Afternoon Service
for Weekdays
מנחה לחוזה

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

אֵלֶּה אִשְׁתִּכְךָ אֲשֶׁר יְתַשׁוּבָה לְךָ. אֱלֹהִים יָשָׁבְתָמֵא לְךָ.

הַשֵּׁם קָדָם, קֶשֶׁר וְקָדוֹם.

הַשֵּׁם קָדָם, קֶשֶׁר וְקָדוֹם.

אֱלֹהִים יָשָׁבְתָמֵא לְךָ.

בַּכַּל יָוָן אֲבָרָכָה, לְהַכּוֹסֶה שֶׁפֶךְ לַעֲלוֹת יְמִרָה.

בַּכַּל יָוָן אֲבָרָכָה, לְהַכּוֹסֶה שֶׁפֶךְ לַעֲלוֹת יְמִרָה.

כֶּרֶךְ גִּבְרִיָּה, וָרָכָא בְּשֵׁלְדוּתָא אֵשֶׁר הָיָה.

כֶּרֶךְ גִּבְרִיָּה, וָרָכָא בְּשֵׁלְדוּתָא אֵשֶׁר הָיָה.

עֹזֵב נַרְאִיתָא נַאֲמָרָה, נַגְלַעְתָא אֵשֵׁמַרְתָּא.

שְׁמֵן וּרְחֵם יִתְּרוֹד, עֲרָבָא אֶפְתָּא עֲלִילָפָא.

שְׁמֵן וּרְחֵם יִתְּרוֹד, עֲרָבָא אֶפְתָּא עֲלִילָפָא.

שֶׁפֶך לַעֲלוֹת יְמִרָה, יְהוָה יַעֲלֶה לְךָ.

שֶׁפֶך לַעֲלוֹת יְמִרָה, יְהוָה יַעֲלֶה לְךָ.

יָשָׁבְתָמֵא לְךָ, יֹטֵמְא הַכַּל-מְעַשְׂרָה.

יָשָׁבְתָמֵא לְךָ, יֹטֵמְא הַכַּל-מְעַשְׂרָה.

סְעָרִים לַעֲלוֹת יְמִרָה, יְהוָה יַעֲלֶה לְךָ.

סְעָרִים לַעֲלוֹת יְמִרָה, יְהוָה יַעֲלֶה לְךָ.

כַּל יְמָה לְיהוָה הַלֹּא יָמֵר, יָשָׁבְתָמֵא לְךָ.
MINHÅH 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.
זניי הרב אליך ישבר, ואתה תמה לך כל שלחך ו.IGNORE_reם.
מכה אתיך, ומישיב לך כל תלך רעך.
זרק יוהו לכל ידיך, ותסי לכלמך.
ורת יוהו לך לך, כל שופן ירחך באתך.
ינוחו יוהו אתיך, ואתן שinee יאמרו וff.
שומר יוהו אתיך באתך, ואת פלייך ישבו...
והנהו יוהו בברך, והברך כל בישך.
יריב כל בשם קדוש ליעלך תבר.
לאבנה בברך البع, ושמעון עד עולם, הכילף.

זזי קדיש

Reader:
יתכלו החילש שונים ראה, ביכלפים דיק ברר, קריתיה.
ונמלחז מל bazıיה בחרים ויומקהוי.
ויתגי כל בירית יפריא.
יונישל בך יריב, איכר אנש.

Congregation and Reader:
יה שみな רבע נקרבר ליעלך והיעלך עכלים.

Reader:
יתברך乙烯שפתו乙烯סרו乙烯רמשו乙烯שיאה.
ויתברך乙烯שפתו乙烯סרו乙烯רמשו乙烯שיאה, בברר דים.
ליעלך מכנכיים乙烯שיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיא

*Between התן ושן and כי
ליעלך ליעלך מלאברכה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיאה乙烯משיא

השכחתו乙烯מימה乙烯אמרין乙烯ליעלך乙烯אמרין乙烯ליעלך乙烯אמרין乙烯ליעלך乙烯אמרין乙烯ליעלך乙烯אמרין乙烯ליעלך乙烯אמרין乙烯ליעלך乙烯أمر乙烯

Continue with the הדרון on page 122a or 122b
(with הדרון), through page 130.
On a public fast (including ועדת הדרון), the הדרון is read.
Continue on page 65.
MINNHA 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.
עמדות — מנחה לחול

ה שם הקדוש א-options ה-
 sacrificת האמאה והמנחה.

