

MEMORIAL DAY FOR THE FALLEN OF THE ISRAEL DEFENSE FORCES

The historical background and halakhic perspective for the following service can be found in the Essay section on page E12.

Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

At the end of Shaḥarit, after Full Kaddish, the Ark is opened and the following is said by some congregations:

Ps. 9 **לְמַנְצֵחַ** TO THE DIRECTOR of music *al-mut laben*. A psalm of David. I thank the Lord with all my heart. I will relate all Your wondrous works. I will rejoice in exulting You. I will sing praise to Your name, O Most High, When my enemies turn back, when they stumble and perish from before You, For You have executed my judgment and my cause. You have sat upon the throne, O judge of righteousness. You have rebuked nations. You have destroyed the wicked. You have erased their name forever and ever. As for the enemy, its cities have come to an end and become perpetual ruins, and You have destroyed the cities, their memorial is gone. But the Lord will sit for ever. He has established His throne for judgment. And He will judge the world in righteousness. He will judge the peoples in uprightness. And the Lord will be a refuge for the oppressed, a refuge in times of trouble. And those who know Your name will trust in You, for You, Lord, have not abandoned those who seek You. Sing praises to the Lord Who dwells in Zion, declare His works among the peoples. For He Who avenges blood has remembered it. He has not forgotten the cry of the oppressed. Be gracious unto me, Lord. Look upon my affliction from those who hate me, You Who lift me up from the gates of death, So that I may relate all Your praise in the gates of the daughter of Zion. I will rejoice in Your salvation. The nations have drowned in the pit that they made. In the net that they concealed their own foot has been caught. The Lord has become known through the judgment that He executed. The wicked is snared in the work of his own hands. *Higgayon*. Selah. May the wicked turn toward the underworld, all the nations that forget God. For may the needy not always be forgotten, and may the hope of the oppressed not perish forever. Arise, Lord, let man not prevail. Let the nations be judged before You. Set fear over them, Lord. The nations will know that they are but men. Selah.

The Ark is closed.

יום הזיכרון לחללי צה"ל

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Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

At the end of שחרית, after קדיש שלום, the ארון קודש is opened and the following is said by some congregations:

לְמַנְצֵחַ תהלים ט על-מות לבין מְזִמּוֹר לְדָוִד: אוֹדָה יהוה בְּכָל-לְבָבִי, אֲסַפְּרָה כָּל-נִפְלְאוֹתֶיךָ:

אֲשַׁמְחָה וְאֶעֱלֶצָה בָּךְ, אֲזַמְרָה שְׁמֶךָ עָלְיוֹן:
בְּשׁוּב-אוֹיְבֵי אַחֹר, יִכְשְׁלוּ וַיֵּאבְדוּ מִפְּנֶיךָ:
כִּי-עָשִׂיתָ מִשְׁפָּטִי וְדִינִי, יִשְׁבֹּת לְכֹסֵא שׁוֹפֵט צְדָקָה:
גְּעַרְתָּ גוֹיִם אֲבֹדְתָּ רָשָׁע, שְׁמֵם מַחִיתָ לְעוֹלָם וְעַד:
הָאוֹיֵב תִּמּוּ חֲרָבוֹת לְנֹצֵחַ, וְעָרִים נִתְּשָׁתָּ, אֲבָד זְכָרָם הַמָּה:
יְהוָה לְעוֹלָם יֵשֵׁב, כּוֹנֵן לְמִשְׁפָּט כְּסָאוֹ:
וְהוּא יִשְׁפֹּט-תִּבְלַב בְּצַדִּיק, יָדִין לְאֲמִים בְּמִישְׁרֵי:
וַיְהִי יְהוָה מִשְׁגֹּב לְדָךְ, מִשְׁגֹּב לְעֵתוֹת בְּצָרָה:
וַיִּבְטְחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזַבְתָּ דְרָשֶׁיךָ, יְהוָה:
זָמְרוּ לַיהוָה יֵשֵׁב צִיּוֹן, הִגִּידוּ בְּעַמִּים עֲלִילוֹתֶיךָ:
כִּי-דָרַשׁ דָּמִים אוֹתָם זְכָר, לֹא-שָׁכַח צַעֲקַת עֲנֻוִים:
חֲנַנִּי יְהוָה רְאֵה עֲנִי מִשְׁנֵאֵי, מְרוֹמְמֵי מִשְׁעֲרֵי-מִוֹת:
לְמַעַן אֲסַפְּרָה כָּל-תְּהִלָּתֶיךָ,
בְּשַׁעֲרֵי בַת-צִיּוֹן אֲגִילָה בִישׁוּעֶתֶךָ:
טִבְעוּ גוֹיִם בְּנִשְׁחַת עֵשׂוּ, בְּרִשְׁתָּ-זוֹ טִמְנוּ גִלְכָּדָה רְגֵלָם:
נֹדַע יְהוָה מִשְׁפָּט עֲשֵׂה, בְּפַעַל כְּפִיו נֹקֵשׁ רָשָׁע, הִגְיוֹן סֵלָה:
יָשׁוּבוּ רָשָׁעִים לְשְׂאוֹלָה, כָּל-גוֹיִם שְׁכַחֵם אֱלֹהִים:
כִּי לֹא לְנֹצֵחַ יִשְׁכַּח אֲבִיוֹן, תִּקְוֹת עֲנִיִּים תֵּאבֵד לְעַד:
קוֹמָה יְהוָה אֲלֵ-עֵז אָנוּשׁ, יִשְׁפָּטוּ גוֹיִם עַל-פְּנֵיךָ:
שִׁיתָה יְהוָה מוֹרָה לָהֶם, יִדְעוּ גוֹיִם, אָנוּשׁ הַמָּה סֵלָה:

The ארון קודש is closed.

