Transliterated Siddur
for weekday afternoons

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Sim Shalom have been included courtesy of the Rabbinical Assembly.
As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
3 Kislev, 5776

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

This publication may be reproduced, published, and distributed without charge, under the following conditions:
1) This attribution page and notice must remain unchanged and must be included with any use or distribution of any portion of this document.
2) Any work utilizing any part of this publication may be distributed for cost, but not for profit.

©2015 Hazzan Sarah Alexander
Pronunciation guide:

“ai” is an ‘i’ sound, as in "I"
“a” is a short ‘a’, as in “ha”
“ei” is a long ‘a’, as in “reign”
“ch” is a hard ‘h’, as in “Bach”
“u” is a long ‘o’, as in “rumor”
“o” is a short ‘o’, as in “go”
“e” is a short ‘e’, as in “felt”
“i” is a long ‘e’, as in ”machine”
Table of Contents - Siddur Sim Shalom

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashrei</td>
<td>164</td>
</tr>
<tr>
<td>Mincha Amidah</td>
<td>168</td>
</tr>
<tr>
<td>Avinu Malkeinu</td>
<td>188</td>
</tr>
<tr>
<td>Tachanun</td>
<td>192</td>
</tr>
<tr>
<td>Concluding prayers</td>
<td>196</td>
</tr>
</tbody>
</table>
Table of Contents -
Siddur Sim Shalom for Weekdays

Ashrei 116
Mincha Amidah 118
Avinu Malkeinu 56
Tachanun 128
Concluding prayers 131
Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line.

When they are written in small type:


cBaruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:


cBaruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

**Birchot Hashachar (Morning Blessings)**

and a translation is found at the end of each prayer:

*Blessed are You, Adonai our God,*

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

*Blessed are You, Adonai our God,*

Explanations of prayers and service instructions are found in shaded boxes:

During the Ahavah Rabbah prayer,
Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On Chanukah we add:

Page numbers most likely match those in your shul’s siddur. Since this siddur is intended to be a alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

Siddur Sim Shalom 252
Siddur Sim Shalom 252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.
Ashrei yosh’vei veitecha,
oyd y’hal’lucha selah.

Ashrei ha-am shekachah lo,
ashrei ha-am she-Adonai Elohay.

T’hilah l’David,
Aromim’cha Elohai ha-Melech,
va-avar’chah Shim’cha l’olam va-ed.

B’chol yom avar’cheka,
va-ahal’lah Shim’cha l’olam va-ed.

Gadol Adonai um’hulal m’od,
v’lig’dulato ein cheiker.

Dor l’dor y’shabach ma-asecha,
ug’vurotecha yagidu.

Hadar k’vod hodecha,
v’div’rei nif’l’olecha asicha.

Ve-ezuz nor’otecha yomeiru,
ug’dulat’cha asap’renah.

Zeicher rav tuv’cha yabi-u,
v’tzid’kat’cha y’raneinu.

Chanun v’rachum Adonai,
erech apayim ug’dol cha-sed.

Tov Adonai lakol,
v’rachamav al kol ma-asav.

Yoducha Adonai kol ma-asecha,
vachasidecha y’var’chuchah.
K’vód malchut’cha yomeiru,
ug’vurat’cha y’dabeiru.

L’hodi-a liv’nei ha-adam g’vurotav,
uch’vód hadar malchuto.

Malchut’cha malchut kol olamim,
umemshalt’cha b’chol dor vador.

Someich Adonai l’chol hanof’lim,
v’zokeif l’chol hak’fufim.

Einei chol eilecha y’sabeiru,
v’atah notein lahem et och’lam b’ito.

Potei-ach et yadecha,
umas’bi-a l’chol chai ratzon.

Tzadik Adonai b’chol d’rachav,
v’chasid b’chol ma-asav.

Karov Adonai l’chol kor’av,
l’chol asher yik’ra-uhi ve-emet.

R’tzon y’rei-av ya-aseh,
v’et shav’atam yish’ma v’yoshi-eim.

Shomeir Adonai et kol ohavav,
v’eit kol har’sha-im yash’mid.

T’hilat Adonai y’dabeir pi,
vivareich kol basar

Sheim kod’ sho l’olam va-ed.

Va-anach’nu n’vareich Yah,
mei-atah v’ad olam, hal’luyah.
Siddur Sim Shalom for Weekdays 117

Fortunate are those who dwell in Your house; may they continue to praise You. Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai. A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever. 
Every day I will bless You; I will extol Your Name forever and ever. 
Adonai is great and highly extolled; His greatness is unfathomable. 
Your works will be praised by one generation to another; they will declare Your mighty acts. I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders. Of Your awesome might, they will speak; of Your greatness I will recount. 
They will tell of your bountifulness; they will joyfully exult in Your righteousness. 
Adonai is gracious and compassionate; He is slow to anger and great in kindliness. Adonai is good to all; His mercy encompasses all His works. 
All Your works will thank You, Adonai; Your pious ones will bless You. They will speak of the honor of Your dominion; they will declare Your might. Revealing to men His mighty acts; revealing the glorious splendor of His dominion. Your dominion is the dominion for all times; Your dominion is in every generation. Adonai supports all the fallen; Adonai straightens all the bent. The eyes of all look to You expectantly; You give them their food at its proper time. You open Your hand; you satisfy the desire of every living being. Adonai is just in all His ways; Adonai is benevolent in all His deeds. Adonai is near to all who call upon Him; near to all who call upon Him in truth. The will of those who revere Him He fulfills; He hears their cry and delivers them. Adonai watches over all those who love Him; he will destroy all the wicked. Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever. And we will bless God from now to eternity. Praise God!

Siddur Sim Shalom 166b
Chatzi Kaddish (Half Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.
Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-selah v’yit-halal
Sh’mei d’kud’sha

b’rich Hu
l’eila min kol

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אֲדֹנָי שֵׁפְתֵּךְ. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the Avot both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the Avot and Hoda-ah prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

Adonai s’fatai tif’tach

ufi yagid t’hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

Avot (Praising the God of our Ancestors)

ברוך אתה ידוőו,  אֲלוֹהֵינוּ וַאֲלֹהֵי אַבָּטֵינוּ, אֲלֹהֵי ראָבֶּם. אֲלֹהֵי יִצְחָק, אֲלֹהֵי רַכְּחָה. אֲלֹהֵי רַחֵל, אֲלֹהֵי לֶאָה.

