

The Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ

Eternal God, open my lips that my mouth may declare Your glory.

please rise

 Blessing One: *Avot v'Imahot* (Ancestors)

We bow at the beginning and end of this prayer, on the words *Baruch Ata Adonai*.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת, וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׂמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה:

(bow) Baruch Ata, Adonai, Eloheinu veilohei avoteinu v'imoteinu,

Elohei Avraham, Elohei Yitzchak, v'Eilohei Yaakov,

Elohei Sarah, Elohei Rivka, Elohei Leah, v'Eilohei Rachel.

HaEyl haGadol haGibor v'haNorah, Eyl Elyon,

gomeil chasadim tovim, v'konei hakol, v'zocher chasdei avot v'imahot,

u'meivi g'ulah livnei v'neihem, l'maan sh'mo b'ahava.

Melech ozeir u'moshia u'magein,

(bow) Baruch Ata, Adonai, magein Avraham v'ezrat Sarah.

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Blessed are You, Adonai our God, and God of our ancestors: God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel: vast, strong and awesome God, God Most High, Who unceasingly does acts of lovingkindness and goodness, and creates each and every thing, and Who remembers the kind acts of **the generations before us**, bringing redemption to their children's children for the sake of the holy Name, with love.

You are our Ruler and Help, our Savior and Shield. (bow) Blessed are You, Adonai, the Shield of Abraham and the Helper of Sarah.



In this prayer, we pray *backwards in time* through the generations, all the way back to Abraham and Sarah, the original "parents" of the Jewish people. A hidden aspect of this prayer is that no deed of kindness is unseen or forgotten by God; rather, God remembers and allows the merits of our ancestors to accrue to us. This implies that the energy inherent in the good choices and kind deeds we perform in our lives will benefit our children, grandchildren, great-grandchildren . . . and that God is the keeper of these deeds even if they are unknown or unrecognized in our own time.

Blessing Two: *G'vurot* (God's Power and Strength)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אֲתָהּ, רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesach (the rainy half of the year) add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

From Pesach to Shemini Atzeret (the sunny half of the year) add:

מְזַרְיַח הַשֶּׁמֶשׁ וּמוֹרִיד הַטָּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד.

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מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמַתִּיָּה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֶאֱמָן אַתָּה לְהַחְיִית מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְתִיב הַמֵּתִים:

Ata gíbor l'olam, Adonái, m'chayeí meítim Ata, rav l'hoshía.

From Shemini Atzeret to Pesach (the rainy half of the year) add:
Mashív haruach u'moríd hagashem.

From Pesach to Shemini Atzeret (the sunny half of the year) add:
Mazríach hashemesh u'moríd hatal.

🌿 M'chalkeyl chayím b'chesed, m'chayeí meítim b'rachamím rabím, someích
noflím, v'rofeí cholím, u'matír asurím, u'mkayeím emunato lisheíneí afar.
Mí chamocho ba'al g'vurot, u'mí domeh lach? Melech meímít u'mchayeh,
u'matzmiach y'shuah.
V'neeman Ata l'hachayot meítim. Baruch Ata, Adonái, m'chayeí hameítim.

You are mighty eternally, Adonai, You give life to the dead; abundant is Your
power to save!

From Shemini Atzeret to Pesach (the rainy half of the year) add:
You cause the wind to blow and the rain to come down.

From Pesach to Shemini Atzeret (the sunny half of the year) add:
You cause the sun to shine and the dew to descend.

*You sustain the living with kindness; with abundant mercy, You give life to the dead.
You support the fallen, heal the sick, release the captive, and keep faith with those
who sleep in the dust. Who is like You, **Master of mighty deeds**, and who is
comparable to You, our Sovereign: death and life are both in Your hands.*

Blessed are You, Adonai, who revives that which is dead.

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The Sages teach that the G'vurot enumerates God's powers both as a way of praising God, and as a model for each of us to take right action in our own lives. Like God, we too must support the fallen, heal the sick - the G'vurot implies *imitatio dei* (the concept that we must 'imitate' God, as it were). Yet it also teaches that we must be be mindful and discerning about what is in our hands to do, and what is beyond us. A maxim which summarizes this is: "Pray as if everything depends on God, act as if everything depends on you."

