Evening Service
for Shabbat
and Festivals
The Psalms begin on page 15.

On Sabbath, or any day that coincides with or follows it, the service begins with Psalm 92, page 23.

Shalom Aleikhem

שלום עלייכם

שלوم עלייכם男孩子 ישרת, מלךיכי עלייו
(מדלך מלכי חומכיכים, קדושה ברוך הוה)
והיכם השלום男孩子 ישרת, מלךיכי עלייו
(מדלך Malone חומכיכים, קדושה ברוך הוה)
ברוכנו השלום男孩子 ישרת, מלךיכי עלייו
(מדלך Malone חומכיכים, קדושה ברוך הוה)
זאתיכם השלום男孩子 ישרת, מלךיכי עלייו
(מדלך Malone חומכיכים, קדושה ברוך הוה)

Shabat Molchah

שבת מלאכה

השתה מריאש עאל.Some נמטלך
בוא ונביא לאראת שבח הימלה
נאה והיו ירחת קדושה וברכה
הפיית Malone השלום.Someعدد הימלה
בזא, לבא Malone העלם וברכה
שלום עלייכם男孩子 ישרת, השלום

The hymn Shalom Aleikhem first appeared in a seventeenth-century siddur in Germany. The familiar prefix נ (here included in parentheses), is a more recent, questionable addition to the text. It was not, in fact, originally included in the well-known musical setting composed by Rabbi Israel Goldfarb, in 1918.
KABBALAT SHABBAT

The Kabbalat Shabbat Psalms begin on page 15.

On Shabbat Hol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins with Psalm 92, page 23.

SHALOM ALEIKHEM

Shalom aleikhem mal’akhei ha-sharet, mal’akhei Elyon,
(Mi-)melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

Bo’akhem l’shalom mal’akhei ha-shalom, mal’akhei Elyon,
(Mi-)melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

Bar’khuni l’shalom mal’akhei ha-shalom, mal’akhei Elyon,
(Mi-)melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

Tzet’khem l’shalom mal’akhei ha-shalom, mal’akhei Elyon,
(Mi-)melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

We wish you peace, attending angels,
angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

Come to us in peace, bless us with peace,
take your leave in peace,
angels of peace, angels of the most sublime,
the highest Sovereign — the Holy Exalted One.

SHABBAT HA-MALKAH

Ha-ח-מ-ה me-rosh ha-יל-נ-ט nistalkah,
bo-u v’netze likrat Shabbat ha-malkah.
Hinei hi yoredet ha-k’doshah ha-b’rukhah,
(ו)’imah mal’akhim tz’va shalom u-m’nuḥah.
Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.
Shalom aleikhem mal’akhei ha-shalom.

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy, the blessed,
and with her God’s angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat, our Bride.
Shalom aleikhem, angels of peace.

— Ḥayim Nahman Bialik
A SABBATH PRAYER

Dear God, help us now to make this a new Shabbat.
After noise, we seek quiet;
after crowds of indifferent strangers,
we seek to touch those we love;
after concentration on work and responsibility,
we seek freedom to meditate,
to listen to our inward selves.
We open our eyes to the hidden beauties
and the infinite possibilities
in the world You are creating;
we break open the gates of the reservoirs
of goodness and kindness in ourselves and in others;
we reach toward one holy perfect moment of Shabbat.

— Ruth Brin
לפניך ציון ירידה, ורידה צויר יד让你写。 בקחנה עיניך בחלות, בקחנה עיניך(let). כי אל טובים ויהים.
וימלך ביהי על כל אלהים.
אשר מבור שחקני-תרין.
 وغيرים נריהם(let).
אשר לא יבום ויבוהו.
 bezpoותנוה נריהם(let).
 עברו נשמתך וברכה.
 עברו נשמתך וברכה.
 כי נאם הלחינו.
IGNEDւ הנני פעמיים ורפאות.
 דなのに אך בבל יחפצו. על מקש כלבכים כחובבך.
 כי מעשה בפקבר.
אשר נשגיתי בוקנינו.
 בקנינו גוס לא פולי.
 אברעכון שבעה אקט על.
אמר לך על לך גם הוא, רוח לא יברך:ך.
אשר נשבעתי באוף אמ ביבאאל מנחותי.

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed to introduce the Shabbat evening service. The opening six psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of Creation. Likha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and to God’s creative power.
In this psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable judge of both individuals and peoples.

PSALM 96

Sing a new song to Adonai!
Acclaim Adonai, all people on earth.

Sing to Adonai;
proclaim each day God’s awesome might.
Announce to the world God’s glory and wonders.

For Adonai is great, deserving of praise;
Adonai alone is to be revered as God.

All the gods of the nations are nothingness,
but Adonai created the heavens.

Majesty and might accompany God;
splendor and strength adorn God’s sanctuary.

Acknowledge Adonai, all families of nations;
acclaim God’s majestic power.
Acknowledge God’s glory,
and bring Him tribute.

