



Communal Prayers

Communal Prayers

An Excerpt from

Service From the Heart

Renewing the Ancient Path of Biblical Prayer and Service



E-book First Edition

Oklahoma B'nai Noah Society

Rose, Oklahoma USA

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Published by OKBNS PRESS an imprint of Oklahoma B'nai Noah Society, 57527 S. 550 Rd., Rose, Oklahoma U.S.A. 74364 www.okbns.org

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E-book First Edition October 2007

בס"ד

הנה הובאה לפני כמה רבנים הסידור שערכו כמה אנשים מבני גז וגם מבני ישראל ונמצא שסידור זה יכול לשמש כאוצר תפילות לכל מי שמבקש להתפלל אל ה'. הן לומר על פי סדר התפילות שבו והן לומר תפילות כפי נטיית לבו.
לכן יצטו לחזק את המוצאים לאור כי דבר גדול תחמד הוא הסידור הזה ומברכים את כל מי שיתן ידו להדפיס אותו.

Approbation of Siddur

This siddur for Bnei Noah was brought for a critical evaluation before a number of rabbis who are involved in guiding Bnei Noah. This siddur was developed by a number of Bnei Noah and Jews. It provides a collection of texts that will be useful to those who wish to pray to G-d. This is good both for those who will want to utilize the entire text and those who will prefer to pick and choose according to the inclination of their heart.

Therefore we wish to encourage its producers because this siddur is an important work and we bless any one who will help publish it.

Rabbi Yoel Schwartz, Chief rabbi of a special Beit Din for Bnei Noah.

Rabbi Yechiel Sitzman.

י' ת' א' ס' ב' ג' ד'

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Foreword

By
Rabbi Michael Katz
Miami, Florida USA

The most basic principle of life is gratitude.

Obedience to Torah is our expression of love and gratitude for the One Who has given us this tremendous opportunity to deserve His bounty. How can one say that he loves GOD with all his heart, soul, and might if one ignores GOD's will and fails to obey His commandments?

A corollary of gratitude is the avoidance of taking anything that does not belong to us. The Talmud (Bavli Berachos 35a) poses a contradiction: one verse in the Tenach tells us that all of this world belongs to GOD (Psalm 24:1) while another verse tells us that the Heavens belong to GOD while the Earth was given to man (Psalm 115:16).

The Talmud resolves this apparent contradiction by stating that before one thanks GOD for His bounty, everything belongs to Him and it would be theft to take it. After expressing thanks to GOD, the bounty is released

and we are permitted to enjoy it. Simply put, GOD is telling us that we cannot have the fruit until we say, "Thank you."

But GOD is not only teaching us manners, He is commanding us to be grateful.

Prayer is not specifically commanded to B'nai No'ach but that is only because it is the most obvious requirement of man. Certainly we can look at the episode of Abraham and Avimelech (Genesis 20) to see that prayer is both for Abraham and his descendants as well as for everyone else. In his vision, Avimelech is told by GOD to return Sarah to Abraham and then Abraham will pray for the healing of Avimelech and his household.

We could apply the lesson taught in the passage from Talmud Berachos, quoted above. Although this passage from the Talmud is being addressed to Jews I do not see why it cannot be extended to include all of mankind. If it is wrong to enjoy the bounty provided by GOD without acknowledging His goodness, the obligation to express gratitude should apply to all. B'nai No'ach are not bound by the formulae created by the Sages for Jews, but they can find their own manner in which to express their thanks. It need not even be expressed verbally;

thinking grateful thoughts while enjoying a tasty snack would be adequate for B'nai No'ach. But, ultimately, none of that is necessary. Prayer is required of all mankind simply because to not pray to GOD is to insult Him. Not praying denies that GOD is the source of all that is good and has the power to provide all of our needs.

What form should prayer take? Here B'nai No'ach are given permission to give full expression to the depths of their gratitude. Let them give wings to their thoughts of love and reverence and find the words that most speak to their souls.

It is, however, a sign of the humility of the B'nai No'ach in our generation, that they are reluctant to compose their own prayers and, instead, they wish to turn to the traditional prayers composed by the Sages of old for the Jewish communities. This they can do with the proviso that they are careful not to utter any untruths. Thus, they must be careful not to imply that they are commanded to do activities that only Jews are commanded to do. They must be careful not to refer to the Patriarchs as their fathers since, in most cases, they are probably not.

The editors of this useful prayer book, a siddur for B'nai No'ach ("siddur" means "order" and refers to the orderly manner in which prayers are laid out) are to be commended for providing this means for B'nai No'ach to express their gratitude to God. Let this not be the final product but rather the foundation on which others will build and offer their own prayers that might speak better to their unique experiences.

My blessings to all who find comfort and regeneration in the words contained within this volume. May you continue to grow in your worship of the One True God of Israel and may the words of Genesis 12:3 be fulfilled in you and in your descendants.

About This Book

This project began in 1996 due to the request of many Observant Noahides who wanted to know how to pray to their Creator in a proper way. In the beginning, we put prayers together in a very Jewish way, which the Rabbis were quick to correct. They explained that we could adapt some of the prayers from Jewish sources as long as we made them truthful for Noahides, as not all prayers are appropriate for non-Jews.