Baruch Atah Adonai,

Eloheinu Veilohei

avoteinu [v’imoteinu],

Elohei Avraham, Elohei Yitz’chak,

Veilohei Ya-akov,

[Elohei Sarah, Elohei Rivkah,

Elohei Racheil, Veilohei Lei-ah].
Ha-Eil hagadol hagibor v’hanora,
Eil elyon,
gomeil chasidim tovim v’konei hakol,
v’zocheir chas’dei avot [v’imahot],
umeivi go-eil liv’nei v’neihem
l’m’a-an Sh’mo b’ahavah.

On Shabbat Shuvah we add:
Zoch’reinu l’chayim,
Melech chafeitz bachayim,
v’chot’veinu b’seifer hachayim,
I’ma-an’cha Elohim chayim.

Melech ozeir [ufokeid]
umoshi-a umagein.
Baruch Atah Adonai,
magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children’s children, for the sake of Your Name, with love.

On Shabbat Shuvah we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.
Atah gibor l’olam Adonai,

m’chayei meitim Atah,

rav l’hoshi-a.

<table>
<thead>
<tr>
<th>From Sh’mi Atzeret - Pesach:</th>
<th>From Sh’mi Atzeret - Pesach:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mashiv haru-ach</td>
<td>umorid hagashem.</td>
</tr>
<tr>
<td>מהשיב הרוח</td>
<td></td>
</tr>
<tr>
<td>והמוריד הפגיש.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>From Pesach - Sh’mi Atzeret some add:</th>
<th>From Pesach - Sh’mi Atzeret some add:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morid hatal.</td>
<td></td>
</tr>
</tbody>
</table>

Siddur Sim Shalom 168c
M’chál’keil chayim b’chesed,
m’chayei meitim
b’rachamim rabim,
someich nof’lim,
v’rofei cholim,
umatir asurim,
um’kayeim emunato
lisheini afar,
mi chamocha ba-al g’vurot
umi domeh lach,
Melech meimit um’chayeh
umatz’mi-ach y’shu-ah.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Rosh Hashanah to Yom Kippur we add:
Mi chamocha Av harachamim,
zecheir y’tzurav
l’chayim b’rachamim.

From Sh’mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

You sustain the living with kindliness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.
This version of the K’dushat ha-Sheim prayer, often referred to as the “Kedushah”, is only recited during the repetition of the Amidah. When the Amidah is recited silently, continue on p. 156 (upper numbers) / p. 434 (lower numbers).

During the K’dushat ha-Sheim prayer, we recite the words in small type to ourselves. They are then repeated by the Hazzan. The words in bold type are either recited responsively (congregation and then Hazzan), or together, depending on the minhag (custom) of the community.

As we recount the prophet’s mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “Kadosh”, “kadosh”, “kadosh”, “Baruch”, and “Yimloch”.

As we recount the prophet’s vision of the angels speaking one to another, we also acknowledge that we are surrounded by God’s ministering angels. We do this by bowing during the words “zeh el zeh” - to the left during the first “zeh”, to the right during the second “zeh”, and to the center during “v’amar”.

### K’dushat ha-Sheim (Holiness of God’s Name)
(spooken version - for when the Amidah is recited aloud)

N’kadeish et Shim’cha ba-olam,
k’Sheim shemak’dishim oto bish’mei marom,
kakatuw al yad n’vi-echa,
v’kara zeh el zeh v’amor:

**Kadosh, kadosh, kadosh**

Adonai tz’va-ot,
m’lo chol ha-aretz k’vodo.

L’umatam baruch yomeiru:

**Baruch k’vod Adonai**
mim’komo.

Uv’div’rei kod’shecha katuv leimor:

**Yimloch Adonai l’olam,**
Elohayich Tziyon

I’dor vador

hal’luyah.
We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, “And they called one to another and said: ‘Holy, holy, holy is Adonai of hosts, the earth is full of God’s glory.’” Facing them, they say, “Blessed.” “Blessed is the glory of Adonai from its place.” And the Psalmist wrote: “Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!” We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.
**K’dushat ha-Sheim (Holiness of God’s Name)**
(silent version - for when the Amidah is recited silently)

Atah kadosh, v’Shim’cha kadosh
uk’doshim b’chol yom
y’hal’ucha, selah.
Baruch Atah Adonai,
ha-Eil ha-Kadosh.

From Rosh Hashanah to Yom Kippur conclude:
ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

From Rosh Hashanah to Yom Kippur conclude: the King, the Holy One.
Binah (Knowledge)

Atah chonein l’adam da-at,
um’lameid le-enosh binah.
Choneinu mei-it’cha dei-ah,
binah v’haskeil.
Baruch Atah Adonai,
chonein hada-at.

You favor humanity with knowledge and teach us understanding.
Grant us from Your perception, understanding, and intellect. Blessed are You, Adonai, Granter of knowledge.

T’shuvah (Repentance)

Hashiveinu Avinu l’toratecha,
v’karveinu Malkeinu la-avodatecha,
v’hachazireinu bit’shuvah sh’leimah l’fanecha.
Baruch Atah Adonai,
horotzeh bit’shuvah.

Cause us to return, our Father, to Your Torah; bring us near, our King, to Your service, and help us return in complete repentance before You. Blessed are You, Adonai, Who desires repentance.
As a way of physically showing our contrition, we beat our heart with our right fist on the words “chatanu” and “fashanu.”

S’lichah (Forgiveness)

S’lach lanu, Avinu, ki chatanu,
m’chal lanu, Malkeinu, ki fashanu,
ki mocheil v’solei-ach Atah.
Baruch Atah Adonai,
chanun hamarbeh lish’lo-ach.

Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed, for You are the One Who forgives and pardons. Blessed are You, Adonai, Who pardons abundantly.