Worship Adonai in resplendent reverence;
let the earth tremble in God’s presence.

Declare to the world: Adonai is sovereign.
God has steadied the world, which stands firm,
and judges all nations with fairness.

Let the heavens rejoice; let the earth be glad.
Let the sea and all it contains exult.

Let field and forest sing for joy;
Adonai comes to rule the earth:
To rule the world justly,
the nations with faithfulness.
ההלמים צי
שורי лиוהות ציוון והוא, ציוון ליוהות כל-חאורה.
שורי ליוהות,_IRQבץ שמו,
בשורה מים ליוהי ישועתנו.
שפיר בוגים ובווד, כל-עמאים באלוהינו.
כי ב📍ל ליוהי עם הל לחאורה,
נマー היהעל על כל-אלהים.
כי כל-אלאוים קもらえיםIGHLים.
יהיה׳ שפעים עשה.
חור ונדר לעפיות על החפירות במקשות.
ובו ליוהי משפחת ענוסים, טבע ליוהי בווד טעה.
בבו ליוהי בובד שמו, שאה ממנהו אבוא להתרותינו.
השכירות ליוהי בקירות קרש,
חיל מפגני כל-חאורה.
אמרו בווד ליוהי כל-ןג,
אף ההופך באלToyota.
ינדיעempleどבשרים.
ישמעו השמונים עם כל-אואר, מרע בנה ומליאות.
ניעל שרי בכי-אואר ופי, אֶהברון כל-לפי, צע.
כּלוּמי ליוהי כי בּא, כּוּי לעשף אזארו.
ישמע תהל משכרי, עמשים כבנומנה.
It is customary to stand for the recitation of this psalm.

It is customary to stand for the recitation of this psalm.

Ana B’khoah is a Kabbalistic poem that pleads for Israel’s redemption from exile. Although of unknown authorship, tradition attributes it to a sage of the second century. Its seven lines of six words each — their first letters spelling out a secret divine name — have served as the basis of much mystical speculation.
לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.

שְׁמוֹר יְבָרֵךְ אָדָם אֲנָחָוָה
הַשְׁמִיעֲנֵנוּ אֶל בַּקְרָנוֹת.
יִהוֵה אָצֵא וְשָׁמֶךָ אֲנָחָוָה
לְשָׁמֶךָ לְהַמַּעֲרֶּץ לְתָהֵלָה.

לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.

לָקַרְאָת שֵׁבֶט לָכֵי לֶגְלֶגֶה
פִּי דָּהָ מַקְוֵר תַּבָּרָכָה.
מֵרָאָשָׁת מַקְוֵרָה בְּסִינֶךָ
סֵחַ מִשְׁמְשָׁת בְּמַעֲבָרָה תַּהֵלָה.

לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.

מַקִּישׁ מֶלְךָ עִיר מִלְכָּה,
קָוָם אֶצְאָה מַקְוֵר הַבָּפָדָה.
רָב כֵּל שֵׁבֶט פַּעַם הָלְמָא
dוֹדֵהוּ תֶּמֶנֶּל שֵׁלָלָקָה קְמָלָה.

לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.

תְּהַנְעֵנִי, מַצֶּכֶר חֹזֵמִי,
לָבָשֵׁנִי בְּדַם חֲפָרָה יְבֵהָ
עָלָי יִבְּרֵי-שְׁרֵי בֵּית הַלְּקָמָה.
כֵּרֵבִי אָלֻא בֹּאֵשׁ בַּקְרָה.

לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.

חָטִיעֵרִי חָטִיעֵרִי
כֵּי אָאָלָה קֹמָם אֲדוֹרִי
עוֹדָי עָכֵר שָׁרִיר בַּקְרִי
cָּבָּרְנֵה יִהְוֶה עָלֵיכֶם בֶּגֶלָה.

לבֶּה דּוֹדִי לָקַרְאָת בֵּיהָ, פֵּי שְׁבֵת בַּקְבָּכָלוֹת.
לא תבשי ולא תכלמי.
מות החשים והפה והפה.
בכל נשיא עוניה עניין.
הנבהנה עיר על כללו.
לכלו דודו防御 באת כללו, עדין שבעת בקברלה.
ודיו ליום התשובה שארץק.
ורחבה כל-מבלעיה.
יושב על כלו ידנייה.
כמשוח קשת על כללו.
לכלו דודו防御 באת כללו, עדין שבעת בקברלה.
גמיו שלמרואל השמיע.
אותה-הדות הספרתי.
על דיו איצט ווריزي.
נשמהו ענייה.
לכלו דודו防御 באת כללו, עדין שבעת בקברלה.
The congregation rises and faces the entrance.
באני כלשומ עטהת באתלו.
בב שמלת והשדולה.
רחק אמוות עט טלגוה.
באא כללו, באא כללו.
לכלו דודו防御 באת כללו, עדין שבעת בקברלה.
This psalm was recited by the Sages on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm’s dedication to Shabbat appropriate because it portrays an ideal world. This will become reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 122
A Song for Shabbat.
It is good to acclaim Adonai, to sing Your praise, exalted God, to affirm Your love each morning, and Your faithfulness each night, to the music of the harp and the melody of the horn.
Your works, Adonai, make me glad; I sing with joy of Your creation.
How vast Your works, Adonai! Your designs are beyond our grasp.
The thoughtless cannot comprehend: the foolish cannot fathom this:
The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.
Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.
But me You have greatly exalted:
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.
The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai, they will thrive in the courts of our God.
They shall bear fruit in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just — my Rock, in whom there is no flaw.