This Prayer book could not have been accomplished if it hadn't been for the dedicated patience of the Rabbis and many Observant Noahides who painstakingly researched, submitted, reviewed, and gave us feed back on each prayer.

Some of the prayers were written by Rabbi Michael Katz and Rabbi Yirmeyahu Bindman and included here with their permission. Others were written and/or re-written and organized by Observant Noahides from around the globe.

Much of the order of our communal prayers was researched and submitted by Koh Gee Tek Francis.

Unfortunately, through the years there have been many, many computer crashes and information has been lost.

The Scriptural text is from the 1611 KJV version found at ebible.org, which is the only public domain English translation we had free access to. We did, however, replace the “Thees” and “Thous” and other archaic words and syntax with more modern terms and sentence structures to improve readability. For consistency we’ve used the KJV system of numbering chapters and verses. Readers using the JPS or other Jewish translation will notice a few differences in the numbering system. So in some instances the references will be off a verse or so.

Because the Hebrew scriptural texts only provide us with the consonants of GOD’s name—omitting the vowels—the correct pronunciation of GOD’s name is unknown. So wherever the Divine Name would otherwise be pronounced, we have followed the centuries-long tradition of using “the LORD,” “LORD” or “GOD.” The words “Lord” and “God” are used when referring to titles or rank, such as “Lord of ...” or “God of ...,” and are not referring to the Divine Name itself.

Words in *italics*, except those which are part of scripture quotations, are explanations or instructions and are not intended to be read aloud, although one may certainly choose to do so if he/she wishes.

We have made every effort to avoid copyright infringement. However, as with any work compiled from multiple sources, something may have been missed. We will certainly make the appropriate correction if an oversight is brought to our attention.

No person involved in this eleven-year work receives any personal compensation from the sale of this book. All proceeds help with future projects, build the Noahide Community world wide, provide charity funds, and provide a service fund for prison outreach.

We would like to acknowledge all of those who have helped on this project through the years, if we have forgotten anyone, please let us know and we will correct the error in future additions.

The list of those whom we can't thank enough!

GOD, The Creator of all things:
Rabbi Yirmeyahu Bindman (Israel)

Rabbi Tuvia Bolton (Israel)
Rabbi Yehoshua Friedman (Israel)
Rabbi Yeshayahu Hollander (Israel)
Rabbi Michael Katz (United States)
Rabbi Yoel Schwartz (Israel)
Rabbi Shmuel Silinsky (Israel)
Rabbi Yechiel Sitzman (Israel)
Chris Bell (United States)
Jackie Damron (United States)
Ephriam Eliyahu, VirtualYeshiva.com (United States)
Aryeh Gallin, Root and Branch (Israel)
Reuven Ginat (Israel)
Donnie January, Oklahoma B'nai Noah Society (United States)
Nancy January, Oklahoma B'nai Noah Society (United States)
Koh Gee Tek Francis (Singapore)
Terry Lanham, Chavurath Bnei Noach (United States)
Yaacov Levi (United States)
Frances Makarova, moderator Noahides (Yahoo group)
(Australia)
Larry Rogers, Oklahoma B'nai Noah Society (United States)
Pam Rogers, Oklahoma B'nai Noah Society (United States)
Richard Rose (United States)
Jack Saunders (United States)
Andrea Woodward (United States)

We would also like to thank:

Aish.com for permission to use material from their website.

The *B'nai Noah Quarterly* for allowing us to use portions of "Sabbath Celebration" published in 2000 in our publication *Shabbat: a Celebration for the Non-Jew* © 2002 Oklahoma B'nai Noah Society which is reprinted in full here beginning with the "Remembering the Seventh Day" section and ending with the "Havdalah" section.

Frances Makarova for allowing us to reprint "The Seven Laws Revealed in Genesis" from www.geocities.com/rachav.

Rabbi Pliskin for permission to use material from *Gateway to Self-Knowledge*.

Rabbi Yoel Schwartz for permission to reprint the English translation of "Noahide Commandments" from his book *Atem Adai*.

Purpose

This prayer book is submitted for voluntary use by B'nai Noah first and foremost because there are many B'nai Noah who express concern that they do not know the proper way to pray to their Creator. For them, this book can be a guide to the proper approach to GOD through prayer—not an absolute requirement, but a tool to use as they determine the need. At the end of each section we have included pages for individuals to include additional information and personal notes.

Secondly, this book is submitted for B'nai Noah who have asked for communal prayers.

Having a liturgical tradition fills a spiritual need in man that cannot be filled any other way, for it brings opposing forces into unity without destroying the unique characteristics of those forces—and does so on many levels simultaneously.

On the most obvious level, it provides beautiful and eloquent words of faith, devotion, and understanding for those who find it difficult to find words of their own to express the stirrings in their hearts. In doing so, it frees

them from their struggle with vocabulary so that they may concentrate on their worship and achieve a deeper spiritual experience.