G’ulah (Redemption)

R’eih v’on’yeinu, v’rivah rivenu,
ug’aleinu m’heirah l’ma-an sh’mecha,
ki go-eil chazak Atah.
Baruch Atah Adonai,
Go-eil Yisra-eil.

Look, please, on our affliction, and defend us; redeem us speedily for Your Name’s sake, for You are a mighty redeemer. Blessed are You, Adonai, Redeemer of Israel.
Aneinu (Answer Us)

Aneinu, Adonai, aneinu,
b’yom tzom ta-aniteinu,
ki v’tzarah g’olah anachnu.

Al teifen el rish’einu,
v’al tas’teir panecha mimenu,
v’al tit’alam mit’chinateinu.

Heyei na karov l’shav’ateinu,
y’hi na chas’d’cha l’nachameinu,
terem nik’ra eilecha aneinu,
kadavar shene-emar:

V’hayah terem yik’ra-u va-ani eh-eneh,
od heim m’dab’rim va-ani eshma.

Ki Atah, Adonai, ha-oneh b’eit tzarah,
podeh umatzil b’chol eit

tzarah v’tzukah.

Baruch Atah Adonai,
ha-oneh b’eit tzarah.

Answer us, Adonai, answer us on our day of fasting, for we are greatly afflicted. Do not regard our wickedness, and do not hide your face from us, and do not ignore our supplications. Please be near to our cries, and console us with Your lovingkindness. Before we call out to you, answer us, as it is said: “It shall come to pass that before they call I will answer, why they are still speaking, I will hear.” Because You, Adonai, answer in times of affliction, and rescue and redeem in all times of affliction and trouble. Blessed are You, Adonai, Who answers at the time of affliction.
R’fa-einu, Adonai, v’neirafei,
hoshi-einu v’nivashei-ah,
ki t’hilateinu Atah,
v’ha-aleih r’fu-ah sh’leima
l’chol makoteinu.
Ki Eil melech rofei ne-eman
v’rachaman Atah.
Baruch Atah Adonai,
Rofei cholei amo Yisra-eil.

Heal us, Adonai, and we will be healed; deliver us and we will be delivered, for You are our praise. Grant complete healing to all of our wounds, for You are King and God, a faithful and merciful healer. Blessed are You, Adonai, Healer of the sick of His people Israel.
From the evening service on December 4 (on a civil leap year, December 5) until the first day of Pesach, we say “Tal umatar liv’rachah;” from chol hamo-ed Pesach through the afternoon service on December 4 (on a civil leap year, December 5) we say “B’rachah.”

Shanim (Years)

Bareich aleinu, Adonai Eloheinu, et hashanah hazot v’et kol minei t’vu-atah l’tovah v’tein

from Pesach - December 4:

b’rachah

from December 5 - Pesach:

tal umatar liv’rachah

Continue:

al p’nei ha-adamah, v’sab’einu mituvecha uvareich sh’nateinu kashanim hatovot.

Baruch Atah Adonai, m’vareich hashanim.

Bless for us, Adonai our God, this year and all of its produce for good, and place upon the face of the earth; satisfy us from Your bounty and bless our year like the good years. Blessed are You, Adonai, Blesser of the years.
Sound the great shofar for our liberty, and raise a banner to gather our exiles; gather us together from the four corners of the earth. Blessed are You, Adonai, Gatherer of the dispersed of His people Israel.

Mishpat (Justice)

Hashivah shof’teinu k’varishonah,
v’yo-atzeinu k’vat’chilah,
v’haseir mimenu yagon va-anachah,
un’loch aleinu Atah, Adonai,
l’vad’cha b’chesed uv’rachamim,
v’tzad’keinu bamishpat.
Baruch Atah Adonai,
melech oheiv tz’dakah umishpat.

From Rosh Hashanah to Yom Kippur conclude: Baruch Atah Adonai, ha-Melech ha-Mishpat.

Restore our judges as before, and our counselors as at first; remove from us sorrow and sighing, and rule over us - You, Adonai, alone, with kindliness and mercy, and make us righteous with justice.
Blessed are You, Adonai, King Who loves righteousness and justice.

From Rosh Hashanah to Yom Kippur conclude: Blessed are You, Adonai, the Righteous King.
Minim (Heretics)

V’lamal’ shinim al t’hi tik’vah,
v’chol harish’ah k’regah toveid,
v’chol oy’vecha m’heirah yikareitu,
v’hazeidim m’heirah
t’akeir ut’shabeir ut’mageir v’tach’ni-a
bim’heirah v’yameinu.
Baruch Atah Adonai,
shoveir oy’vim umach’ni-a zeidim.

For informers let there be no hope, and may all evil perish instantly. May all of Your enemies be cut off, and the insolent may You swiftly uproot, crush, rout, and subdue swiftly in our days. Blessed are You, Adonai, Crusher of enemies and Subduer of the insolent.

Tzadikim (Righteous Ones)

Al hazadikim v’al hachasidim
v’al zik’nei am’cha beit Yisra-eil,
v’al p’leitat sof’reihem,
v’al geirei hazedek v’aleinu,
yehemu na rachamecha,
Adonai Eloheinu,
v’tein sachar tov l’chol habot’chim
b’shim’cha be-emet,
v’sim chelkeinu imahem l’olam,
v’lo neivosh ki v’cha batachnu.
Baruch Atah Adonai,
mish’an umiv’tach latzadikim.

Upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their scholars, upon the true proselytes, and upon us, may Your mercy be aroused, Adonai our God. Give plentiful reward to all those who trust in Your Name in truth. Place our lot among them forever, and may we never be shamed, for in You have we put our trust. Blessed are You, Adonai, Support and Trust of the righteous.
Y’rushalayim (Jerusalem)

V’lirushalayim ir’cha
b’rachamim tashuv,
v’tish’kon b’tochah ka-asher dibarta,
uv’nei otah b’karov b’yameinu
binyan olam,
v’chisei David m’heirah l’tochah tachin.

On Tisha B’av, continue with Nacheim below

Baruch Atah Adonai,
boneih Y’rushalayim.