Memorial Prayer for Fallen Israeli Soldiers:

אֲבִינוּ שְׁבַטְשָׁמַיִם HEAVENLY FATHER, God, Source of the spirits of all flesh, remember, we pray You, the pure souls of our sons and daughters who heroically gave their lives in defense of the people and the Land. Swifter than eagles, stronger than lions, they fought for the liberation of their people and homeland, sacrificing their lives for Israel's rebirth in its holy land. They breathed a spirit of strength and courage into the whole house of Israel, in the Land and the Diaspora, inspiring it to go forward toward its redemption and liberation. Remember them, our God, for good, together with the myriad holy ones and heroes of Israel from ancient times. May their souls be bound in lasting life, may the Garden of Eden be their resting place, may they rest in peace and receive their reward at the End of Days. Amen.

Ps. 144 **לְדָוִד** OF DAVID. Blessed be the Lord, my rock, Who teaches my hands for battle, my fingers for war. My gracious One, and my fortress, my high tower, and my deliverer, my shield, and the One in Whom I find shelter, Who subdues people under me. O Lord, what is man, that You know him, the son of man, that You consider him! Man is like a breath. His days are like a passing shadow. O Lord, bow Your heavens and come down. Touch the mountains so that they smoke. Fire lightning and scatter them. Send Your arrows and destroy them. Send Your hands from on high. Rescue me and deliver me from many waters, from the hand of strangers, whose mouth speaks deceit, and whose right hand is a right hand of falsehood. O God, I will sing a new song to You, upon a ten-string harp I will sing praises to You. He Who gives salvation to kings, Who rescues David, His servant, from the evil sword, Rescue me and deliver me from the hand of strangers, whose mouth speaks deceit, and whose right hand is a right hand of falsehood. So that our sons will be like saplings raised in their youth, our daughters like cornerstones, carved in the fashion of a palace. Our storehouses are full, supplying all kinds of produce, our sheep bring forth thousands, tens of thousands in our markets. Our rams are stout. There is no breach and there is no leaving, and there is no outcry in our streets. Happy is the people that has this. Happy is the people whose God is the Lord.

Memorial Prayer for Fallen Israeli Soldiers:

אֲבִינוּ שְׁבַטְשָׁמַיִם, אֵל אֱלֹהֵי הַרוּחוֹת לְכָל בֶּשֶׂר, זְכוֹר נָא אֶת הַנְּשָׁמוֹת הַזְּכוֹת וְהַטְּהוֹרוֹת שֶׁל בְּנֵינוּ וּבְנוֹתֵינוּ, אֲשֶׁר הֶעֱרּוּ אֶת נַפְשָׁם לְמוֹת מוֹת גְּבוּרִים, בְּהַחֲלָצָם לְעֶזְרַת הָעָם וְהָאָרֶץ. מִנְּשָׁרִים קָלוּ מֵאֲרִיּוֹת גָּבְרוּ, בְּמַלְחַמָּתָם לְמַעַן שְׁחִירוֹר עַמָּם וּמוֹלַדְתָּם. בְּעִלוֹתָם עַל מִזְבַּח תְּקוּמַת יִשְׂרָאֵל בְּאָרֶץ קְדוֹשׁוֹ, הִפִּיחוּ רוּחַ עֵז וּגְבוּרָה בְּכָל בַּיִת יִשְׂרָאֵל בְּאָרֶץ וּבְתַפּוּצוֹת, וַיִּתְעוֹרֵר לְקִרְאָת גְּאֻלָּתוֹ וּפְדוּתוֹ נִפְשׁוֹ. יִזְכְּרָם אֱלֹהֵינוּ לְטוֹבָהּעַם רַבְבוֹת אֶלְפֵי קְדוּשֵׁי יִשְׂרָאֵל וּגְבוּרֵיו מִימֵי עוֹלָם, בְּצִרוֹר הַחַיִּים יִצְרֹר אֶת נְשָׁמוֹתֵיהֶם, בְּגֹן עֶדֶן תִּהְיֶה מְנוּחָתָם, וַיְנוּחוּ בְּשָׁלוֹם עַל מִשְׁכַּבָּם, וַיַּעֲמְדוּ לְגוֹרָלָם לְקֶץ הַיָּמִיוֹ, אָמֵן.