Those whose command of language is eloquent and fluent, on the other hand, are freed from the need to be always creating new expressions of their faith, devotion, and understanding, so that the old can become familiar, sustaining friends, ready to be used when the heart is too filled with emotion to sort the words out.

A common liturgy brings the voices of the eloquent and the ineloquent together in one voice, erasing the differences between them as they share their words in worship, thus bringing them into unity. Once joined in verbal unity, they enter into a unity of identity.

In praying together, we agree in word and spirit, publicly announcing our agreement through voiced unity. We become one people—a whole made up of individuals. No voice stands before the others, for each voice is absorbed by the next, adding its own life, then sending it forth to be added to another until each is a part of all, inseparable and indistinguishable from the others. The individual, thus bonded to other worshipers, is supported and freed from the pressures and vexations that are

unique to him—freed to rest in the awareness that no man stands alone against the world so long as he can enter in the united identity of B'nai Noah.

United identity achieved through common liturgy is not limited to the time, space, or people sharing its immediate experience; it bonds each worshipper to every other who has stood, or will stand, before GOD proclaiming “Hear, O Israel, the LORD our God, the LORD is One,” renewing our covenant again on an individual basis. Even though each worshipper brings a different knowledge of time, space, and experience to collective worship, they become united in voice, in identity, in covenantal relationship with GOD through the simple act of speaking words of worship together.

In time, the B'nai Noah community will develop other prayer books. May this volume be but the beginning....

Introduction to Noahide Prayers

Excerpted from “Noahide Commandments”

(Rabbi Yoel Schwartz, *Atem Adai*)

Translated by Yitzhak A. Oked Sechter

Reviewed and corrected by Rabbi Yechiel Sitzman
in consultation with Rabbi Yoel Schwartz

The basis of all commandments is the belief that GOD, who is the creator of all things, and capable of doing everything, has commanded us to fulfill them. Habakkuk summed it up by stating that a righteous person shall live through his belief. Also in Chapter 9:23 of Jeremiah it is stated: “But let he who glories, glory in this, that he understands and knows Me, that I am the LORD who exercises loving kindness, judgment and righteousness in the world: for it is these things that I desire, says the LORD.”

The Gaon, Rabbi Shmuel Ben Hafni, stated that the important commandment for the people of other nations is the belief that the LORD our God is the Creator and director of the world, that He is actively involved in the lives of every person, and that He is One.

The Rambam writing to Rav Hasdai stated: “Quoting from our sages, the righteous people from other nations have a place in the world to come, if they have acquired what they should learn about the Creator.”

In the category of the belief in the one true God, the seven commandments to the children of Noah include the prohibitions against worshiping other gods and against blasphemy (which includes professing atheism). There are, of course, many commandments connected with the belief in the one true God. They include:

- A. Loving GOD
- B. **Praying to Him** [bold is Editor’s emphasis]
- C. Thanking Him for His generosity
- D. Trusting Him
- E. Honoring Him
- F. Sanctifying His Holy Name
- G. Prohibiting the desecration of His Holy Name
- H. Moving away from those who do not believe in Him such as atheists, infidels and impious people
- I. Having a direct relationship with Him, not through any intermediaries. This is why it is forbidden to pray among others to any angels or to the dead or to any person past, present or future!

A. Loving GOD: Inasmuch as the Israelites were commanded not only to love GOD, but that they should also teach all mankind to love GOD, we see that all people are supposed to love Him. One of the first to do so was Abraham the Patriarch (Sifri Vetchanan), and in the Sefer Mitzvot it says, “This mitzvah [loving GOD] includes that we should call every human being to believe in Him and worship only Him... See to it that you make Him beloved to your fellow men just as your forefather Abraham did.”

B. **Praying to GOD:** Noah was punished for not praying so that his fellow men might be saved from the flood. According to the sages (Zohar Leviticus p15b), this is the reason that the flood is named after Noah. However, the destruction of Sodom is another case. This event is not named after Abraham because he did pray to save the people of Sodom before it was destroyed. One type of prayer is a request by a human being to GOD. There is also a thanksgiving prayer that is an important obligation from a person for all the things for which he is thankful such as: his occupation that gives him a livelihood, health, family, etc. and especially if something good has occurred to him personally. This brings us to thanksgiving.

C. Thanking GOD for His generosity: Again the best example is from Abraham. In the Gemara Sota: 10,

Abraham in Beersheva would invite people to eat and drink with him. At the end of the meal he would request from them that they should bless and thank GOD for His generosity.

For a complete copy of Rabbi Yoel Schwartz's "Noahide Commandments" see okbns.org.

REMINDER: This Prayer Book is intended to be a guide for those who wish to utilize it. It should be clearly understood that we do not in any way attempt or intend to say that Non-Jews are commanded to use these particular prayers.

A Few Notes on Praying and Prayer

By
Pam Rogers

Prayers should always be directed to GOD, Creator of the Universe, without Whom all things would cease to exist, and to Him alone, and not to an intermediary.

We should never say what is not in our heart; GOD doesn't want us to merely read words on a page; He wants us to draw close to Him.