On Tisha B’av, the Hazzan adds:

Nacheim (Comfort)

Nacheim Adonai Eloheinu
et aveilei Tziyon,
v’et aveilei Y’rushalayim,
v’et ha-ir ha-aveilah v’hachareivah
v’hab’zuyah v’hashomeimah.
Ha-aveilah mib’li vaneha,
v’hachareivah mim’onoteha,
v’hab’zuyah mik’vodah,
v’hashomeimah mei-ein yosheiv.
V’hi yoshevet v’roshah hafui
k’ishah akarah shelo yaladah.
Comfort, Adonai our God, the mourners of Zion and the mourners of Jerusalem, and the city that is in mourning, ruined, despised, and desolate, bereft of her children, ruined of her dwellings, despised though formerly glorious, desolate without inhabitants. She sits alone with covered head, like a woman who never bore children. Legions have devoured her, idolaters have stolen her inheritance, putting Your people Israel to the sword and murdering Your pious ones. Zion weeps bitterly, and Jerusalem raises her voice: “My heart, my heart, mourns for the slaughtered; my bowels, my bowels, mourn for the slaughtered.” Because You, Adonai, set her on fire, and with fire You will rebuild her, as it is said: “I will be to her, says Adonai, a wall of fire and I will be glory in her midst.” Blessed are You, Adonai, Comforter of Zion and Builder of Jerusalem.
Et tzemach David av’d’cha
m’heirah tatz’mi-ach,
v’kar’no tarum bishu-atecha,
ki lishu-at’cha kivinu kol hayom.
Baruch Atah Adonai,
matz’mi-ach keren y’shu-ah.

The sprout of David, Your servant, cause swiftly to flourish and exalt his power with Your deliverance. We hope for Your deliverance all day. Blessed are You, Adonai, Who caused the power of deliverance to sprout.
Sh’mi koleinu, Adonai Eloheinu, chus v’racheim aleinu, v’kabeil b’rachamim uv’ratzon et t’filateinu, ki Eil shomei-a t’filot v’tachanunim Atah, umil’fanecha, Malkeinu, reikam al t’shiveinu.

On fast days, continue with Aneinu below

Ki Atah shomei-a t’filat am’cha Yisra-eil b’rachamim.
Baruch Atah Adonai, Shomei-a t’filah.

Hear our voice, Adonai our God; spare us with Your mercy, and accept our prayers willingly and with compassion. Because You are God Who hears prayers and supplication, do not turn us away from Your presence, our King, empty-handed, for You hear the prayers of Your people, Israel, with compassion. Blessed are You, Adonai, Hearer of prayers.
On Fast Days, we add the following prayer during our silent prayers:

**Aneinu (Answer Us)**

Aneinu, Adonai, aneinu,
b’yom tzom ta-aniteinu,
ki v’tzarah g’dolah anachnu.

Al teifen el rish’einu,
v’al tas’teir panecha mimenu,
v’al tit’alam mit’chinateinu.

Heyei na karov l’shav’ateinu,
y’hi na chas’d’cha l’nachameinu,

terem nik’ra eilecha aneinu,
kadavar shene-emar:

V’hayah terem yik’ra-u va-ani eh-eneh,
od heim m’dab’rim va-ani eshma.

Ki Atah, Adonai, ha-oneh b’eit tzarah,
podeh umatzil b’chol eit
tzarah v’tzukah.

Ki Atah shomei-a
t’filat am’cha Yisra-eil b’rachamim.

Baruch Atah Adonai,
Shomei-a t’filah.

---

**Answer us, Adonai, answer us on our day of fasting, for we are greatly afflicted. Do not regard our wickedness, and do not hide your face from us, and do not ignore our supplications. Please be near to our cries, and console us with Your lovingkindness. Before we call out to you, answer us, as it is said: “It shall come to pass that before they call I will answer, why they are still speaking, I will hear.” Because You, Adonai, answer in times of affliction, and rescue and redeem in all times of affliction and trouble. For You hear the prayers of Your people, Israel, with compassion. Blessed are You, Adonai, Hearer of prayers.**
Avodah (Service)

R’tzei Adonai Eloheinu
b’am’cha Yisra-eil uvit’filatam,
v’hasheiv et ha-avodah
lid’vir beitecha,
ut’filatam
b’ahavah t’kabeil b’ratzon,
ut’hi l’ratzon tamid
avodat Yisra-eil amecha.

On Rosh Chodesh and Chol Ha-mo’eid we add:
Eloheinu Veilohei avoteinu,
yaleh v’yavo,
v’yagi-a, v’yeira-eh,
v’yeiratzeh, v’yishama,
v’yipakeid, v’yizacheir,
zich’roneinu ufik’doneinu,
v’zich’ron avoteinu,
v’zich’ron mashi-ach
ben David av’decha,
v’zich’ron Y’rushalayim
ir kod’shecha,
v’zich’ron kol am’cha
beit Yisra-eil l’faneca,
lif’leitah, l’tovah,
l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’yom

Siddur Sim Shalom 178c
On Rosh Chodesh:
ראשה החודש הזה.

On Chol Ha-mo‘ed Pesach:
הרג phúcות הזה.

On Chol Ha-mo‘ed Sukkot:
הרג הפשקות הזה.

Continue on all holidays:
ברכה, ירה אלוהים,
מו לטרון,
ועקדנה בו לטרון,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרחיים בו לחודש,
זרになりました.

V’tchezenah eineinu
b’shuv’cha l’Tziyon b’rachamim.
Baruch Atah Adonai,
hamachazir sh’chinato l’Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo‘eid we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.
It is traditional to bow during the *Hoda-ah* prayer, in the following manner: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the *Avot* prayer.

**Hoda-ah (Thanksgiving)**

Modim anachnu lach
she-Atah Hu, Adonai Eloheinu
Veilohei avoteinu
l’olam va-ed,
tzur chayeinu
magein yish’einu
Atah Hu l’dor vador.

Nodeh l’cha
un’sapeir t’hilatecha
al chayeinu
ham’surim b’yadecha
v’al nish’moteinu
hap’kudot lach,
v’al nisecha
sheb’chol yom imanu
v’al nif’l’otecha v’tovotecha
sheb’chol eit,
erev vavoker v’tzohorayim.