לְדָוִד בְּרוּךְ יְהוָה צוּרֵי הַמְּלִמָּד יְדֵי לְקָרֵב, אֲצַבְעוֹתַי לְמַלְחָמָה: חֲסָדֵי וּמִצּוֹדֵי מִשְׁגָּבִי וּמִפְּלִטֵי לִי מִגְּנִי וּבוֹ חֲסִיתִי הַרוֹדֵד עִמִּי תַחְתָּי: יְהוָה מֵה־אָדָם וַתִּדְעֵהוּ, בֶּן־אֲנוּשׁ וַתַּחֲשִׁבֵהוּ: אָדָם לַהֲבֵל דָּמָה יָמָיו כְּצֶלַע עוֹבֵר: יְהוָה הִט־שִׁמְיָךְ וַתִּרְדַּ גַּע בְּהַרִים וַיַּעֲשֵׂנוּ: בְּרוּק בְּרַק וַתִּפְיֵצֵם, שְׁלַח חֲצִיֶּךָ וַתַּהַמֵּם: שְׁלַח יְדֶיךָ מִמְרוֹם פְּצָנִי וְהִצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נָכָר: אֲשֶׁר פִּיהֶם דִּבְרֵ־שׂוֹא, וַיִּמְיָנֵם יָמִין שִׁקָּר: אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָּךְ, בְּנִבְלַ עֲשׂוֹר אֲזַמְרָה־לָּךְ: הַגּוֹתָן תִּשׁוּעָה לְמַלְכִים הַפּוֹצֵה אֶת־דָּוִד עֲבָדוֹ מִחֶרֶב רָעָה: פְּצָנִי וְהִצִּילֵנִי מִיַּד בְּנֵי־נָכָר אֲשֶׁר־פִּיהֶם דִּבְרֵ־שׂוֹא וַיִּמְיָנֵם יָמִין שִׁקָּר: אֲשֶׁר בְּנֵינוּ כְּנִטְעִים מְגֻדְלִים בְּנְעוּרֵיהֶם בְּנוֹתֵינוּ כְּזֹאֵת מְחֻטְבוֹת תַּבְּנִית הַיֶּכֶל: מְזוּיָנוּ מְלֵאִים מִפִּיקִים מִזֶּן אֶל־זֶן צְאוּנוּ מֵאֲלִיפוֹת מְרַבְבוֹת בְּחוּצוֹתֵינוּ: אֵלּוּפֵינוּ מְסַבְּלִים אֵין פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין צְוֹחָה בְּרַחֲבֵתֵינוּ: אֲשֶׁרֵי הָעָם שִׁכְכָה לוֹ אֲשֶׁרֵי הָעָם שִׁיְהוּהוּ אֱלֹהֵיוֹ:

תהלים קמד

MA'ARIV FOR YOM HAATZMA'UT

The historical background and halakhic perspective for the following service, can be found in the Essay section on page E12.

Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

The following is said before Ma'ariv:

Ps. 107 **הוֹדוּ** GIVE THANKS to the Lord, for He is good, for His loving-kindness is forever. Let the redeemed of the Lord say this, whom He has redeemed from the hand of distress, And whom He has gathered from the lands, from the east, and from the west, from the north, and from the south. They lost themselves in the wilderness, their way in the desert. They did not find a city of habitation. Hungry and thirsty, their spirit fainted within them. Then they cried to the Lord in their distress, and He delivered them from their troubles. And He led them on the straight path, to go to a city of habitation. Let them praise the Lord for His loving-kindness, and for His wondrous works to the children of man, That He has satisfied the thirsty soul, and He has filled the hungry soul with good. Those who sat in darkness and the shadow of death, bound in affliction and iron, Because they had rebelled against the words of God, and derided the counsel of the Most High. So He brought down their heart with affliction, they fell down and there was none to help. Then they cried to the Lord in their distress, and He saved them from their troubles. He brought them out from darkness and the shadow of death, and He broke their bonds asunder. Let them praise the Lord for His loving-kindness, and for His wondrous works to the children of man, That He has broken the gates of brass, and He has cut the bars of iron asunder. The foolish who can be recognized by their way of sin, and who are afflicted on account of their iniquities, Whose soul abhors all food, and who have come near the gates of death, Then they cried to the Lord in their distress, and He saved them from their troubles. He sent His word and healed them, and He rescued them from their destructions. Let them praise the Lord for His loving-kindness, and for His wondrous works to the children of man, And let them sacrifice sacrifices of thanksgiving, and let them declare His works with rejoicing. Those who go down to the sea in ships, who do work in great waters, They have seen the works of the Lord, and His wonders in the deep. For He commanded and raised a stormy wind, and it lifted up its waves. They rose up to the sky, they went down to the depths, their soul trembled because of the trouble. They reeled and staggered like a drunkard, and all their skill disappeared. Then they cried to the Lord in their distress, and He brought them out from their troubles. He made the storm a calm, and their waves became still. And they were glad because they became quiet, and He guided them to their desired harbor. Let them praise the Lord for His loving-kindness, and for His wondrous works to the

מעריב ליום העצמאות

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Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

The following is said before מעריב:

הוֹדוּ תהלים קז ליהוה כִּי־טוֹב, כִּי לְעוֹלָם חֶסֶד־ו: יֹאמְרוּ גְאוּלַי יְהוָה, אֲשֶׁר גָּאֵלָם מִיַּד־צָר: וּמֵאֲרָצוֹת קִבְּצָם, מִמִּזְרַח וּמִמְעַרְב, מִצְפוֹן וּמִיָּם: תָּעוּ בַּמִּדְבָּר, בִּישִׁימוֹן דָּרָה, עִיר מוֹשֵׁב לֹא מָצְאוּ: רַעֲבִים גַּם־צָמְאִים, נִפְּשָׁם בָּהֶם תִּתְעַטֵּף: וַיִּצְעְקוּ אֶל־יְהוָה בְּצָר לָהֶם, מִמִּצְוֹקוֹתֵיהֶם יִצִּילֵם: וַיְדַרְיֶכֶם בְּדֶרֶךְ יִשְׂרָאֵל, לְלַכֵּת אֶל־עִיר מוֹשֵׁב: יוֹדוּ לַיהוָה חֶסֶד־ו, וְנִפְּלְאוֹתָיו לְבְנֵי אָדָם: כִּי־הִשְׁבִּיעַ נֶפֶשׁ שֹׁקֵקָה, וְנִפְּשׁ רַעֲבָה מִלֵּא־טוֹב: יִשְׁבִּי חֲשׂוֹן וְצַלְמוֹת, אֲסִירֵי עֵינַי וּבְרָזַל: כִּי־הִמְרוּ אִמְרֵי־אֵל, וַעֲצַת עֲלִיוֹן נֶאֱצוּ: וַיִּכְנַע בְּעַמְלֵל לִבָּם, כְּשָׁלוּ וְאִין עֹז: וַיִּצְעְקוּ אֶל־יְהוָה בְּצָר לָהֶם, מִמִּצְוֹקוֹתֵיהֶם יוֹשִׁיעֵם: יוֹצִיאֵם מִחֲשׂוֹן וְצַלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתַּק: יוֹדוּ לַיהוָה חֶסֶד־ו, וְנִפְּלְאוֹתָיו לְבְנֵי אָדָם: כִּי־שִׁבַּר דַּלְתוֹת נִחַשְׁתָּ, וּבְרִיחַי בְּרָזַל גִּדַּע: אֲוֹלִים מִדֶּרֶךְ פֶּשַׁעַם, וּמַעֲוֹנֹתֵיהֶם יִתְעַנּוּ: כָּל־אֲכָל תִּתְעַב נֶפְשָׁם, וַיִּגְעֻנוּ עַד־שַׁעֲרֵי מוֹת: וַיִּצְעְקוּ אֶל־יְהוָה בְּצָר לָהֶם, מִמִּצְוֹקוֹתֵיהֶם יוֹשִׁיעֵם: יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיִּמְלֹט מִשְׁחִיתוֹתָם: יוֹדוּ לַיהוָה חֶסֶד־ו, וְנִפְּלְאוֹתָיו לְבְנֵי אָדָם: וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה: יוֹדֵי הַיָּם בְּאֲנִיּוֹת, עֹשֵׂי מְלֶאכֶה בְּמַיִם רַבִּים: הִמָּה רָאוּ מַעֲשֵׂי יְהוָה, וְנִפְּלְאוֹתָיו בְּמִצְוֹלָה: וַיֹּאמֶר, וַיַּעֲמֵד רוּחַ סְעָרָה, וַתִּרְוּמוּם גְּלוּ: יַעֲלוּ שָׁמַיִם, יִרְדּוּ תְּהוֹמוֹת, נִפְּשָׁם בְּרַעַה תִּתְמוּגַג: יְחֹגּוּ וַיִּגְוֻעוּ כְּשֹׁכּוֹר, וְכָל־חֲכָמָתָם תִּתְבַּלַּע: וַיִּצְעְקוּ אֶל־יְהוָה בְּצָר לָהֶם, וּמִמִּצְוֹקוֹתֵיהֶם יוֹצִיאֵם: יִקָּם סְעָרָה לְדַמְמָה, וַיַּחֲשׂוּ גְלִיהֶם: וַיִּשְׁמְחוּ כִּי־יִשְׁתַּקּוּ, וַיִּנְחַם אֶל־מְחוֹז חֶפְצָם: יוֹדוּ לַיהוָה חֶסֶד־ו, וְנִפְּלְאוֹתָיו לְבְנֵי אָדָם: וַיִּרְמְמוּהוּ בְּקֵה־לַעַם, וּבְמוֹשֵׁב זְקֵנִים יְהִלְלוּהוּ: יִשֶׁם נְהָרוֹת לְמִדְבָּר, וּמִצְאֵי מַיִם לְצִמְאוֹן: אֲרָץ פְּרִי לְמַלְחָה, מִרְעַת

children of men, And let them exalt Him in the congregation of the people, and let them praise Him in the assembly of the elders. He turned rivers into wilderness, and springs of water into dry ground, A fruitful land into desolation, because of the wickedness of those who dwelled therein. He turned wilderness into a pool of water, and dry ground into springs of water. And He settled the hungry there, and they established a city of habitation. And they sowed the fields and planted vineyards, and they yielded fruits of increase. And He blessed them, and they multiplied greatly, and He did not diminish their cattle. But they were diminished and brought low by the dominion of evil and sorrow. He pours contempt upon nobles, and He makes them wander in the wilderness where there is no way. ▶ But He has set the needy on high from poverty, and He has made their families like a flock. The upright see this and rejoice, and all iniquity shuts its mouth. Whoever is wise must keep these things, and let them contemplate the acts of loving-kindness of the Lord.

Ps. 97 **יהוה מלך** THE LORD is King, may the earth rejoice. May the many islands be happy. Cloud and mist are about Him. Justice and law are the foundation of His throne. Fire walks before Him, and it burns His enemies on every side. His lightnings illuminate the world. The earth sees and shudders. The mountains melt like wax before the Lord, before the Lord of all the earth. The heavens proclaim His righteousness, and all the peoples see His glory. Let all those who worship statues be ashamed, those who exult in false gods. All gods bow down to Him. Zion has heard and is glad, and the daughters of Judah rejoice, on account of Your judgments, O Lord. Indeed, You, O Lord, are high above all the earth. You are exalted far above all gods. Those who love the Lord, hate evil. He preserves the souls of His pious ones. He saves them from the hand of the wicked. ▶ Light is sown for the righteous, and gladness for the upright in heart. Rejoice, O righteous, in the Lord, and give thanks to the memory of His holiness.

