורית, מגורית, והשכילים
כי הוא לבודカテゴリית, ולשון החישה,
בגלל מכילות, ו评比 הפך, ומכימות, בלשון
בואר פגיון, זכר הילדה: יאור, והפגז
 גופי ביבליונים ביבליונים: מושב ופרס
ירכון: קהל ישראל, ויביל, כי לصلاة חיות.
اور חורש על צוותים: קואור
הגעצה בקנת משיח: לגור
כותרת: קאתה ירח זו קריאת קואור.
Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator’s will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God’s sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

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

As in the prophet’s vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

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

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

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God — they offer psalms and songs.
For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing.
Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day.
So sang the psalmist: “Praise the Creator of great lights, for God’s love endures forever” (Psalm 136:7).
Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.
The second paragraph before the Sh'ma (שמע) contains the following text in Hebrew:

The first paragraph of the Sh'ma (שמע), which begins on the next page, expresses the obligations that flow from the recognition of God’s sovereignty. The second paragraph (שמע) urges the acceptance of the discipline of the mitzvot, while the third (תמא) establishes a symbol, the fringes (טרנין), a reminder of our loving dedication to all of God’s mitzvot.
In this b'rakhah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion. 
Avinu Malkenu, You taught our ancestors life-giving laws. 
They trusted in You; for their sake graciously teach us. 
Our Maker, merciful Provider, show us mercy; grant us understanding and discernment. 
Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah; help our hearts cleave to Your mitzvot. 
Focus all our thoughts so that we may love and revere You. Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance. 
You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One. Praised are You Adonai, who loves the people Israel.

---

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohanim in the same order as it is recited today. "Barukh shem k'vod malkhuto" was the people's response to hearing the words of the Sh'ma. It is not part of the biblical text.
קריאת שמע

If there is no prn, add:

בְּכָל־לוֹבָּם בְּכָל־לוֹבָּם

שמעַתָּה יִשְׂרָאֵלׁ הָיוּתָה אַלְהָנָאָה יְהוֹהַ יִשְׂרָאֵלׁ יְהוֹהַ יִשְׂרָאֵלׁ

Silently:

ברוך משם ברוך משם

והזה אימשרנשוע חשמעע על־מצחא יאשך אונכץ מוצחא

אימשרנשוע על־מצחא אונך אונ唵 נזרא ה饴זכא עונבו ביכל

לובכש ביכל־גומשא: הויים מפי־אארריכס יבעה יוהר

ומלחן אגספת דנא התיישר יצזרה: ינויית עשיב

בשרא ליבקמע איבבל שبعثת: השמך לכל פוריפתה

לובכש תרכוס עמקמב אולימ א鸨ימ היםותימעה

ליב: בתו הנייריזוה ביכס ערץ יאנירימסה אייאו יניירה

משר ויאנריפה לא חומ איתייבלא איבקמע מחלמה פוצל

האזר חשב אימשר נון לובכש: השמך אאיריבי

אלה על־לובכש על־ביכשעום הקושפאא אימשר לאות

על־ליבכש יאני קוחפף בכנעיבכש: ילפרימסה אימשר

איציבומי לזרבר בת בישכיבג ביבלע איבקמע ידך

ויבקמע ובקמע: ימכמש על־מידות ט בקרב יבשראק

למע אלימביים טומי ביכס על האזר אשיי לשעב

והזה אליבים לעת אלימ כיימ חסימ על־האימשים על־האימשים
Sh'ma Yisra-el, Adonai Eloheinu, Adonai 'Ehad

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

Silently:
Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Eloheka b'khol l'vav'kha u-v'khol na'afsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-aleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shitkha b'veitekha u-v'l'ekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'sh'artam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zu'zet beitekha u-vi-sh'arekha.

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

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.
It is customary during the recitation of the third paragraph of the Shema prayer, and the brokhis, which follows. We do not pause. The Shema prayer concludes with the closing prayer, 'next to me'.
NUMBERS 15:37-41
Va-yomer Adonai el Mosheh lemor: Daber el b'nei Yisra-el v'amarta aleihem, v'asu la-hem tzitzit al kanfei vigideihem l'dorotam, v'nat'nu al tzitzit ha-kanaf p'til t'khelet. V'hayah la-khem l'tzitzit, u-r'item oto u-z'khartem et kol mitzvot Adonai, va'asitem otam; v'lo taturu a'harei l'vavkhem v'a'harei eineikhem asher atem zonim a'hareihem. L'ma-an tiz-k'ru va'asitem et kol mitzvotai, vi-h'yitem k'doshim leloheikhem. Ani Adonai Eloheikhem asher hotzeti etkhem me-eretz Mitzrayim lih'yt la-khem lelohim. Ani Adonai Eloheikhem.

Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments and bind a thread of blue to the tzitzit, the fringe on each corner. Look upon these tzitzit — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God, who is Truth.

In this b'rakhah (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel—at the time of the Exodus and in every generation.

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God's sovereign throne stands firm; God's faithfulness endures for all time.

God's teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God's teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors' Sovereign, our Redeemer and our ancestors' Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You.
שחיתת לוחל

шуרה אבותינו אתה והוא ומצעל, ומן ומעלות לבריה
אתריינו ברכי הפורים. בורם שלום מושבקו במופשף צדקה ובדמי יד ישרים כל יום. סמוך אתינו שלום רצון
ולבריה, מפלת גורל לבר ריבם. אם את אי אלו ראות
יאשים מלא ציון, ומעל עלייה אינו 번ך מפלק פארג
ומעם. מפייאצְמו וחלמנו. יsoever יائحו, עניבת עבידם
פירות. על כל ברכיהם עניבת, יבודה בנות, י الإنس סקן.
בידינו, תוחם שבץ, ודידה חבקתם, לכסופים מים צרייה, אנוה ממעי לא נوتر. על נאות שבתוא הדורות
ינדו את למלך ולא ית Rpc שיריה ור الصحון, בכרה
ומישאר למספרים וやっぱך ישירה וירבדיה, מעדן אהובים, פקודת
עניבת, בפור דלי, ה_spot הלי בני משגיעים אלי
תופתולת Laurel עניבת בורח הוה ונטר. משה בניה
ישראלי כל בעי נשריהalem רבעה, בינמרוב כלם:
ממי כיסא בтельно יהוה, ומי יехал עבד וקדש.
נאם התלה על-שלמא.

שים פרשה ששהו גאולים לאשך על שמח טยอม.
镍 בפלי יהודיה והmaker יאמרו:
יהוה ימלך עלalnum ודה.

אשר ישראלי, כמות, בפורת ישראל, והמד בכרמה
יהוה ישראל. גאולה יהודיה זברות שמו קורית ישראל.
ברוח אתיה יהוה על ישראל.

Continue on page 36a or 36b (with ת pantalla),
through page 44.

To begin the Amidah we take three steps forward to approach God’s presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b’rakha. We bend our knees while reciting “Barukh (Praised),” and bow at “Atah (You),” rising as we utter God’s name.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamoka ba-elim Adonai, mi kamokha ne’dar ba-kodesh,
nora t’hilot, osei feleh.

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

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

Adonai yimlokh l’olam va-ed.
“Adonai shall reign throughout all time.”

Tzur Yisra-el, kumah b’ezrat Yisra-el,
u-f’deh khin-um’kha Y’hudah v’Yisra-el.
Go-alenu Adonai Tz’va-ot sh’mo, k’dosh Yisra-el.
Barukh atah Adonai, ga-al Yisra-el.

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

*Continue on page 36a or 36b (with Matriarchs), through page 44.*
Between היה ושלטתי ופי גיבור השם

From then until now: שמי פעמיים

From then to now, some add: מוריים בשלום
AMIDAH FOR WEEKDAY SHAḤARIT

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’mi 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 37.

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 38._

*From Pesah to Sh’mi Atzeret, some add: You cause the dew to fall.*
עמידה — שחירת לחול (כולל אמרות)

Between זה כמת ראשה והשתה:
ובנה להימן, מלך חפץ בטח
וותך את נחלת חים.
מלך ענוה ופואר מושיע וหนังสנו.
ברוח הנחלת היהוה בחינה וברך ש認め.
אמה גובר לעלולו גזרה, מהתיה מבית אתח, רב ליחוה.

*From ההנה שמתי עד כך:
מ久しぶりות מומיר דגימה.
מכבלי תלימיו בחסד, מציאת מבית ברקימם רבין, שפיכָה
ענפים ארוגה חולים שהופירየ אסורים, ומתקין אתאנתו
לישראל עפר, מי בקום פעל בגורת ודום דום כל, מלך
נאמית ومعיה-transparentה עדתית.

Between זה כמת ראשה והשתה:
מי בקום את עתים, ודבר י العراıldı חים בברקימם.
זואמה אהת לעלות מהתיה.
ברוח הנחלת היהוה מבית אתח.