Blessing Three: *Kedusha* (Holiness)

When praying the Amidah silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכֹל יוֹם יִהְיֶה לְךָ, סֵלָה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Ata kadosh, v'shimcha kadosh, u'kdoshim b'chol yom y'hal'lucha, Sela!
Baruch Ata, Adonai, haEyl haKadosh.

You are holy, and Your Name is holy,
and holy beings praise You every day, Sela!
Praised are You, Adonai, the Holy God.



On the word, *Sela* : Scholars have yet to agree on the exact meaning of this word. It appears frequently in the Psalms, which were sung as part of the great Temple ritual. One possible explanation is that *Sela* was a direction for the conductor, denoting a musical interlude. For the most part our liturgy was formulated later than the Psalms, though many of the Psalms (in whole or in part) are woven into it. Here we see an echo of Psalm 150 ("Let all that has breath praise G-d") - and we encounter the word *Sela*, calling us, perhaps, to a meditative interlude, a moment of spiritual imagination: If all of creation, both on earth *and* in heaven sings to God, what would that sound be like?



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When repeating the Amidah with the congregation:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כַּכְּתוּב עַל
יַד נְבִיאֶיךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר: קְדוֹשׁ
קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

N'kadeish et shimcha baolam, k'sheim shemakdishim oto bishmei marom,
Kakatuv al yad n'viehcha, v'kara zeh el zeh v'amar: KADOSH.

 Kadosh, Kadosh, Kadosh, Adonai Tz'vaot, m'lo kol ha'arets k'vodo.

We shall sanctify Your Name in this realm, just as they sanctify it in heaven above, as it is written: Holy, Holy, Holy is Adonai, Master of Hosts; the whole universe is filled with God's glory. (Isaiah 6:3)

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

L'umatam baruch yomeiru:

They say: BLESSED. . .

בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

 Baruch k'vod Adonai mimkomo!

Blessed is the glory of God from God's Place! (Ezekiel 3:2)

וּבְדִבְרֵי קְדוּשְׁתְּךָ כְּתוּב לֵאמֹר:

Uv'divreí kodsh'cha katuv leimor:

And in the words of Your Holiness it is written, saying:

יְמֻלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

 Yimloch Adonai l'olam, Elohaiyich Tziyon, l'dor vador, Hal'luyah!

The Eternal One shall reign forever: the God of Zion will be praised by each successive generation. (Psalms 146:10)

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לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ, וְשִׁבְחָךְ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה
יְיָ, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid gadlecha, ul'netzach netzachim k'dushatcha nakdish,
v'shivchacha Elohienu mipinu lo yamush l'olam vaed, ki eil melech gadol v'kadosh
Ata. Baruch Ata, Adonai, Ha Eil haKadosh.

From one generation to the next, we will tell of Your greatness, and we will sanctify Your holiness forever. Your praise shall never depart from our mouths, for You are a God and Sovereign Who is great and holy. Blessed are You, Adonai, the Holy God.

At this point, you may be seated if the congregation is reciting the Amidah together;
otherwise remain standing.

Blessing Four: *Kedushat HaYom* (Setting This Day Apart)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

 V'shamru b'nei Yiraeil et haShabbat, la'asot et haShabbat l'dorotam b'rit olam.
Beni u'vein b'nei Yisraeil ot hi l'olam, ki sheishet yamim asa Adonai et hashamayim
v'et haaretz, u'vayom hashvi'i shavat vayinafash.

The Children of Israel **shall keep** Shabbat, "making" Shabbat throughout their generations: it is an eternal rhythm between Me and the Children of Israel, because in six days God made the heavens and the earth, and on the seventh day, God rested and was refreshed. (Exodus 31:16-17)

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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה נָא בְּמִנוּחֹתֵינוּ, קְדֹשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטִהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךָ,
וַיְנוּחוּ בוֹ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

Eloheinu, veilohei avoteinu v'imoteinu, retzei bim'nuchateinu, kadsheinu
b'mitzvotcha, v'tein chelkeinu b'Toratecha. Sabeinu mituv'cha,
v'samcheinu bi'shuatecha,  v'taheir libeinu l'av'd'cha be'ehmet. 