Ps. 98 **מזמור** A PSALM. Sing to the Lord a new song, for He has done marvels. His right hand and His holy arm have gained Him the victory. The Lord has made known His salvation. He has revealed His righteousness in the sight of the nations. He has remembered His loving-kindness in His faithfulness to the house of Israel. All the ends of the earth have seen the salvation of our God. Make a joyful noise to the Lord, all the earth. Make a loud noise, and sing, and sing praise. Sing praise to the Lord with the lyre, with the lyre and the sound of song. With trumpets and the sound of a shofar, make a joyful noise before the Lord, the King. ▶ May the sea roar and the fullness of it, the world and those who dwell in it. May the rivers clap hands. May the mountains sing for joy together, Before the Lord Who is coming to judge the earth. He will judge the world in righteousness, and the peoples with equity.

וְיִשְׁבִּי בָּהֶ: יֵשֶׁם מִדְּבַר לְאֲגַם־מַיִם, וְאֶרֶץ צִיָּה לְמִצְאֵי מַיִם: וְיִוָּשֶׁב שָׁם רְעֻבִים, וְיִכּוֹנְנוּ עִיר מוֹשֵׁב: וְיִזְרְעוּ שְׂדוֹת, וְיִטְעוּ כְרָמִים, וְיַעֲשׂוּ פְרֵי תְבוּאָה: וְיִבְרְכֶם וְיִרְבּוּ מְאֹד, וּבְהִמָּתֶם לֹא יִמְעִיט: וְיִמְעֻטוּ וְיִשְׁחֻוּ, מִעֲצֹר רָעָה וְיִגְוּ: שִׁפְךָ בּוֹז עַל־נְדִיבִים, וְיִתְעַם בְּתַהוֹ לֹא־דָרָךְ: ◀ וְיִשְׁגֹּב אֲבִיוֹן מְעוֹנִי, וְיֵשֶׁם כְּצֶאֱן מִשְׁפָּחוֹת: יֵרָאוּ יִשְׂרָאֵל וְיִשְׁמַחוּ, וְכָל־עוֹלָה קִפְצָה פִּיהָ: מִיַּחֲכֶם וְיִשְׁמַר־אֱלֹהִים, וְיִתְבוֹנְנוּ חֲסִדֵי יְהוָה:

יהוה מלך תגל הארץ, ישמחו אים רבים: ענן וערפל סביביו, תהלים צז
צדק ומשפט מכון כסאו: אש לפניו תלה, ותלהט סביב צריו: האירו ברקיו תבל, ראתה ותחל הארץ: הרים כדונג נמסו מלפני יהוה, מלפני אדון כל־הארץ: הגידו השמים צדקו, וראו כל־העמים כבודו: יבשו כל־עבדי פסל המתהללים באלילים, השתחוולו כל־אלהים: שמעה ותשמח ציון, ותגלנה בנות יהודה, למען משפטיה יהוה: כי־אתה יהוה עליון על־כל־הארץ, מאד נעלית על־כל־אלהים: אהבי יהוה שנאו רע, שמר נפשות חסידיו, מיד רשעים יצילם: ◀ אור זרע לצדיק, ולישרי־לב שמחה: שמחו צדיקים ביהוה, והודו לזכר קדשו:

מזמור, שירו ליהוה שיר חדש כי־נפלאות עשה, הושיעה־לו תהלים צח
מינו וזרוע קדשו: הודיע יהוה ישועתו, לעיני הגוים גלה צדקתו: זכר חסדו ואמונתו לבית ישראל, ראו כל־אפסי־ארץ את ישועת אלהינו: הריעו ליהוה כל־הארץ, פצחו ורננו וזמרו: זמרו ליהוה בכנור, בכנור וקול זמרה: בחצצרות וקול שופר, הריעו לפני המלך יהוה: ◀ ירעם הים ומלאו, תבל וישבי בה: נהרות ומחאו־כף, יחד הרים ירננו: לפני־יהוה כי בא לשפט הארץ, ישפט־תבל בצדק, ועמים במישורים:

It is customary to sing:

GET UP, get up, for your light has come, so rise and shine.
Arise, arise, call out in song,
for the glory of the Lord
has been revealed upon you.

Ps. 118 This is the day on which the Lord has acted.
Let us be glad and rejoice in Him.

NO LONGER will you be embarrassed or humiliated;
why are you depressed and why are you distraught?
For in you will the impoverished of My people take shelter,
and soon will the city be rebuilt over its ruins.

This is the day on which the Lord has acted.
Let us be glad and rejoice in Him.

YOU will break out to the right and to the left
and you will praise the Lord,
together with the descendant of Peretz
we will rejoice and sing out in exultation.

This is the day on which the Lord has acted.
Let us be glad and rejoice in Him.

Ma'ariv for Weekdays (page 291) is said at this point, in the Yom Tov melody. After Full Kaddish, the Ark is opened and the following is said responsively by the Leader and the congregation.

Deut. 6 **שְׁמַע** HEAR, O ISRAEL, the LORD is our God, the LORD is One.

The following is said three times responsively:

THE LORD, He is God

The Leader says the following which is repeated by the congregation.