As Rabbi Schwartz points out above "There are several types of prayers: requests, recognition of GOD's grandeur, thanksgiving to Him for good things that He has done for a person, and strengthening one's faith." There are also emergencies, health issues, etc. Of course, GOD knows all of these things, but if we don't talk to Him and include Him in our daily existence, then we are in fact denying His existence and our need for Him as the Creator and Orchestrator of our lives.

He wants us to talk to Him and tell Him about everything, not because He needs it, but because we do. We need to remember that GOD is in control. We need to

receive comfort from knowing that He is orchestrating all that exists. We need to remember that He is in charge, and that we should choose life by following after His guidance. Without His help and guidance, we are in essence grappling through the dark and are unable to reach our true and full potential.

Another important thing to remember is that we have free choice. That means that GOD will not force Himself on us. We must freely choose to serve Him. In part that is what our prayers do. They show our choice to accept GOD's help and guidance in our lives.

On another note, while we are praying, we should remember that we are addressing GOD, Creator of the Universe and that we should show Him more respect than we would a President or earthly king, It is the King of all kings whom we are, in fact, talking to.

We would never, for instance, greet an earthly dignitary without being properly clothed. Or greet a king in the bathroom where we take care of our bodily needs. So we should not address our GOD in such a manner either.

About bowing

A friend of mine reminded me that when Jews bow they also bend their knees. So I looked into the Tanakh and found this scripture:

Isaiah 45:20-24

Assemble yourselves and come; draw near together, you *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Tell you, and bring *them* near; yes, let them take counsel together: Who has declared this from ancient time? *Who* has told it from that time? Have not I the LORD? And *there is* no God else beside Me; a just God and a Savior; *there is* none beside Me.

Look unto Me, and be you saved, all the ends of the earth: for I *am* GOD, and *there is* none else. I have sworn by Myself, the word is gone out of My mouth *in* righteousness, and shall not return, That

unto Me every knee shall bow, every tongue shall swear.

Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to Him shall *men* come; and all that are incensed against Him shall be ashamed.

So we would like to suggest that when a bow or bowing is suggested in the text that in fulfillment of this scripture we bend the knees, bow forward at the waist, bow at the head then rise up and straighten the legs.

*Communal
Prayers*

Communal Prayers

Invitation to Worship

The Hundredth Psalm

Psalm of Thanksgiving

Responsive Reading

Leader

Make a joyful noise unto the LORD, all you lands.

Serve the LORD with gladness: come before His presence with singing.

Response

Know you that the LORD He *is* God: *it is* He *that* has made us, and not we ourselves; *we are* His people, and the sheep of His pasture.

Leader

Enter into His gates with thanksgiving, *and* into His courts with praise: be thankful unto Him, *and* bless His name.

Response

For the LORD *is* good; His mercy *is* everlasting; and His truth *endures* to all generations.

Prayer

O LORD, open my lips; and my mouth shall show forth Your praise. (Psalm 51:15)

Some take three symbolic steps forward.

GOD's Covenant

Blessed [*some bend the knees, bow forward at the waist*] are You [*some bow at the head then rise up*], LORD our God, King of the Nations, Who is the

God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty and revered GOD.

The Most High GOD, Who bestows loving kindness, Who is the Creator of all things, Who maintains His covenant with the Children of Israel, and in love will bring a Redeemer to the whole world for His Name's sake.

I praise You LORD for Israel, who teaches us of Your Great Name, Your mighty hand and Your outstretched arm. O King, our Help, our Savior and our Shield, our worship is to You alone, in the merit of our forefather Noah.

On Rosh Hashanah add

Remember us for life, O King Who desires life, inscribe us in the Book of Life, for Your sake, O Living GOD.

Let our prayers be heard before You, as we are made in Your likeness, to do Your will, that

we may merit life in the World-to-Come.

Blessed [*some bend the knees, bow forward at the waist*] are You, the Holy King [*bow at the head then rise*], LORD, Shield of Abraham the father of all nations.

GOD's Might

You, LORD, are mighty forever; You revive the dead; You have the power to save. You sustain the living with kindness, You revive the dead with great mercy.

You support the falling, heal the sick, set free the bound, and keep faith with those that sleep in the dust.

There is none like You, O Master of mighty deeds. There is nothing that can resemble You--a King who puts to death and restores to life and causes salvation to flourish.

On Rosh Hashanah add

Who is like You, Father of mercy, Who in mercy remembers His creations unto life!

Continue:

Yes, You are sure to revive the dead.

Blessed are You, LORD, Who revives the dead.

GOD's Holiness

You are holy, and Your Name is holy, and the holy ones praise You daily.

Blessed are You, LORD, the *Holy GOD.

***On Rosh Hashanah say**

Holy King

Knowledge

Rabbi Nissim Gaon wrote in the introduction to his commentary on the Talmud that all commandments that are dependent on logic and understanding of the heart are incumbent on every human being. We find, for example that in spite of the other serious crimes, violations of the seven laws, that the inhabitants of Sodom were guilty of committing, the prophet Habakkuk states that it was destroyed because they did not practice charity. This is not one of the seven laws but it is logical. Knowledge, understanding and discernment are important for fulfilling the many obligations that are not mentioned in the seven laws. They are also important for fulfillment of the seven laws. (Rabbi Yechial Sitzman)

You favor man with knowledge, and teach mortals understanding.