Hatov ki lo chalu rachamecha,
v’ham’racheim ki lo
tamu chasadecha,
mei-olam k’vinu lach.
On Chanukah and Purim we add:

على הניסים, על המורדים,
על הבוברות, ועל התששיות,
על המלхотות.
שנשבעת לאבותינו
っぱנים נוה.
בז’מאז נוה.

On Chanukah and Purim we add:

Al hanissim v’al hapurkan,
v’al hag’vurot, v’al haht’shu-ot,
v’al hamilchamot,
ש-ב-א-ט ל-א-ו-ב-ט-ינוע
bayamim haheim
בז’מאז נוה.

On Chanukah we continue:

ביםמי מת 우리나 ב–חייה,
כן ודויד, חופהא וביי,
ל–ל–ש–כ–ים חוראק,
ול–ע–ב–ר–ים מחט פּוּצֵק,
זאת ב–ר–פ–ל–מיה הרבים
ועםullah ב–עו–ת ערהא,
רבח את ריבם, קבל את יךם,
מסתר ב–גו–ר–ים ב–ד חלשים,
וכּ–ר–ב–ים ב–ד מ–ש–פ–ים,
ולך עשתם אם גדאל,
ולגופך ישראל עשתם
שהוציאו גידולי ופרקים ב–ח–ים נוה.

On Chanukah we continue:

Bimei Matit’yahu ben Yochanan
kohein gadol, Chash’mona-i uvanav,
k’she-am’dah malchut Yavan
har’sha-ah al am’cha Yisra-eil
I’hash’kicham Toratecha,
ul’ha-aviram meichukei r’tzonecha,
v’atah b’rachamecha harabim
amad’ta lahem b’eit tzaratam,
rav’ta et rivam, dan’ta et dinam,
nakam’ta et nik’matam,
masar’ta giborim b’yad chalashim,
v’rabim b’yad m’atim,
ut’mei-im b’yad t’horim,
ur’sha-im b’yad tzadikim,
v’zeidim b’yad os’kei Toratecha.
Ul’cha asita Sheim gadol
v’kadosh b’olamecha,
ul’am’cha Yisra-eil asita
t’shu-ah g’dolah ufurkan k’hayom hazeh.
V’achar kein ba-u vanecha
lid’vir beitecha,
ufinu et heichalecha,
v’tiharu et mik’dashecha,
v’hid’liku neirot b’chatz’rot kod’shecha,
v’kav’u sh’monat y’mei chanukah eilu,
l’hodot ul’haleil l’Shim’cha hagadol.

On Purim we continue:
Bimei mord’chai v’Esther
b’Shushan habirah,
k’she-amar aleihem Haman harasha,
bikeish l’hash’mid,
l’harog ul’abeid et kol ha-Y’hudim,
mina-ar v’ad zakein, taf v’nashim,
b’yom echad bish’loshah asar
l’chodesh sh’neim asar,
hu chodesh Adar, ush’lalam lavoz.
V’Atah b’rachamecha harabim
heifar’ta et atzato,
v’kil’kal’ta et machashav’to,
vahasheivota lo g’mulo b’rosho,
v’talu oto v’et banav al ha-eitz.

V’al kulam
yitbarach v’ytromam
Shim’cha Malkeinu
tamid l’olam va-ed.
**From Rosh Hashanah to Yom Kippur we add:**

- **Uch’tov l’chayim tovim**
- **kol b’nei v’ritecha.**

- **V’chol hachayim**
- **yoducha selah,**
- **vihal’lu et Shim’cha be-emet,**
- **ha-Eil y’shu-ateinu**
- **v’ezrateinu selah.**

**Baruch Atah Adonai,**

**hatov Shim’cha**

**ul’cha na-eh l’hodot.**

---

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

On Chanukah and Purim we add: **For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.**

On Chanukah we continue: **In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.**

On Purim we continue: **In the days of Mordechai and Esther, in Shushan the capital of Persia, the evil Haman rose up against them. He sought to destroy, kill, and annihilate all the Jews - young and old, infants and women, in one day, the thirteenth day of the twelth month, the month of Adar, and to plunder their wealth. You, in Your great mercy, annuled his counsel, frustrated his intention, and brought his evil plan on his own head; they hanged him and his sons on the gallows.**

*For all of this, blessed and exalted be Your Name, our King, at all times and forever.*

From Rosh Hashanah to Yom Kippur we add: **Inscribe all the children of Your covenant for a good life.**

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. **Blessed are You, Adonai; “The Beneficent” is Your Name and it is fitting to offer praise to You.**
Shalom Rav (Great Peace)

Shalom rav al Yisra-eil am’cha
v’al kol yoshvei teiveil
tasim l’olam,
ki Atah Hu Melech adon
l’chol hashalom.
V’tov b’einecha
l’vareich et am’cha Yisra-eil
B’chol eit uv’chol sha-ah bish’lomecha.

From Rosh Hashanah to Yom Kippur we add:
B’seifer chayim b’racha v’shalom,
ufar’nasa tovah,
nizacheir v’nikateiv l’fanecha,
anachu v’chol am’cha beit Yisra-eil,
l’chayim tovim ul’shalom.

Baruch Atah Adonai,
ham’vareich et amo Yisra-eil bashalom.

From Rosh Hashanah to Yom Kippur conclude:
Baruch Adah Adonai,
osei hashalom.

Great peace, upon Israel, Your people, grant forever. For You are King, and the Master of all peace. May it be good in Your eyes to bless Your people Israel at all times with Your peace.

From Rosh Hashanah to Yom Kippur we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

From Rosh Hashanah to Yom Kippur conclude: Blessed are You, Adonai, Who makes the peace.
This first section of *Birkat Shalom* is only recited on fast days, and only during the Hazan’s repetition of the Amidah. Silent prayers continue with *Shalom Rav* except on fast days, when they continue with *Sim Shalom*.