V'hanchileinu Adonai Eloheinu b'ahava u'vratzon Shabbat kodshecha,
vayanuchu vo kol Yisraeil m'kadesh sh'mecha. Baruch Ata, Adonai, m'kadeish
haShabbat.

Our God, and God of our fathers and mothers, may You be pleased with our rest.
Sanctify us with Your commandments, and grant us our share in Your Torah. Satisfy us from Your abundant goodness, gladden us with Your salvation, and purify our hearts to serve You with truth. In love and favor, grant us always Your Holy Shabbat as our heritage, so that those who sanctify Your Name may rest upon it. Blessed are You, Adonai, Who sanctifies the Shabbat.

Blessing Five: *Avodah* (Service of the Heart)

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר
בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

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Retzei, Adonai Eloheinu, b'amcha Yisrael u'vit'filatam, v'hasheiv et ha'avodah lid'vir beitecha. V'ishei Yisrael, ut'filatam b'ahava t'kabeyl b'ratzon, ut'hi l'ratzon tamid avodat Yisrael amecha.

🕊 V'techezena eineinu b'shuvcha l'Tziyon b'rachamim. 🕊 Baruch Ata, Adonai, hamachazir sh'chinato l'Tziyon.

Find favor, Adonai our God, with Your people Israel, and with their prayers, and turn us toward serving You as fervently as we did when the Holy Temple stood. Accept our offerings - the fire in our hearts and our prayers - receive them favorably with love. And may the service of Your people Israel always be favorable to You.

May we witness Your return, with compassion, to Zion. Blessed are You, Adonai, Who restores the Indwelling Presence of Holiness to Zion.

Blessing Six: *Hoda'ah* (Gratitude)

We bow on the words, *Modim anachnu lach*, and again at the end of the *Hoda'ah* on *Baruch Ata, Adonai*.

מוֹדִים אֲנַחְנוּ לָךְ, (We bow here) שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גְּפְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עָרַב וּבִקֵּר וְצִהַרְתָּם, הַטּוֹב כִּי לֹא כָּלֹו רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

Modim anachnu lach, (bow) sheAta hu, Adonai Eloheinu, veilohei avoteinu v'imoteinu, l'olam vaed. Tzur chayeinu, Magein yisheinu, Ata hu l'dor vador. Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu hamsurim b'yadecha,

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v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al nif'lotecha v'tovotecha sheb'chol eit, erev va boker v'tzoharayim, hatov ki lo chalu rachamecha, v'hamracheim ki lo tamu chasadecha meiolam kivinu lach.

We thank You, for You are the Source of all life, our God and the God of our mothers and fathers, eternally. You are the Rock of our lives and our saving Shield from generation to generation.

We will thank You and recount Your praise: for our lives, that are committed into Your hands, and for our souls, entrusted to You, and for Your miracles that are with us every day; for Your wonders and Your good works that abound at all times, in the evening, the morning, and in the heat of the day.

Source of all that is good, Your compassion is never exhausted. Compassionate One, Your lovingkindness has no end. You are always our Hope.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ, מְלִכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam yitbarach v'yitromam shimcha, Malkeinu, tamid l'olam vaed.

For all these things, O Sovereign God, may Your Name be blessed and exalted continually, to the end of time and space.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. (We bow here) בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

 V'chol hachayim yoducha, Sela, vihal'lu et shimcha be'emet, haEil y'shuateinu v'ezrateinu, Sela.(bow) Baruch Ata, Adonai, hatov shimcha ul'cha naeh l'hodot.

Everything that lives will gratefully acknowledge You, Sela . . . and praise Your Name with truth, our God, Who is our Salvation, our Help, Sela . . .

The Amidah

Blessed are You, Adonai, Beneficent One is Your Name; it is fitting to give You prayers of gratitude and praise.