O favor us with knowledge, understanding and discernment from You, so that we may fulfill the Commandments that You have given us.

Blessed are You, LORD, gracious Giver of knowledge.

Repentance

Cause us to return, O our Father, to fulfill our commandments that you commanded us; draw us near, O our King, to Your service, and bring us back in perfect repentance to Your presence.

Blessed are You, LORD, Who delights in repentance.

Forgiveness

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed, for You pardon and forgive.

Blessed are You, LORD, Who is gracious and forgives repeatedly.

Redemption

Look upon our affliction and approve our cause, and redeem us speedily for Your Name's sake, for You are a mighty Redeemer.

Blessed are You, LORD, the Redeemer of Israel and all humanity.

Healing

Heal us, O LORD, and we shall be healed; save us and we shall be saved, for You are our praise.

O grant healing to all our ailments.

May it be Your will, LORD our God, speedily to send a perfect healing from heaven, a healing of soul and body unto *[person's name]* son/daughter of *[father's name]* among the sick of

Israel and the nations. For You Almighty King,
are a faithful and merciful Healer.

Blessed are You, LORD, Healer of the Sick.

Prosperity

We should only pray for what we think we need, for example: In the Middle East during the summer one should not pray for rain, because it would damage grain crops. In certain climates snow is useful or needed for agriculture – one could add “snow”, like: Give dew, rain and snow for blessing over the entire face of the land. (Rabbi Yechiel Sitzman)

For Times and Places Where There is a Natural Dry Season (not a drought)

Bless for us, our God, this year and all its varieties of its produce for our good.

Bestow abundant blessing on the face of the earth, and satisfy us with Your goodness, and bless our years like the best years.

Blessed are You, LORD, Who blesses the years.

For Times and Places When Rain is Needed

Bless for our benefit, LORD our God, this year, and every sort of its produce – for the good.

Give dew and rain in due season for blessing over the entire face of the land. Quench the thirst of the face of the earth and satiate the entire world from Your bounty. Fill our hands from Your blessings and from the wealth of Your gifts.

Protect and save this year from all evil, from all types of destruction, and from all types of tribulation. Create for it good hope and a peaceful ending.

Take pity and have mercy upon it and upon all its grain and fruit, and bless it with rains of goodwill, blessing and benevolence, and may its

end be that of life, contentment and peace as other good years – for blessings, for You are GOD, good and beneficent, Who blesses the years.

Blessed are You, LORD, Who blesses the years.

For All Seasons

May each grain and fruit be blessed in plenty in its season so that man will be contented and come to peace and happiness.

Blessed are You, LORD, Who blesses the seasons.

Ingathering of the Israelites

Sound the great trumpet for the freedom of Your People Israel. Raise the ensign to gather the exiles of Israel, and may we merit this prophecy, “We will go with you, for we have heard that GOD is with you” (Zechariah 8:23) at its appointed time.

Remember me, O LORD, with the favor *that you bear unto* Your people: O visit me with Your salvation;

That I may see the good of Your chosen, that I may rejoice in the gladness of Your nation, that I may glory with Your inheritance. (Psalm 106:4-5)

Blessed are You, LORD, Who gathers the dispersed of His People Israel.

Justice

Restore the Judges as when Your Temple stood, and remove from us all dispute and sorrow, that all of mankind may live in peace, to know Your Seven Laws for Humanity.

Blessed are You, LORD, the *King Who loves righteousness and justice.

***On Rosh Hashanah say**

King of justice.

Against the Enemies of Israel

Let there be no hope for slanderers, and for all those who disseminate atheistic doctrines and let all wickedness perish in an instant.

May all Your enemies be speedily cut down.

May You speedily uproot and crush, cast down and humble the dominion of arrogance, speedily and in our days.

Blessed are You, LORD, Who destroys the enemies and humbles the arrogant.

For the Righteous

May Your tender mercies, LORD our God, be stirred towards the righteous and the pious, towards the elders of Your People, the House of Israel, towards the remnant of their Sages, towards the righteous proselytes, and also

towards us, who have pledged to observe the Eternal Covenant that You made with Noah our Father.

Grant a good reward to all who truly trust in Your Name. Set our lot like unto them forever; and may we never be put to shame, for we trust in You.

Blessed are You, LORD, the stay and trust of the righteous.

The Rebuilding of Jerusalem

And to Jerusalem, Your City, return in mercy, and dwell therein as You have spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the Throne of David.

On the Ninth of Av add

Console, LORD, our God, the mourners of Zion and the mourners of Jerusalem, and the

City that is destroyed, debased and desolate. She sits without her children with her head covered in shame like a barren woman who has never given birth.

Legions have devoured and possessed her and they have put Your People, Israel, to the sword, and they have willfully murdered the pious ones of the Supreme One.

Therefore, Zion weeps bitterly and Jerusalem gives forth her voice, “My heart!”

My heart grieves for their murdered! For You, LORD--with fire did You consume her and with fire You are destined to rebuild her, as it is written, “I, says the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.” (Zechariah 2:5)

Blessed are You, LORD, Who consoles Zion with the rebuilding of Jerusalem.