**Birkat Shalom (Blessing of Peace)**

Eloheinu Veilohei avoteinu,
bar’cheinu bab’racha ham’shuleshet ba-Torah
hak’tuvah al y’dei Moshe av’decha,
ha-amurah mipi Aharon uvanav, kohanim,
am k’doshecha, ka-amur:

Y’varech’cha Adonai v’yishm’recha.

**Kein y’hi ratzon**
Ya-eir Adonai panav eilecha vichuneka.

**Kein y’hi ratzon.**
Yisa Adonai panav eilecha
v’yaseim l’cha shalom.

**Kein y’hi ratzon.**

---

*Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said: May Adonai bless you and guard you.*

**May it be God’s will.**
May Adonai shine Adonai’s countenance upon you and be gracious unto you.

**May it be God’s will.**
May Adonai turn Adonai’s countenance towards you, and grant you peace.

**May it be God’s will.**
This version of Birkat Shalom is recited on fast days.

Sim Shalom reprinted from Siddur Lev Shalem for Shabbat and Festivals ©2016, p. 184, with permission from the Rabbinical Assembly.

<table>
<thead>
<tr>
<th>Sim shalom ba-olam,</th>
<th>From Rosh Hashanah to Yom Kippur we add:</th>
</tr>
</thead>
<tbody>
<tr>
<td>tovah uv’rachah,</td>
<td>B’seifer chayim b’racha v’shalom,</td>
</tr>
<tr>
<td>chein vachesed v’rachamim,</td>
<td>ufar’nasa tovah,</td>
</tr>
<tr>
<td>aleinu</td>
<td>nizacheir v’nikateiv l’fanecha,</td>
</tr>
<tr>
<td>v’al kol Yisra-eil amecha.</td>
<td>anachu v’chol am’cha beit Yisra-eil,</td>
</tr>
<tr>
<td>Bar’cheinu Avinu</td>
<td>l’chayim tovim ul’shalom.</td>
</tr>
<tr>
<td>kulanu k’echad</td>
<td></td>
</tr>
<tr>
<td>b’or paneca,</td>
<td></td>
</tr>
<tr>
<td>ki v’or paneca,</td>
<td></td>
</tr>
<tr>
<td>natata lanu,</td>
<td></td>
</tr>
<tr>
<td>Adonai Eloheinu,</td>
<td></td>
</tr>
<tr>
<td>Torat chayim</td>
<td></td>
</tr>
<tr>
<td>v’ahavat chesed,</td>
<td></td>
</tr>
<tr>
<td>utz’dakah uv’rachah</td>
<td></td>
</tr>
<tr>
<td>v’rachamim v’chayim,</td>
<td></td>
</tr>
<tr>
<td>v’shalom.</td>
<td></td>
</tr>
<tr>
<td>V’tov b’einecha l’vareich</td>
<td></td>
</tr>
<tr>
<td>et am’cha Yisra-eil</td>
<td></td>
</tr>
<tr>
<td>b’chol eit uv’chol sha-ah</td>
<td></td>
</tr>
<tr>
<td>bish’lomecha.</td>
<td></td>
</tr>
</tbody>
</table>

From Rosh Hashanah to Yom Kippur we add:

| B’seifer chayim b’racha v’shalom, | ufar’nasa tovah,                             |
| ufar’nasa tovah,                 | nizacheir v’nikateiv l’fanecha,             |
| anachu v’chol am’cha beit Yisra-eil, | l’chayim tovim ul’shalom.                 |

<table>
<thead>
<tr>
<th>Siddur Sim Shalom 184b</th>
<th>Siddur Sim Shalom for Weekdays 127b</th>
</tr>
</thead>
<tbody>
<tr>
<td>This version of Birkat Shalom is recited on fast days.</td>
<td>Sim Shalom reprinted from Siddur Lev Shalem for Shabbat and Festivals ©2016, p. 184, with permission from the Rabbinical Assembly.</td>
</tr>
</tbody>
</table>
Baruch Atah Adonai, ham’vareich et amo Yisra-eil bashalom.

<table>
<thead>
<tr>
<th>From Rosh Hashanah to Yom Kippur conclude:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baruch Adah Adonai, osei hashalom.</td>
</tr>
</tbody>
</table>

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

From Rosh Hashanah to Yom Kippur we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

*Blessed are You, Adonai, Who blesses Your people Israel with peace.*

From Rosh Hashanah to Yom Kippur conclude: *Blessed are You, Adonai, Who makes the peace.*
We conclude the Amidah with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

Yih’yu l’ratzon im’rei fi v’heg’yon libi l’fanecha, Adonai tzuri v’go-ali.

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. Amein.
### Avinu Malkeinu (Our Father, Our King)