מִי שְׁעָשָׂה MAY HE Who performed miracles for our ancestors and for us, redeeming us from slavery to freedom, grant us a complete redemption soon, and gather in our dispersed people from the four quarters of the earth, so that all Israel may be united in friendship, and let us say: Amen.

The Ark is closed.

It is customary to sing:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֲוֶרֶךְ קוֹמֵי אֲוֶרֶי
עוֹרֵי עוֹרֵי, שִׁיר דְּבָרֵי
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.
זֶה־הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמְחָה בּוֹ:

תהלים קיח

לֹא תִבְשִׂי וְלֹא תִכְלָמִי
מֵהַ תִּשְׁתַּחֲחִי וּמֵהַ תִּהְיֶינִי
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי
וְנִבְנְתָה עִיר עַל תִּלְתָּה.
זֶה־הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמְחָה בּוֹ:

יָמִין וּשְׂמֹאל תִּפְרָצִי
וְאֵת יְהוָה תַּעֲרִיצִי
עַל יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׁמְחָה וְנִגְלָה.
זֶה־הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמְחָה בּוֹ:

קדיש שלם (page 290) is said at this point, in the Yom Tov melody. After Kaddish, the Ark is opened and the following is said responsively by the Leader and the congregation.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

דברים ו

The following is said three times responsively:

יְהוָה הוּא הָאֱלֹהִים.

The Leader says the following which is repeated by the congregation.

מִי שְׁעָשָׂה נִסִּים לְאַבּוֹתֵינוּ וְלָנוּ, וְגָאֲלָנוּ מֵעַבְדוֹת לְחֵרוֹת, הוּא
יְגָאֲלָנוּ גְאֻלָּה שְׁלֵמָה בְּקֶרֶב, וְיִקְבֹּץ גְּדַחֵינוּ מֵאַרְבַּע כְּנָפוֹת
הָאָרֶץ, חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

The Ark is closed.

The Leader continues:

Num. 10 **וְכִי־תִבְאוּ** WHEN YOU GO into battle in your land against an enemy who is attacking you, sound a staccato blast on the trumpets. Then you will be remembered by the Lord your God and you will be delivered from your enemies. On your days of rejoicing – your festivals and new moon celebrations – you shall sound a note on the trumpets over your burnt- and peace-offerings, and they will be a remembrance for you before your God. I am the Lord your God.

The shofar is sounded with a Tekia Gedola and the following is said aloud:

לְשָׁנָה הַבְּאֵה NEXT YEAR in Jerusalem rebuilt.

All:

יְהִי רְצוֹן MAY IT BE Your will, Lord our God and God of our fathers, That as we have merited to witness the beginning of redemption, So may we merit to hear the sound of the shofar of our righteous anointed one, swiftly in our days.

All sing:

Ps. 126 **שִׁיר הַמַּעֲלוֹת** A SONG OF ASCENTS. When the Lord brought back the return of Zion, we were like those who dream. Then our mouth was filled with laughter and our tongue with joy. Then they said among the nations: "the Lord did great things for these." The Lord did great things for us. We were glad. Bring back our return, O Lord, like the streams in the south. Those that sow in tears will reap in joy. May he who goes out weeping, bearing the sack of seed, come home in joy, bearing his sheaves.

The Omer is counted (page 327), followed by Aleinu (page 323).

All sing:

אֲנִי מֵאֲמִין I BELIEVE with complete faith in the coming of the Messiah, and though he may delay, I wait daily for his coming.

It is customary to greet each other with the following phrase:

Happy festival; to a complete redemption!

The shofar continues:

וְכִי־תִבְאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצָּר הַצָּר אֶתְכֶם, וְהִרְעַתֶם בְּחֻצְצֹת, וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם, וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם: וּבְיוֹם שְׂמִחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חַדְשְׁכֶם, וּתְקַעְתֶּם בְּחֻצְצֹת עַל עֲלִיתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם, וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם:

The shofar is sounded with a Tekia Gedola and the following is said aloud:

לְשָׁנָה הַבְּאֵה בִּירוּשָׁלַיִם הַבְּנוּיָה.

All:

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂכַשְׁמֵם שְׂזַכֵּינוּ לְאַתְחֻלָּתָא דְגָאֵלָה, כֵּן נִזְכֶּה לְשִׁמְעָה קוֹל שׁוֹפְרוֹ שֶׁל מְשִׁיחַ צְדִקְנוּ בְּמַהֲרָה בְּיָמֵינוּ.

All sing:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן, הֵינּוּ כְּחֻלְמִים: אִזְ יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִזְ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמִיחִים: שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ, כְּאִפְיָקִים בְּנִגְב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלּוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מִשְׁךְ־הַזָּרַע, בְּאִיבָא בְּרִנָּה נִשְׂא אֶלְמַתָּיו:

The Omer is counted (page 326), followed by Aleinu (page 322).

All sing:

אֲנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ, וְאֵף עַל פִּי שְׂיִתְמַהֲמָה, עִם כָּל זֶה אַחֲכָה לוֹ בְּכָל יוֹם שְׂיָבוֹא.

It is customary to greet each other with the following phrase:

מוֹעֲדִים לְשִׂמְחָה לְגָאֵלָה שְׁלֵמָה

SHAḤARIT FOR YOM HAATZMA'UT

The historical background and halakhic perspective for the following service, can be found in the Essay section on page E12.

Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

Many congregations say Pesukei DeZimra of Yom Tov (pages 453–469), then continue with "May the glory" on page 67. Shirat HaYam (page 83) is said verse by verse. After the Leader's Repetition, Full Hallel (page 767) is said followed by Half Kaddish (page 157). On Thursdays the Torah is read (page 159). Some also have the custom to recite the following haftara (without the blessings before and after).

Is. 10:32–
12:6

עוד היום This day he will halt at Nob; he will wave his hand, mountain of the daughter of Zion, hill of Jerusalem. See, the sovereign Lord of hosts will lop off the boughs with an axe. The tall trees will be felled, the lofty ones laid low. He will cut down the forest thickets with an axe. Lebanon will fall before the Mighty One. A shoot will grow from the stump of Jesse; from his roots a branch will bear fruit. The spirit of the Lord will rest on him – a spirit of wisdom and understanding, a spirit of counsel and power, a spirit of knowledge and the fear of the Lord, and he will delight in the fear of the Lord. He will not judge by what his eyes see, or decide by what his ears hear; with justice he will judge the poor, and with equity defend the humble in the land. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Justice will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the kid, the calf and the lion and the yearling together; and a little child will lead them. The cow will graze with the bear, their young will lie down together, and the lion will eat straw like the ox. An infant will play near the cobra's hole, and a young child put his hand into the viper's nest. They will neither harm nor destroy on all My holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea. On that day the stock of Jesse will stand as a banner for the peoples; nations will rally to him, and his place of rest will be glorious. On that day the Lord will reach out His hand a second time to reclaim the remnant that is left of His people from Assyria, Lower Egypt, Pathros, Cush, Elam, Shinar, Hamath and the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; He will assemble the scattered people of Judah from the four quarters of the earth.

שחרית ליום העצמאות

The historical background and halakhic perspective for the following service, can be found in the Essay section on page E12.

Some congregations utilize the following special service for this day as recommended by the Chief Rabbinate of Israel.

Many congregations say פסוקי דזמרה of יום טוב (pages 452–468), then continue with יהי כבוד (page 66) (page 766) (page 82) is said verse by verse. After חזרת הש"ץ (page 156). On Thursdays the Torah is read (page 158). Some also have the custom to recite the following הפטרה (without the blessings before and after).

עוד היום יְהוָה יִנְפֹף יָדוֹ הַר בֵּת־צִיּוֹן גְּבַעַת יְרוּשָׁלַם: הִנֵּה הָאָדוֹן יְהוָה צְבָאוֹת מְסַעֵף פְּאֵרָה בְּמַעְרָצָה וְרַמֵּי הַקּוֹמָה גְּדַעִים וְהַגְּבֹהִים יִשְׁפֹּלוּ: וְנִקְףָה סִבְכֵי הַיַּעַר בַּבְּרָזֶל וְהַלְבִּנוֹן בְּאֵדִיר יְפוֹל: וַיֵּצֵא חֹטֵר מִגִּזְעַי יְשִׁי וַיִּצְרַח מִשְׁרָשָׁיו יַפְרֶה: וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְהוָה: וְהִרְיֹחוּ בִּירְאֵת יְהוָה וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמַשְׁמַע אָזְנוֹ יוֹכִיחַ: וְשִׁפֹּט בְּצִדְקָה דְלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַגְוֵי־אֶרֶץ וְהִכָּה־אֶרֶץ בְּשִׁבְטֵי פִּיו וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: וְהָיָה צִדְקָה אֲזוּר מְתַנְּנוּ וְהָאֲמוּנָה אֲזוּר חֲלָצִיו: וְגַר זָאֵב עִם־כֹּבֶשׂ וְנֹמֵר עִם־גְּדִי יִרְבֹּץ וְעִגָּל וּכְפִיר וּמְרִיא יַחְדָּו וְנֹעַר קֶטֶן נִהְגָה בָּם: וּפְרָה וְדָב תִּרְעֵינָה יַחְדָּו יִרְבְּצוּ יִלְדִיהֶן וְאַרְיֵה כְּבָקָר יֹאכֵל־תְּבֹן: וְשִׁעֲשַׁע יוֹנֵק עַל־חֵר פֶּתֶן וְעַל מְאוּרֹת צַפְעוֹנִי גְמוּל יָדוֹ הִדָּה: לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָהָר קִדְשֵׁי כִּי־מִלְאָה הָאֶרֶץ דַּעַה אֶת־יְהוָה כַּמַּיִם לַיָּם מְכֻסִּים: וְהָיָה בַּיּוֹם הַהוּא שְׂרָשׁ יִשִּׁי אֲשֶׁר עִמָּד לְגַס עַמִּים אֱלֹוֹי גּוֹיִם יִדְרָשׁוּ וְהִיתָה מְנַחְתּוֹ כְּבוֹד: וְהָיָה | בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי | שְׁנִית יָדוֹ לְקָנוֹת אֶת־שָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר וּמִמְצֻרִים וּמִפְתָּרוֹס וּמִכּוֹשׁ וּמִעֵילָם וּמִשְׁנַעַר וּמִחַמַּת וּמֵאֵי הַיָּם: וְנִשְׂאָ נֶס לְגוֹלִים וְאָסַף נְדָחֵי יִשְׂרָאֵל וּנְפֻצוֹת יְהוּדָה יִקְבֹץ מֵאַרְבַּע כְּנָפוֹת הָאֶרֶץ: וְסָרָה