Continue

Blessed are You, LORD, Who rebuilds Jerusalem.

Kingdom of David

Speedily cause the offspring of Your servant David to flourish, and let his honor be exalted by Your saving power, for we also wait all day for Your salvation.

Blessed are You, LORD, Who causes the strength of salvation to flourish.

Response to Prayer

Hear our voice, LORD our God; merciful Father, have pity and be compassionate with us, and accept our prayer with compassion and with favor – for You are GOD, Who hears prayers and supplications. From before You, our King, do not turn us away empty handed. Be gracious to us and respond to us and hear our prayer.

**If Fasting During the Fasts of Tevet,
Esther, Seventeenth Tammuz,
Gedaliah and Av add**

Fasting is not required of B'nai Noah. But, if one wishes to fast as an act of solidarity with Israel, keep in mind that fasting means abstention from all food and drink including water. (Rabbi Michael Katz)

Answer us, our Father, our King, answer us, on this day of fasting, for Your People Israel is in great distress.

Do not pay heed to our wickedness, and, our King, do not ignore our plea.

Please be near to the cries of the supplicants, so that You will answer even before we call to You and You will hear even while we still speak, as it is stated, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24)

For You, LORD, redeem, save, respond, and show compassion in every time of trouble and distress.

Continue

For You hear the prayer of every mouth.

Blessed are You, LORD, Who hears prayer.

Restoration of the Temple Service

We await the day when You will restore Your Temple, that we may joyfully bring before You our sacrifices there as it is written, “Even they will I bring to My Holy Mountain, and make them joyful in My House of Prayer: their burnt offerings and their sacrifices *shall be* accepted upon My altar; for My house shall be called a house of prayer for all people.” (Isaiah 56:7)

Restore, therefore, the service to Your Most Holy House, and receive in love and with favor the fire-offerings of Israel and their prayer.

May the service of Your People Israel always be acceptable to You.

On the New Moon

Heavenly Father, Lord of the Universe, as the heavens proclaim Your glory, so the New Moon proclaims Your providence. Even when we do not see Your guiding hand, You will still emerge from the darkness to renew our knowledge and love for You.

Remove all darkness and obscurity from the earth and restore Your People Israel with the coming of the Anointed Redeemer. For we wait only upon You.

Continue

And may our eyes behold Your return in mercy to Zion, so that the redeemed shall walk in it; and the ransomed of the Lord shall return,

and come with shouting unto Zion, crowned with joy everlasting.

They shall attain joy and gladness, while sorrow and sighing flee.

May it come to fulfillment that:

Many people shall go and say, come and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isaiah 2:3)

Blessed are You, LORD, Who restores His divine presence to Zion.

Thanksgiving

We [*some bend the knees, bow forward at the waist*] acknowledge that You [*bow at the head then rise up*] are the LORD our God, forever and ever.

Noahides who have pledged to keep the Covenant add

From this generation,

Noahides who are descended from parents of the Covenant add

From generation to generation,

Continue

You will be the Rock of our lives, and the Shield of our salvation.

We will give thanks to You and declare Your praise, for our lives which are committed to Your care, for our souls which are entrusted to You, for Your miracles which are daily with us, and for

Your wonders and favors which are with us at all times: evening, morning and noon.

O Beneficent One, Your mercies never fail; O Merciful One, Your loving kindness never ceases. We will always put our hope in You.

On the Festival of Passover add

On this day, You delivered Your first-born, Israel, out of the slavery of Egypt. With signs and wonders, You caused Your hand to move against the tyranny, injustice and cruelty of Egypt. You taught us that true freedom comes from serving You.

Release our bonds and cause us to serve You with all our heart, with all our soul, with all our might, that we may, in humility, attain the qualities like that of a High Priest of Israel.

On Shavuot (Pentecost) add

On this day, You gave the Torah in its entirety, so that Israel may become a Kingdom of Priests, a Holy Nation and a Light unto the Nations. Through the authority of Moses, Chief of all the Prophets of those who preceded him and after him, we receive the Laws of Noah.

May the Seven Laws be known to the nations speedily and soon, so that all nations, together with Israel, will serve You with one pure voice and one united heart, that Your Name will be called "One".

On Rosh Hashanah (New Year) add

On this day, You created the First Man Adam. It is also the birthday of the world.

We thank You, LORD our God, that we are privileged to know You and serve You through the Seven Laws You ordained for us.

May You be acknowledged as King and Creator of Man by all mankind speedily and soon.

On this day, You open the Gates of Repentance and Righteousness. Through the example of Your People Israel, though our good deeds be little, may our small acts of mercy, our strivings for justice, our fasts, penance and prayers, be pleasing before You, that we may merit life in the World-to-Come, and in the Book of Life, blessing, peace, good livelihood, salvation, consolation, and good decrees, may we be remembered and inscribed before You; we, and Your entire People Israel, for a good life and for peace.