Blessing Seven: *Birkat Shalom* (The Blessing of Peace)



Birkat Shalom reminds us of the one thing we do not yet have on a consistent basis: peace. We ask for peace to come not only to the Jewish people, but to all the world. Yet we recognize that fundamentally it is our responsibility not just to pray for peace, but to create peace through our thoughts, words, and actions.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ.

 Shalom rav, al Yisrae'el amcha, tasim l'olam, ki Ata Hu Melech adon l'chol hashalom. V'tov b'einecha l'vareich et amcha Yisrae'el, b'chol eit uv'chol sha'ah bishlomecha.

May You establish **abundant peace** for Your people Israel, and for all the peoples of the world. For You are the Sovereign of all. May it be good in Your eyes to bless us at all times, even in every hour, with Your peace.

בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch Ata, Adonai, hamvareich et amo Yisrael, v'al kol yoshvei teiviel, bashalom.

Blessed are You, Adonai, Who blesses the people Israel, and all who dwell in the world, with peace.

The Amidah

If you have been praying the *Amidah* silently, you may now be seated.
You will rise again if the *Amidah* is repeated.



Private meditations follow, bringing the *Amidah* to a close.
Personal prayers and reflection are also appropriate at this time.

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעָ. וּשְׁפָתַי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשִׁי תָדֵם, וְנַפְשִׁי כְּעָפָר לְכֹל
תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הַפֵּר
עֲצָתָם וְקַלְקֵל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הַוְשִׁיעָה יְמִינְךָ וְעַנְגִּי. יְהִי לְרַצּוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Elohai, n'tzor l'shoní mirah . . .

My God, keep my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust [humble] to everyone. Open my heart to Your Torah, so that my soul can pursue Your guidance. As for all who plot ill against me, quickly nullify their counsel and disrupt their schemes. Act for the sake of Your name; for the sake of Your right hand. Act for the sake of Your holiness; for the sake of Your Torah, that Your beloved ones may be released. Save with Your right hand, and answer me, Adonai, my Rock, and my Redeemer.



The Torah teaches us that the way we use our words has a profound effect on the world. After all, how was the universe created, but through the medium of God's speech ("Let there be light . . .")? In this juncture, where we end the *Amidah*, and prepare to read from the Torah, we are presented with an opportunity to reflect on how we use our words, and how we react to the words of others. The insertion of these ideas into the prayers for peace are not accidental. Our words and even our thoughts have great power for creating peace, both inwardly and outwardly, and when we open our hearts to Torah, *its* words can help guide our own.

The Amidah

MEDITATION

Too often we waste this world;
too often we squander time on the trivial.
Help us, Creator, to embrace the enduring.

Too often we follow the foolish and the wicked;
too often we follow mockers and the arrogant.
Help us, Adonai, to honor humility.

Too often we speak slander and violence;
too often we falter in our faithfulness.
Protect us, Creator, from ourselves as from others.

Too often we accept apathy and unconcern;
too often we are blind to the miracles of life.
Protect us, Adonai, from dullness and routine.

Too often we limit our lives to the profane;
too often we ignore the treasures of Torah.
Inspire us, Creator, with a sense of the sacred.

Too often we succumb to cynicism;
too often we wallow in worthlessness.
Inspire us, Adonai, with the blessings of Your truth.

Spiritual blindness cannot lead to blessing.
Life stripped of compassion is sterile, forlorn.

Help us, Compassionate, to help others.
Protect us, Creator, from callousness.

Inspire us, Merciful, with kindness.
Protect us, Adonai, from indifference.

Help us open our eyes to Your Truth;
help us open our hearts to Your Torah.
Help us open our lives to You.

The Amidah

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yih'yu l'ratzon imrei fi, v'hegyon libi l'fanecha, Adonai Tzuri v'Goali.

May the words of my mouth, and the meditations of my heart, be acceptable to You, Adonai, my Rock and my Redeemer.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ:
אָמֵן.

 Oseh Shalom bimromav, Hu ya'aseh shalom aleinu, v'al kol Yisraeil, v'im'ru:
Amein.

May the Source of Peace above send peace upon us, upon Israel, and upon all the world, and let us say: Amein.