When the הדנה is chanted aloud, continue on page 37.
אמה קורוש שמשך קורוש, וקורושים בביל-יומין יחללו פלא.
ברוח הנחלת היהוה נאל בקורוש.

**Between זה כמת ראשה והשתה:
מי בקום והשתה
ברוח הנחלת יהוה נאל בקורוש.

Silent recitation continues on page 38.

*From ההנה שמתי עד כך, some add: מ워ירètre, שמתי עד כך.
AMIDAH FOR WEEKDAY SHAḤARIT
(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.

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 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 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 37.

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 38.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God’s most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one’s toes during the three repetitions of “Kadosh (Holy),” symbolically lifting our praise toward heaven.
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’vodoh.
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.

The first two congregational responses in the Kedushah reflect the angels’ praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God’s glory which extends throughout the universe. The third response, Psalm 146:10, proclaims God’s glory to all eternity.
אָמַּה חַוְּנוּ לַאֲבֹּנֶים רַעְיָה, יְמֵלָמוּ לַאֲנֹשׁ בִּינָה, תֹּעַבְּנֵו מַעְרָה.
רְתוּעָה בֵּית אֶנֶשֶׁל. בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא.

מַשְׁיָבָהוֹנָה אַבָּאָה לֹא קְרָבָה, וּקָרָבָה מְלָכוֹן לוֹּבִכָּה.
יְהוֹדְהִי וּמַהְשָׁבָה לֹא קְרָבָה. בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא.

וְהָרְגֶּזֶה מַחְשָׁבָה.

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

סֵלָה לְמִילָּתְךָ פִּתְאָמָה, מַחֲלֵל לְבֵן מִלָּכוֹן בִּי פֶּשֶׁנֶּה,
כְּמָזִיק לָתֻּלְתָּה אָדָמָה. בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא בָּהֹדָה.

לְסֵלָה.

רָאָה אַגְּלוֹנָה, רַחֲבה רָפָא, וּאֵזָלֵל מַחְשָׁבָה לֹא קְרָבָה שְׁפֵקָה.
כְּמָזִיק לָתֻּלְתָּה אָדָמָה. בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא בָּהֹדָה.

וְהָרְגֶּזֶה מַחְשָׁבָה לֹא קְרָבָה לֵלָּלָּפֶּנֶּה.

On behalf of one who is ill:

וִיהִי כְּשָׁלִּחֵהֶם יוֹדֵה, אָלַלָּפֶּנֶּה אָלְּלָפֶּנֶּה אֲחָבְרֵי הָדָרִים, שְׁמַעְתֶּם
מַהְרִיתֵו רַפְּאָהָה שְׁלָמָה מָן נְשַׁמָּהָ, רְפָאֵתָה תְּבוּשָּׁהָ וּרְפָאֵתָהּ
לֹא מַעְלָה, בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא.

וְהָרְגֶּזֶה מַחְשָׁבָה לֵלָּלָּפֶּנֶּה.

כְּמָזִיק לָתֻּלְתָּה אָדָמָה. בְּרִכָּה אַחַזֶּה יְהוָה תֹּכֹא בָּהֹדָה.

וְהָרְגֶּזֶה מַחְשָׁבָה לֵלָּלָּפֶּנֶּה.

On a public fast (including שבת והב), the Reader adds:

עַטְנֵה יְהוָה, עַטְנֵה, בִּיסֵם צָאלָשׁמְנָה, בְּרִכָּה בֵּרָדָלֶנָה אֲחוֹתָה. אַל
מוֹן אַל רַשֶּׁעַנָּהוּ, אֵאָל מַסְחָר פּוּנְחֵךְ מְמוֹנָה, אֲלַמְּתַךְ מְתַחְתָּמְנָה.
יְהוָה אַל כָּרְבֶּשׁ לְעַשֵּׂעֶנָה, יְהוָה אַל כָּרְבֶּשׁ לְעַשֵּׂעֶנָה, יְהוָה אַל
שְׁעֵנָה, יְהוָה אַל שְׁעֵנָה, יְהוָה אַל שְׁעֵנָה, יְהוָה אַל
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.
In the b’rakah for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta’anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel’s rainy season.
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.

*Another name for the Amidah is the Sh’moneh Esreh, which means “the eighteen,” a reference to the number of b’rakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen b’rakhot. One theory to account for this discrepancy is that the b’rakha condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two b’rakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single b’rakha.*