During Sukkot (Feast of Booths) add

On this day, we learn how the remnant of the nations will one day come before You, acknowledging You as their King, as it is written by the Prophet Zechariah,

And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that *have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the Feast of Tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that

come not up to keep the Feast of
Tabernacles. (Zechariah 14:16-19)

We thank You that You have privileged us
by revealing to us the paths of life known as the
Seven Laws of Noah.

As we come from the many lands to learn
Your Laws, may You spare us from the fate of
those nations who would harm Your Nation.

May You spare us from being victims of
their tyranny and control.

May You spare us from their dictates of evil
decrees. May we, who have heeded Your call, be
under Your divine protection.

Cause us to serve You with a whole and
perfect heart.

On Simchat Torah (Rejoicing of the Torah) add

On this day, Your Children Israel rejoices in their sacred inheritance, the Torah.

May we, like them, rejoice heartily in our portion, the Laws of Noah.

May our observance bring us length of days and happiness.

May the Lights of the Rainbow illuminate from within us when we take joy and delight in Your Commandments.

Blessed are You, LORD, Who elevates our lives through the Seven Laws of Noah.

On Chanukah add

We, together with Your People Israel, wish to express our thanks for the miracles, for the redemption, for the mighty deeds, and for the

victories in battle, which You performed for Israel in those days at this season.

Through this remembrance, may the enemies of Israel be warned that any effort to annihilate Your People will bring doom upon themselves.

On this day, the wicked Greek Kingdom rose up against Israel to make them forget Your Torah and violate the decrees of Your will.

They made wicked decrees from the arrogance of their hearts, attempting to place their human reason in rivalry to Your revealed wisdom, the Torah of Israel, and the Seven Laws which they were commanded to observe.

But You gave aid to Matityahu the Priest and his sons, and You stood by them in the time of their distress, waged their battles, defended their rights, and avenged the wrong done to them.

You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, and the wanton sinners into the hands of those who occupy themselves with Your Torah.

You made for Yourself a great and holy Name in Your world, and effected deliverance and redemption to this very day, for then Your Children entered the shrine of Your Temple and cleansed it, purified Your Sanctuary, and kindled lights in Your holy courtyard.

O Almighty GOD, the Greeks sinned because they had no fear of You in their hearts, but we who know Your Seven Holy Laws are ready to walk with You and to understand Your wisdom.

Just as You gave strength to Israel to be a priesthood to us and to all the world, and fill the hearts of all the righteous of the nations who

turn from the sinful way, that the rule of evil may be abolished from the earth. For on that day, You will be revealed as the only God, and Your Name will be One over all the nations.

Amen, may this be Your will.

On Purim add

We, together with Your People Israel, wish to express our thanks for the miracles, for the redemption, for the mighty deeds, and for the victories in battle, which You performed for Israel in those days at this season.

Through this remembrance, may the enemies of Israel be warned that any effort to annihilate Your People will bring doom upon themselves.

It was in the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, slay

and exterminate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions, that You in Your great mercy frustrated his counsel and upset his design, and caused his scheming to recoil upon his own head, so that he and his sons were hanged on the gallows.

Continue

For all these wonders may Your Name be blessed and exalted continually, O our King, forever and ever.

Let all living beings ever thank You, and praise Your Name in truth, O GOD, for You have always been our salvation and our help.

Blessed [*bend the knees, bow forward at the waist*] are You [*bow at the head then rise*], LORD, Whose Name is the Beneficent One, and to Whom it is fitting to give thanks.

Peace

Grant peace, goodness and blessing, life, grace and kindness, and compassion over us and over all Israel, Your Nation.

Bless us all as one, our Father, with the light of Your countenance. You, LORD, our God, gave us the Torah of the Seven Laws and life, love of kindness, righteousness and compassion, blessing and peace.

Let all living beings ever thank You, and praise Your Name in truth, O GOD, for You have always been our salvation and our help.

Blessed *[some bend the knees, then bow forward at the waist]* are You *[bow at the head then rise]*, LORD, Whose Name is the Beneficent One, and to Whom it is fitting to give thanks.

Blessed are You, LORD, Who blesses humanity with peace.

Prayer for Parents

May GOD Who richly blessed Noah and his family, bestow a blessing on my father and mother.

May they have a long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigor, a life of affluence and honor, a life imbued with the love of Your Torah of the Seven Laws, a life in which You will fulfill all the aspirations of their heart.

Because they are the pillars of our household.

Prayer for Children

May the LORD, the Most High God, Maker of heaven and earth bless *[name each child]* to walk with Him among the Righteous of the Nations, now and for evermore.

Prayer of Sustenance

My help *comes* from the LORD, which made heaven and earth. (Psalm 121:2)

Cast your burden upon the LORD, and He shall sustain you.... (Psalm 55:22)

Mark the innocent *man*, and behold the upright: for the end of *that man is* peace. (Psalm 37:37)

Trust in the LORD, and do good; *so* shall you dwell in the land, and surely you shall be fed. (Psalm 37:3)

Behold, GOD *is* my salvation; I will trust, and not be afraid: for the LORD God *is* my strength and *my* song; He also *is* become my salvation. (Isaiah 12:2)

O Sovereign of the Universe, in Your Holy Words it is written, saying, “he that trusts in the LORD, mercy shall compass him about.” (Psalm

32:10)

O LORD, God of Truth, send blessing and prosperity upon all the work of my hands, for I trust in You that You will so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by unlawful means, unto life and peace.