ישעיה
י:לב-יב:ו

Ephraim's jealousy will vanish, and Judah's harassment will end. Ephraim will not be jealous of Judah, nor will Judah be hostile toward Ephraim. They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. Edom and Moab will be subject to them, and the Ammonites shall obey them. The Lord will dry up the gulf of the Egyptian sea; with a scorching wind He will sweep His hand over the Euphrates River. He will break it up into seven streams so that people can cross over in sandals. There will be a highway for the remnant of His people that is left from Assyria, as there was for Israel when they came up from Egypt. In that day you will say: "I will praise You, O Lord. Although You were angry with me, Your anger has turned away and You have comforted me. Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord, is my strength and my song; He has become my salvation." With joy you will draw water from the wells of salvation. In that day you will say: "Give thanks to the Lord, call on His name; make known among the nations what He has done, and proclaim that His name is exalted. Sing to the Lord, for He has done glorious things; let this be known to all the world. Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you."

After the Haftara, the Prayer for the State of Israel (page 555) followed by the Memorial Prayer for Fallen Israeli Soldiers (page 1035) is said. The service then continues with Ashrei until the end of Shaḥarit (page 173).

At the end of the service, sing:

I BELIEVE with complete faith in the coming of the Messiah, and though he may delay, I wait daily for his coming.

YOM YERUSHALAYIM

At Minḥa before Yom Yerushalayim, Tahanun is omitted. (If Shabbat, Tzidkatekha on page 653 is omitted.) In the evening, Ma'ariv for weekdays is said in the Yom Tov melody. The Omer is counted. Many have the custom to add prayers of thanksgiving at the end of Ma'ariv.

In Shaḥarit, many communities outside Israel and in Israel say the Pesukei DeZimra of Yom Tov (pages 453–469), then continue with "May the glory" on page 67. After the Leader's Repetition, Full Hallel (page 767) is said and the regular service continues.

קִנְיַת אֶפְרַיִם וְצַרְרֵי יְהוּדָה יִכָּרְתוּ אֶפְרַיִם לֹא יִקְנֶה אֶת־יְהוּדָה וְיְהוּדָה לֹא יִצַּר אֶת־אֶפְרַיִם: וְעָפוּ בְּכַתְף פְּלִשְׁתִּים לְמַה יַּחְדּוּ יִבְזּוּ אֶת־בְּנֵי־קָדֵם אָדָם וּמוֹאָב מִשְׁלֹחַ יָדָם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם: וְהַחֲרִים יִהְיֶה אֵת לְשׁוֹן יַם־מִצְרַיִם וְהַגִּיף יָדוֹ עַל־הַנְּהָר בְּעֵינֵם רוּחוֹ וְהִכְהֹו לְשִׁבְעָה נְחָלִים וְהַדְרִיף בְּנַעְלִים: וְהִיתָה מִסְלָה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאֵר מֵאֲשׁוּר כַּאֲשֶׁר הִיתָה לְיִשְׂרָאֵל בַּיּוֹם עַלְתוֹ מֵאֶרֶץ מִצְרַיִם: וְאָמַרְתָּ בַיּוֹם הַהוּא אוֹדֶה יְהוָה כִּי אָנַפְתָּ בִּי יֵשֵׁב אַפְּךָ וַתִּנְחַמְנִי: הִנֵּה אֵל יְשׁוּעָתִי אֲבַטַּח וְלֹא אֶפְחַד כִּי־עָזָּי וַזְמַרְתָּ יְיָ יְהוָה וַיְהִי־לִי לְיִשׁוּעָה: וְשִׂאֲבַתְּ־מִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: וְאָמַרְתָּם בַּיּוֹם הַהוּא הוֹדֹו לַיהוָה קְרָאוּ בְשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עַל־לִתְיֹו הַזְכִּירוּ כִּי נִשְׁגַּב שְׁמוֹ: זָמְרוּ יְהוָה כִּי גֵאוּת עֲשָׂה מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ: צַהֲלִי וְרַנִּי יוֹשְׁבַת צִיּוֹן כִּי־גִדּוּל בְּקִרְבֶּךָ קְדוֹשׁ יִשְׂרָאֵל:

After the הפטרה, the Prayer for the State of Israel (page 554) followed by the Memorial Prayer for Fallen Israeli Soldiers (page 1034) is said. The service then continues with אֲשֶׁר־י and נְבִיא לְצִיּוֹן until the end of שחרית (page 172).

At the end of the service, sing:

אֲנִי מֵאֲמִין בְּאֵמוּנָה שְׁלֵמָה, בְּבִיאַת הַמְּשִׁיחַ, וְאֵף עַל פִּי שְׂיִתְמֵהֶמָּה, עִם כָּל זֶה אַחֲפָה לוֹ בְּכָל יוֹם שְׂיִבּוֹא.

יום ירושלים

At Minḥa before יום ירושלים is omitted. (If צדקתך, שבת, on page 652 is omitted.) In the evening, מעריב לחול, melody. The Omer is counted. Many have the custom to add prayers of thanksgiving at the end of מעריב.

In טוב פסוקי דומרה many communities in ארץ ישראל and חוץ לארץ say the Pesukei DeZimra of Yom Tov (pages 452–468), then continue with יְיָ כְבוֹד on page 66. After שחרית (page 766) is said and the regular service continues.