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, חַתָּןֻנוּ ל’פָּנֵךְ.</td>
<td>Avinu Malkeinu, chatanu l’fancha.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, נֶלְגַע מִלְּךָ אָלָא</td>
<td>Avinu Malkeinu, ein lanu melech elaa.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, נֶשָּׁחְנוּ לַמְּצָא</td>
<td>Avinu Malkeinu, asei imanu l’ma-an sh’meca.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, בָּשְׂלַמְּנוּ כָּל</td>
<td>Avinu Malkeinu, bateil mei-aleinu kol g’zeirut kashot.</td>
</tr>
<tr>
<td>זָרוּתָנוּ חֲשֹׁוַת.</td>
<td>Avinu Malkeinu, bateil mach’sh’vot son’einu.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, בָּשְׂלַמְּנוּ חָשְׂבֹאנוּ</td>
<td>Avinu Malkeinu, hafeir atzat oy’venu.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, הָפַר עַצֵּת אָריֵיבוּ</td>
<td>Avinu Malkeinu, kalei kol tzar umas’tein mei-aleinu.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, בָּשְׂלַמְּנוּ כָּל הַדָּרhma</td>
<td>Avinu Malkeinu, kalei dever v’cherev v’ra-av ush’vi umash’chit v’aron ush’mad mib’nei v’ritecha.</td>
</tr>
<tr>
<td>רָעֵב וְשָׁבֵי עַמּוֹת בְּעָתִים וּרְעַזִּים</td>
<td>Avinu Malkeinu, s’lach um’chal l’chol avonoteinu.</td>
</tr>
<tr>
<td>יָשְׂמֵנוּ מַבְנֵי בָּרִיחֲנָה.</td>
<td>Avinu Malkeinu, m’chei v’ha-aveir p’sha-einu v’chatoteinu mineged einecha.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, מַהְיָה ל’כָּל</td>
<td>Avinu Malkeinu, hachazireinu bit’shuvah sh’leimah l’fancha.</td>
</tr>
<tr>
<td>עִנְיָנִינֵנוּ.</td>
<td>Avinu Malkeinu, sh’lach r’fu-ah sh’leimah l’cholei amecha.</td>
</tr>
<tr>
<td>אֲבוֹנֵנוּ מַלְכֵנוּ, מַהְיָה רַע-בָּרָה</td>
<td>Avinu Malkeinu, zoch’reinu b’tikaron tov l’fancha.</td>
</tr>
<tr>
<td>מִשְׁפָּטֵינוּ מַעְלָמוּת נִנְּשָׁכְנוּ</td>
<td>Avinu Malkeinu, s’lach um’chal l’chol avonoteinu.</td>
</tr>
<tr>
<td>מִשְׁפָּטֵינוּ מַעְלָמוּת נִנְּשָׁכְנוּ</td>
<td>Avinu Malkeinu, m’chei v’ha-aveir p’sha-einu v’chatoteinu mineged einecha.</td>
</tr>
<tr>
<td>ברוּתֵינוּ.</td>
<td>Avinu Malkeinu, hachazireinu bit’shuvah sh’leimah l’fancha.</td>
</tr>
<tr>
<td>נִנְּשָׁכְנוּ מַעְלָמוּת הַדָּרhma</td>
<td>Avinu Malkeinu, sh’lach r’fu-ah sh’leimah l’cholei amecha.</td>
</tr>
<tr>
<td>נִנְּשָׁכְנוּ מַעְלָמוּת הַדָּרhma</td>
<td>Avinu Malkeinu, zoch’reinu b’tikaron tov l’fancha.</td>
</tr>
</tbody>
</table>
Between Rosh Hashanah and Yom Kippur:

Avinu Malkeinu, kot’veinu b’seifer chayim tovim
Avinu Malkeinu, kot’veinu b’seifer g’ulah vishu-ah.
Avinu Malkeinu, kot’veinu b’seifer parnasah v’chal’kalah.
Avinu Malkeinu, kot’veinu b’seifer z’chuyot.
Avinu Malkeinu, chadeish aleinu shanah tovah.

On fast days:

Avinu Malkeinu, zochreinu l’chayim tovim.
Avinu Malkeinu, zochreinu lig’ulah vishu-ah.
Avinu Malkeinu, zochreinu l’far’nasah v’chal’kalah.
Avinu Malkeinu, zochreinu lis’lichah um’chilah.
Avinu Malkeinu, bareich aleinu shanah tovah.
We continue on all days (fast days and between Rosh Hashanah and Yom Kippur):

The ark is closed and we are seated.

Siddur Sim Shalom 190b
Our Father, Our King, we have sinned before You.
Our Father, Our King, we have no King except You.
Our Father, Our King, act kindly towards us for the sake of Your Name.

Our Father, Our King, cancel all harsh decrees concerning us.
Our Father, Our King, cancel the designs of those who hate us.
Our Father, Our King, thwart the plans of our enemies.
Our Father, Our King, rid us of all oppressors and adversaries.
Our Father, Our King, remove pestilence, sword, famine, captivity, destruction, and iniquity from the members of Your covenant.

Our Father, Our King, forgive and pardon all of our iniquities.
Our Father, Our King, blot out and remove our transgressions and sins from before Your eyes.
Our Father, Our King, bring us back in wholehearted repentance before You.
Our Father, Our King, send complete healing to the sick among Your people.

**Between Rosh Hashanah and Yom Kippur:**

Our Father, Our King, inscribe us in the book of life and goodness.
Our Father, Our King, inscribe us in the book of redemption and salvation.
Our Father, Our King, inscribe us in the book of livelihood and sustenance.
Our Father, Our King, inscribe us in the book of merits.
Our Father, Our King, inscribe us in the book of pardon and forgiveness.

**On fast days:**

Our Father, Our King, remember us for life and goodness.
Our Father, Our King, remember us for redemption and salvation.
Our Father, Our King, remember us for livelihood and sustenance.
Our Father, Our King, remember us for merits.
Our Father, Our King, remember us for pardon and forgiveness.

**We continue on all days (fast days and between Rosh Hashanah and Yom Kippur):**

Our Father, Our King, cause deliverance to spring forth for us.
Our Father, Our King, raise up the might of Your people Israel.
Our Father, Our King, hear our voices and have mercy upon us.
Our Father, Our King, accept our prayers with mercy and favor.
Our Father, Our King, please do not turn us away empty-handed from before You.
Our Father, Our King, remember that we are dust.
Our Father, Our King, have compassion on us, our children, and our babies.
Our Father, Our King, do this for the sake of those who were slain for Your holy Name.
Our Father, Our King, do this for the sake of those who were killed for Your Oneness.
Our Father, Our King, do this for the sake of those who went through fire and water for Your holy Name.
Our Father, Our King, do this for Your sake if not for ours.

Our Father, Our King, show us favor and answer us, though we have no good deeds; deal with us justly and kindly and redeem us.
Tachanun is not said on certain days, since it includes confession of sin and supplication. It is not recited on: Shabbat, Festivals (Pesach, Shavuot, Sukkot), Rosh Chodesh (the new moon), the day before Rosh Hashanah, from the day before Yom Kippur until after Rosh Chodesh Cheshvan, Chanukah, Tu Bishvat (the new year of trees), Purim and Shushan Purim, the entire month of Nisan, Yom Ha-atzmaut (Israel Independence Day), Pesach Sheni (second Pesach - the 14th of Iyar), Lag B’omer (the 33rd day of the Omer) Yom Yerushalayim (Jerusalem Day), Rosh Chodesh Sivan through the 8th of Sivan, Tisha B’av, and Tu B’av.

It is also omitted at the mincha service prior to each of these days.