In me also let the Scripture be fulfilled, “Cast your burden upon the LORD, and He shall sustain you...” (Psalm 55:22)

Concluding Prayer

Sovereign of all worlds! It is revealed and known to You that we would like to act according to Your will, but what prevents us?

Negative passions and the oppression of worldly powers.

May it be Your will to save us from the grip of their power, and then we shall be penitent and heed the Laws which emanate from Your will with a full heart.

O my GOD, before I was formed I was without worth, and now that I have been formed I am as though I had not been formed. Like dust am I in life, how much more so when I die.

In Your presence, I am as a vessel filled with shame and confusion.

May it be Your will, O LORD my God, that I sin no more, and as to the sins I have committed before You, purge them from me in Your great compassion, but not through grievous suffering and disease.

Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O LORD, my strength, and my redeemer.
(Psalm 19:14)

*Some take three steps back, while head still
bowed forward, turn to the left, bow and say*

May He Who establishes peace in His realm
on high,

*Straighten the body at center, turn to the right,
bow to the right and say*

Establish peace for us,

Straighten the body at center, bow forward and say

And for all Israel!

Straighten the body and say

Say to this, Amen!

Continue

May it be Your will, O LORD our God, the
God of our forefather Noah, the God of Abraham,
Isaac and Israel, that the House of Prayer for all
nations be speedily rebuilt in our days, and grant
us our share in Your Torah.

And towards that House we will worship
You with reverence, as in the days of old and as
in former years.

Then the elevation-offerings of all the
nations will be pleasing to the LORD as in the
days of old and as in former years.

Personal or National Distress

The Twentieth Psalm

To the chief Musician, A Psalm of David.

May the LORD hear you in the
day of trouble; the Name of the God of
Jacob defend you;

May He send you help from the
sanctuary, and strengthen you out of
Zion;

May He remember all your
offerings, and accept your burnt
sacrifice;

May He grant you according to your own heart, and fulfill all your counsel.

We will rejoice in Your salvation, and in the Name of our God we will set up *our* banners: the LORD fulfill all your petitions.

Now know I that the LORD saves His anointed; He will hear him from His holy heaven with the saving strength of His right hand.

Some *trust* in chariots, and some in horses: but we will remember the Name of the LORD our God.

They are brought down and fallen: but we are raised up, and stand upright.

Save, LORD: let the King hear us
when we call.

For the Welfare of Israel

The Eighty-Third Psalm

A Song *or* Psalm of Asaph.

Keep not Your silence, O GOD:
hold not Your peace, and be not still, O
GOD.

For, lo, Your enemies make a
tumult: and they that hate you have
lifted up their head.

They have taken crafty counsel
against Your people, and consulted
against Your hidden ones.

They have said, Come, and let us
cut them off from *being* a nation; that
the name of Israel may be no more in
remembrance.

For they have consulted together
with one consent: they are confederate
against You:

The tabernacles of Edom, and the
Ishmaelites; of Moab, and the
Hagarenes;

Gebal, and Ammon, and Amalek;
the Philistines with the inhabitants of
Tyre;

Assur also is joined with them:
they have helped the children of Lot.

Do unto them as *unto* the
Midianites; as *to* Sisera, as *to* Jabin, at
the brook of Kison:

Which perished at Endor: they
became *as* dung for the earth.

Make their nobles like Oreb, and
like Zeeb: yes, all their princes as
Zebah, and as Zalmunna:

Who said, Let us take to
ourselves the houses of GOD in
possession.

O my GOD, make them like a
wheel; as the stubble before the wind.

As the fire burns a wood, and as
the flame sets the mountains on fire;

So persecute them with Your
tempest, and make them afraid with
Your storm.

Fill their faces with shame; that
they may seek Your Name, O LORD.

Let them be confounded and
troubled for ever; yes, let them be put
to shame, and perish:

That *men* may know that You,
whose Name alone *is* LORD, *are* the
most high over all the earth.

Concluding Psalm

The Sixty-Seventh Psalm

To the chief Musician on Neginoth,

A Psalm *or* Song.

GOD be merciful unto us, and
bless us; *and* cause His face to shine
upon us;

That Your way may be known
upon earth, Your saving health among
all nations.

Let the people praise You, O
GOD; let all the people praise You.

O let the nations be glad and sing
for joy: for You shall judge the people
righteously, and govern the nations

upon earth.

Let the people praise You, O
GOD; let all the people praise You.

Then shall the earth yield her
increase; *and* GOD, *even* our own God,
shall bless us.

GOD shall bless us; and all the
ends of the earth shall fear Him.

Lead me, O LORD, in Your
righteousness because of my enemies;
make Your way straight before my
face. (Psalm 5:8)

But surely GOD has heard *me*; He
has attended to the voice of my prayer.

Blessed *be* GOD, which has not
turned away my prayer, nor His mercy
from me. (Psalm 66:19-20)