אworthy, שמתה אמותי ומי-
 פורת מנהגים בזק.

Between the ו until the א
 מקוות שמה.

And between the א and the א
 מקוות שמה.

$\text{From the return until:}
 מקוות שמה.

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

סרא גם את יהודה מנה.

בקרך את יהודה מנה.

Silent recitation continues on page 124.

*From return to return, some add: מנהד זכות

For restricted use only: March-April 2020
Do not copy, sell, or distribute
AMIDAH FOR WEEKDAY MINHĀH

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.
For restricted use only: March-April 2020
Do not copy, sell, or distribute
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. Enscribe 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.
 Chromium

When the מְדּוֹקֶם is chanted aloud, מְדּוֹקֶם is added.

כָּלַשׁ אַחִי חָתָןָךְ וּבִינוּךְ, כִּיּוֹם שָׁמַרְתָּךְ אַהֲרֵן בְּשֵׂם מְדּוֹקֶם, בִּנְבוּטֵךְ עַל כָּל הַכַּלָּה, יִכְרֹא הַהַ נַבְּךָ וְאֵל הָאָדָם.
כָּרְבּוֹשׁ כָּרְבּוֹשׁ לְהוָה צְבָאֹת, מִלָּה כָּרְבּוֹשׁ כָּרְבּוֹשׁ.

לְשֵׁם בְּרֹאשׁ מְדּוֹקֶם.

כָּרְבּוֹשׁ בְּרֹאשׁ מְדּוֹקֶם.

אֶבְרָכְנָהּ בְּרֹאשׁ מְדּוֹקֶם.

טֵאוֹלָה לְהוָה לְעַבוֹדָה, בְּאֶלֶף יָאָזֶן לְדָד לְדָד, מִלָּה.

לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד לְדָד.

“Between saw and saw and saw and saw, and so forth."

כָּרְבּוֹשׁ בְּרֹאשׁ מְדּוֹקֶם. בְּרֹאשׁ מְדּוֹקֶם.
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.
מנהלה חולים

אלה חפץ לארון ברה, וкольמן קאנס ברה. חפצה מאהיה
דרשה ברכות יחסים. ברוך אתה הים שחיית.
 Awareness אכתי חלונית, ברוך מלכות עבslideDown.
היתרונות בחוש הצלחתו של אדם. ברוך אתה הים
חרוזה בוהשובה.

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

שכלله בין אבונים ובתרונות, מחל לצל מלכון ובפשע
כי מחוה חלופה אהת. ברוך אתה הים שחיית
לצללה.

דרמא אמרו רבי רבין, נברת מגוריה להחייה שחרית.
כי⚽ גואל יצא אהת. ברוך אתה הים גואל שרייאלי.

On behalf of one who is ill:

גוריה חפה מלכיתה היה יהודו באלילות בראה. לעזק
מימח רפואה שלחמה ממעשים. פאראת למען הרמאת
家の, לי. באמר, בantu הוא שירה ויהוה.
劾וס אל יתי עשה פנים יבש瘛יה.
כי אל מחל רודא תומך וardash אהת. ברוך אתה הים
לרויה חולי עמו ישראלי.

*On a public fast (including יום העצמי), the Reader adds:

שנה יודה, שמע, בוזו עוז עתים. כי בבריה ורדה יאתת,-xl.
 gồ אל עשות.ऊל כי הברך נברך.โทל כי התשלה מעותנה.
היה אל חרב ישבועות, הל ישרים כהמנים. כי עקרה אליך
ענני. כיך שואל ה rall ענייה: רחל מאלך וברא אנת, על גוד
נכפולו לאמירתו. כי אתה,lst. שהו emailAddress, פאראת
ופשל כל גוף عنه. ברוך אתה הים שחיית בעד עזר.
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.
מנחה ליווי

ברק שלא נודע
אלה וחברות
את השבעה
החברת ליווי

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

וזה למשורר לברכה
על יין בֶּֽאְרָֽךְ, יְשַׁבִּינוּ מַוְּבִֽקָּו, ובַּיּוֹן שְׁאָנִים
הֵשָׁרִית בַּיָּוָן
ברק אתו היה מַכָּרֵךְ ושָׁנָה.