We also omit Tachanun on the day of a bris if a parent, sandek, or mohel is present, during the week following a wedding if the bride or groom is present, and in a house of mourning.

When reciting this series of prayers in the presence of a Torah scroll, our distress is so great that we cannot hold up our heads. Rest your head on your left forearm unless you are wearing tefillin on that arm, in which case rest your head on your right forearm.

Tachanun (Supplications)

Vayomer David el Gad, tzar li m’od,

nip’lah na v’yad Adonai,

ki rabim rachamav uv’yad adam al epolah.

And David said to Gad: “My distress is great. Let us fall into the hand of Adonai for His mercy is great, but do not let me fall into the hand of man.”

Rachum v’chanun chatati l’faneca,

Adonai malei rachamim, racheim alai v’kabeil tachanunai.

Adonai al b’ap’cha tochicheinu,

v’al vachamat’cha t’yas’reini.

Choneini Adonai ki um’lal ani,

r’fa-eini Adonai, ki niv’halu atzamai.

V’naf’shi niv’halah m’od,

V’Atah Adonai ad matai.

Shuvah Adonai chal’tzah naf’shi,

hoshi-eini l’ma-an chas’decha.

Ki ein bamavet zich’recha,

bish’ol mi yodeh lach.

Yagati v’an’chati,

as’cheh v’chol lay’lah mitati,

b’dim’ati ar’si am’seh.
Ash’shah mika-as eini, at’kah b’chol tzor’rai.

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

Shama Adonai t’chinati, Adonai t’filati yikach.

Yeivoshu v’yibahalu m’od kol oy’vai yashuvu yeivoshu raga.

Merciful and gracious One, I have sinned before You. Adonai, full of mercy, have mercy on me and accept my entreaties. Adonai, do not chastise me with Your anger or rebuke me with Your rage. Be gracious to me, Adonai, for I am desolate; heal me, Adonai, for I am terrified to my bones. My soul is terrified also; and You, Adonai, how long? Return, Adonai, and free my soul; deliver me for the sake of Your lovingkindness. In death there is no remembrance of You, and who will thank you in the lower world? I am worn out with sighing, and I cause my bed to float every night with my tears, melting my couch. My eye is dimmed with anger, aged because of my tormentors. Depart from me, all evil ones, for Adonai has heard my weeping voice. Adonai has heard my entreaty, and will accept my prayer. All my adversaries will be ashamed and terrified; they will return and be instantly ashamed.
Guardian of Israel, guard the remnant of Israel, and do not let perish those who say “Hear, O Israel.”

Guardian of the unique nation, guard the remnant of the unique people and do not let perish those who proclaim Your Unity: “Adonai is our God, Adonai is One.”

Guardian of the holy nation, guard the remnant of the holy people and do not let perish those who repeat the threefold sanctification of Your holiness.

Guardian of the unique nation, guard the remnant of the unique people and do not let perish those who say “Hear, O Israel.”

Guardian of the holy nation, guard the remnant of the holy people and do not let perish those who repeat the threefold sanctification of Your holiness.
Be appeased by our pleas for mercy and our supplications; be appeased and conciliated to this afflicted generation, as there is no one else to help. Our Father, our King, show us favor and answer us, though we have no good deeds; deal with us justly and kindly and redeem us. And as for us, we do not know what to do, but our eyes are on You. Remember Your mercies, Adonai, and Your kindness from the beginning of the world. May Your kindness be upon us as we have waited for You. Remember not the sins of our ancestors. Come swiftly to us with mercy, for we have been brought very low. Be gracious to us, Adonai, be gracious to us for we are full of humiliation. In anger remember to have compassion, for You know how we are made, and are mindful that we are dust. Help us, God of our deliverance, for the sake of Your Glorious Name. Save us and atone for our sins, for the sake of Your Name.
Kaddish Shaleim (Full Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
Please rise for the Aleinu prayer. During this prayer, we bow during “Kor’im umishtachavim umodim, lif’nei Melech” in the following manner: during “Kor’im” bend your knees, during “umish’tachavim umodim” bow from the waist, and stand upright again during “lifnei Melech”.

Aleinu (We will Praise)

Aleinu l’shabei-ach
la-Adon hakol,
lateit g’dule
l’yotzeir b’reishit,
shelo asanu
k’goyei ha-aratzot
v’lo samanu
k’mishp’chot ha-adamah,
shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.
Va-anach’nu kor’im
umishtachavim umodim
lif’nei Melech,
mal’chei ham’lachim,
ha-Kadosh baruch Hu.

Shehu noteh shmayinn
v’yoseid aretz,
umoshav y’karo
bashamayim mima-al,
ush’chinat uzo
b’gov’hei m’romim,
Siddur Sim Shalom for Weekdays 131b

Hu Eloheinu, ein od.
Emet Malkeinu, efes zulato,
kakatu v’Torato:
v’ydata hayom
vahasheivota el l’vavecha,
ki Adonai, Hu ha-Elohim,
bashamayim mima-al,
v’al ha-aretz
mitachat, ein od.

Al kein n’kaveh l’cha Adonai Eloheinu,
lirot m’heira b’tif’eret uzecha,
I’ha-avir gigilim min ha-aretz
v’ha-elilim karot yikareitun,
l’takein olam b’malchut Shaddai,
v’chol b’nei vasar yik’r’u viSh’mecha,
l’haf’not eilecha kol rish’ei aretz.
Yakiru v’yeid’u kol yoshvei teivel
ki l’cha tichra kol berech,
tishava kol lashon.
L’faneccha Adonai Eloheinu
yik’r’u v’yipolu.
V’lich’vod Shim’cha y’kar yiteinu,
vikab’lu chulam
et ol malchutecha
v’tim’loch aleihem m’heirah
l’olam va-ed,
We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: “Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else.”

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “Adonai will reign forever and ever.”

As it is said: “And Adonai will be King over the whole world; on that day, Adonai shall be One and God’s Name One.”
Kaddish Yatom (Mourner’s Kaddish)

Yit’gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

b’rich Hu
l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time.

Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.

From Rosh Hashanah to Yom Kippur substitute: far above all