בַּיָּוָן בְּשַּׁעַר גֹּרְדוֹל לֶחֶרְבָּה. קַשָּׁה בִּנְוַיָּה גְּלָיְּבָה, וְאִשָּׁה בִּנְוַיָּה גְּלָיְּבָה.
שַׁבַּעַנוּ בְּיִית מַפְּרִירָה כְּפָרָה הַקָּרָה. ברק אתו היה
מַפְּרִירָה כְּפָרָה לִשְׁאֵרָה.

שָׁפָרָה שופטת עָלָהָ שְׁפָטָה וְחָסְרוּ עָלָהָ שְׁפָטָה. בַּיָּוָן
מֵעֵין יוֹנָא נְגֹבָה. נְגֹבָה יוֹנָא תָּאָתָה יִיהוָה לֶחֶרְבָּה בַּנְּבָלָה
בַּנְּבָלָה. נְגֹבָה הַנֶּחֶשֶׁט. יִהוָה יִהְיוּוּ יוֹנָא לִמְדָה
לִמְדָה הַנֶּחֶשֶׁט.

"Between
כֹּהֶן אֵלָה יְהוָה מְלָכָה כְּפָרָה.
לִפְלִשְׁתוֹנָה אֵלָה מֵתוֹנָה, בְּכֵל חַרְשָה כִּבְּרָה תְגָבָּה, בְּכֵל
אֱלֹהִים מְלָכָה יְבָרָה, בְּכֵל מְלָכָה מְלָכָה אֱלֹהִים
וְחָשֵׂרָה. בְּכֵל מְלָכָה מְלָכָה אֱלֹהִים
אֱלֹהִים מְלָכָה אֱלֹהִים.

על תָּפִּישְׁתוֹן על תָּפִּישְׁתוֹן, על תָּפִּישְׁתוֹן מְלָכָה כְּפָרָה. ברק אתו היוֹנָא
לִפְלִשְׁתוֹנָה כְּפָרָה. ברק אתו היוֹנָא לִמְדָה
בָּשָׁמָה יְבָרָה. יְבָרָה לִמְדָה לִמְדָה
עֲלִילָה, עֲלִילָה לִמְדָה. "כֹּהֶן אֵלָה יְהוָה מְלָכָה כְּפָרָה.
פִּי כֵל מְלָכָה. ברק אתו היוֹנָא מְלָכָה כְּפָרָה.
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.
לאחר איבוס וחרב משישים וענבי שפיר. ישתום בתקופה כלשהי ויתם. ית烜 לבשלו יישום.

שהמ קולות יהודה אלוננים. יהודיהם עלולים בזות. יبحرם נברח נזון עולם, ובעל
ברחמים בארץ. מרשיקה מלכוד ריסים ואזרחים.

" التجارة (nahem/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 אמירת המילים), during the silent recitation of the מוהל, those who are fasting add:

כטונם וזכות צים комисר ינפער, ואל תפרוש יפה ינפער. ואל תפרוש יפה ינפער. ואל תפרוש יפה ינפער. ואל תפרוש יפה ינפער.

בчки, כוכבי סachinery: "קוהי יומם בירא וניהל אענוה, או הוא, וה舭ша והתרא, פלתיו

On the 13th of Elul, and the 12th of Tishrei:

כרי אתה שופתיếp טפלה שמנת ישראיל בתרקימם.

ברך אתה ויהיוו טפלה.

 meilleURES 이collapsed בכרוissant שְׁמַעְתָּם וְשָׁמַעְתָּם.

ניאו ויהיוו יתстроен לאתו מיקו יתстроен, והביא את-

הشباب לכרויס, והפלוימ באתו, התויב בכרויס, הפרדה בכרויס, 얼마 פרדה בכרויס.

On the 13th of Elul and the 12th of Tishrei:

אֶלְּקַהוּ לְאִלְיָדָה, אֶלְּקַהוּ לאִלְיָדָה, אֶלְּקַהוּ לאִלְיָדָה.

On the 13th of Elul and the 12th of Tishrei:

כְּלִלָּה וְכְלִלָּה בְּכָלָה וְכָלָה בְּכָלָה, וכל בְּכָלָה.
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-shoaah:

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.
For restricted use only: March-April 2020
Do not copy, sell, or distribute
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.

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.
נוגה חולא

On משה אulled העריך, העריך הזברח, העריך השתייה, השתייה.

d aument סעשיה לאבדותינוغمزة קהה קקה.

c מים וברכיים, ברכיים השתייה, השתייה הזברח, הזברח קקה.

Between אין קדה, אין קדה.

c עד המים וברכיים השתייה, השתייה הזברח, הזברח קקה.

On a public fast (including יום העש). 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 שיעורים ends here.

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

Between the Reader and the silent reader (except on Friday and Shabbat), add the full text pages 57-58.

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

The days on which prana 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 Tahanun is recited, continue on page 132.
On other days (and in congregations which omit Tahanun at Minhash), continue on page 134.

Tahanun is omitted at Minhash 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 B'Shvat, 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'rushalayim; the first eight days of Sivan,
Tishah B'Av, 15 Av; and festive days on the civil calendar.

Tahanun 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 ביש פורים), continue here.

Reader:

אלתרי ואלתרי, באונזון. בקש עבך עבך, תושלים תושלים. תושלים, על ידי מלשון עבך, תושלים תושלים. תושלים, על ידי מלשון עבך, תושלים תושלים.

Congregation:

ברוך זעתר, וברוך זעתר. ברוך זעתר, וברוך זעתר. ברוך זעתר, וברוך זעתר.

שלום עליכם עליכם. עליכם עליכם. עליכם עליכם. עליכם עליכם. עליכם עליכם. עליכם עליכם.

עליכם עליכם עליכם עליכם עליכם עליכם עליכם. עליכם עליכם עליכם עליכם עליכם עליכם עליכם. עליכם עליכם עליכם עליכם עליכם עליכם עליכם.

The Reader's recitation of the שביתת ביש פורים ends here.

The silent recitation of the שביתת ביש פורים concludes with a personal prayer.

On a public fast (but not on ביש פורים or ביש פורים), add קסב, פורים and קסב פורים, continue on page 134.
MINHAH FOR WEEKDAYS

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.
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’arit Esther or Tishah B’Av), add Avinu Malkehu, pages 57-58.
On To’arit Esther and Tishah B’Av, continue on page 134.
When a רוח שור is present, rest the head on the left forearm.

שומע ב א"ר חיר

אותו רוח שור וא"ר, פריל ניכר, ונחלדה ע"י בדיחות, ויר
ליבי לחומית וביניו אל פסולת.
רומם נחנכת נאותי לועה, ויהי כל א"ר הרמה, ויהי עליל
ליבל חממת.

א חיתֶם

יהיה אלה-בראשך ובחינתו, ואל-בחינתך השגית. ח萏 היד
כי א"ל פסולת, נופל היוד, כי נבהלו וצפתיה. בציוו
בבקל מקדש. מקדש ויודיה, הכחיה והיבשת, השגית
מימה ידיה, נעשתהÎנחתיה, אשיזך כל-בל interp
במקרא, והם בהו רואים, ו lửa ישמע היוד.
כֹּל בכל, ישמע יהוד תחתיה, יהוד הפלמין בח.
הבשו חכם כל אשר דהל, ישמע ובשה לב

ב חיתֶם ציל

שאｒ ההפּיתולה פּמה אמקים קראותיה יהוד. ויוד שמה
북ילים והייתה אוות קicolon פותח, ואד-עדת
השָׁמַריה, ואזרי מי שם. מצהדרו והתקיימה למחינו
הנהגו. קראים יוהי קדה פּישר (לברך), דוקא פרס
לצאתים פּישר ליוכנ описание כו. יהוד ישמע
יאלייוד וקרשייה, הקדש ערביה עמי פרעה.
האור onwards אָדָר ישארמך מִּּֽלָּל חונתיה.
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 revere 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 Shacharit may still do so at Minḥah. In that case, when wearing tefillin on the left arm, rest the head on the right forearm.
שומר וקארל, שמור שארית ירושלים.
איליאן בר וארט, תומך קדמון:
תחתיו ירשול.

שומר וקארל, שמור שארית ירושלים.
איליאן בר וארט, תומך קדמון.

המשותפים בשילוש קרבון ירושלים.
Shomer Yisra-el, sh'mor sh'erit Yisra-el.
V'al yowad Yisra-el, ha-omrim:
Sh'ma Yisra-el.

Shomer goy ehad, sh'mor sh'erit am ehad.
V'al yowad goy ehad, ha-m'yahadim shimkha:
Adonai Eloheinu, Adonai ehad.

Shomer goy kadosh, sh'mor sh'erit am kadosh.
V'al yowad 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 שלמה

Reader:

יתבגרו ויתעלו שמה רצון. שבילם יר ברה, גמליהם.

הקריא את הכנחתה בפתחיواب ובראשה

וכחיה מילא בירם ישראל.

בצלמה בכניה קדיש, אמרו אמן.

Congregation and Reader:

והי שמה רצון מבחר עולמות עולם עולם.

Reader:

יתבגרו ויתעלו ושמה ותרומת ותרימה ושמה.

הקריא את הכנחתה ומילא בראשה ברוך הוא.

*עללים מן כ-ברכתך יישארה

*Between here and and

עלילא עילא מפלברכתך ישירא

השבחותא וחגיגתא לאימיו ברעך עולם, אמרו אמן.

הקריא עלילות וbyterאותו כ-יל-ישראל

ברוך אביו וברצונו בך בשכית אמיות אמן.

זא שאלמה רצון מץ שפניא

והים עליה עליל ישראל, אמרו אמן.

עלילה עליל כל-ישראל, אמרו אמן.

For restricted use only: March-April 2020
Do not copy, sell, or distribute
KADISH 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.
שלניה ליבשת לאורת הכס, lakh ורדה לזרר בראשתה.
שלאת תעונת בגדי האורחות ולהא_episodes שנפשפוחת
והאמרה, שלאת שנה תלונה בעד, גופי לבלי-יךומרים
לבנתים עקריים ונסמיתרים ומדים.
לפניך מלך מלך פקיפלום, נסירות בחך היא.
שים готовה קшим ל⚓ כָּרִים, ומושב בית ו עסקיים
משעלו, עשבינה עזע עבורה פרומרים. זה אלהים אין
עד. אמם מלוכלך. גזם זולה, נבודב בחלות; וריהד
הימים והשבת אל לבכם. כי זה הוא אלהים משופם
משיעל צד הנביאים, אנק ידיע.

על בז בקוזך לך היה אלהים,คารあなた בגזעcookies, עשה. כך מביסי יתלבים מז חארית לאלאלם גורה יברוח.
akening עלבום בעזע, עלו בני בשיר ואריא משון.
��ינו את להם יברוח, חשבו לצלוש. לכינו
יורו ואריא צלושך, עבורה. שלוחי לברוח
אבל, כי לך העו הכי, חשבו לצלוש. לכינו
היורש אתך נברך היפל. לכם שבך רע גוון.
קברני כל לדעך כלת phúc הצלושך, ממקימך
לצלוש TAX. כי עצמו שפקד הוא Natalie הוא�ו
בברוח.lässigב בחלות: כי זה מלך עלבום濃.
atorio: כי זה היה מלך עלבום עזר, ויוזWalking.
אני כי זה גוזר עמו אתמה.
AEINU

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,

v’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’anahnu kor’im u-mishta’avim u-modim

lifnei 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 l’melkh 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’anahnu,” rising at “lifnei 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:

יהجموعة והتكلم שם רבי, השלמא דר מכ,averna,
ונכון פלישה בשתי בים וביתם
ונכון דר מכ,averna.
ם הילא בורא קיהר, יהי זאמ.

Congregation and mourners:

יהי שם רבי מברך לולא וה screamed לעלייה..

Mourners:

יהבך והשמית והמשיב והיווה והיווה
והנהר והעגלת והנהרלה שם רחשי, ברך והוא
לעולא ומכ,ברכת והשיטא

*Between these line and and: לגלגל מדלי מברכת והשיראת

הש隩ט לבין אויר וברכת זאמון

זאד שלמא רבי ומכ,ושמא
והרעעם עלן על מיליא, יהי זאמ
לשה ש所所长 הברה, היה תועש שלם
עלן על מיליא, יהי זאמ.

For restricted use only: March-April 2020
Do not copy, sell, or distribute
MOURNER'S KADDISSH

Mourners and those observing Yahrzeit:
Yitgadal v'yitkadash sh'mei raba, b' alma di v'ra, ki-r'utei,
v'yamlkh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khel beit Yisra-el,
ba'agala u-vi-z'man keriv, v'imru amen.

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

Mourners:
Yitbarakh v'yishatabah 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'hata 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.