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24 KABBALAT SHABAT

The song of the universe, at its most powerful, pales beside God's might, and grows eloquent testimony to God's supremacy. Holiness inudes with God alone.

PARCHEM:
Adonai is sovereign, crowned with splendor; Adonai reigns, reborn in strength. You set the earth on a sure foundation. You created a world that stands firm. Your kingdom stands from earliest times. You are eternal. The rivers may rise and rage, the waters may pound and pulse, the floods may swell and storm. Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme. Your decree, Adonai, never fail. Holiness besief Your house for eternity.

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgad l'yitdash sh'mei neb, b'ala ma div'a, kir'utai, v'yamim meludah k'hayekhun uv'yomeshon uv'hatzi eloh b'et Yosef, b'galu uve'im man k'vnu amem. Congregation and mourners:
Yhei sh'me neb maasakah l'alam ul'ale'ma amay.

Mourners:
Yitkarukh v'yishabah v'yip'to'av y'vetama v'yinshu, v'yikha'ehad v'yikhadh v'khashi el'mi d'k'hush, b'k're'hu "Tela min ko b'rikhata v'hetza, subbi bata v'hemetza da'amrit b'ala, v'k'nu amem. On shabat Shochah: "Tela mi lo b'rikhata v'hetza, Yhei shlamara min Eloh, v'hay'm anuvu v'k'nu v'amun. Oseh shalom b'mos h'mas, hu ya'aleh shalom alehu va'lo Yosef, v'k'nu amem.

Barukhu is on page 28.

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Barukhu is on page 28.
To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented in the following page, along with the traditional text of the service.

Beloved are Ye, eternal God,
by whose design the evening falls,
and whose command dates from the first days,
You set the rhythm of day and night;
the alternation of light and darkness
creates Your evening word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eshel, eternal God,
may we always be aware of Your dominion.
Beloved are Ye, Adonai, for this hour of nightfall. — Ando Unger

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EVENING SERVICE — MA'ARIV

KRIAT SHMA AND ITS B'RAKHOT

Reader:
Baruch Adonai ha-mo'ed
Praise Adonai, the Exalted One.
Congregation, then Reader:
Baruch Adonai ha-mo'ed, P'lel-yed.
Praise Adonai, the Exalted One.
Throughout all time.

In this brakhah, we acknowledge the miracle of creation.
Praised are You Adonai our God, who rules the universe.
Your word bringing the evening dusk.
You open with wisdom the gates of dawn.
You design the day with wondrous skill.
Set out the succession of seasons.
And arrange the stars in the sky
According to Your will.
Adonai Tu-vo-ol. You create day and night.
Rolling light away from darkness and darkness away from light.
Eternal God, Your sovereignty shall forever embrace us.
Praised are You Adonai, for each evening’s dusk.

Light and darkness, night and day.
We marvel at the mystery of stars.
Moon and sky, sand and sea;
We marvel at the mystery of sun.
Twilight, high noon, dusk, and dawn;
Though we are mortal, we are creation’s crown.
 Flesh and bone, steel and stone;
We dwell in fragile, temporary shelter.
Grant steadfast love, compassion, grace.
Sustain us, O God — our origin is dust.
Majesty, mercy, love endures.
We are but little lower than the angels.
Resplendent skies, sunset, sunrise;
The grandeur of creation fills our lives.
Evening darkness, morning dawn;
Name our lives as You renew all time.
— John Hallow

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Torah is a closed book
until it is read with an open heart.

*Open your heart to the words of Torah.*

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.

*God sustains us,*
reviving the spirit, delighting the heart,
infusing the soul, opening the eyes.

**Because of Your love,**
we shall embrace Torah night and day,
in devotion and delight.

Beloved are You Adonai, whose Torah reflects Your love. — *John Halawa*

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we shall embrace Torah night and day,
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Beloved are You Adonai, whose Torah reflects Your love. — *John Halawa*
In this brachah, we enact God for going us the Torah, testimony to God’s love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry that can adorn the days in which we dwell.
Let us embroider it and make it our own,
weave its text into the texture of our lives.
Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.
It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.
It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.
Let us study its words, fulfill its commands,
and make its instruction our second nature.
It is the tangible gift of God’s love.
Weave its text into the texture of your lives.
— John Halow

The secret things belong to Adonai our God, what is revealed belongs to us and to our children forever, that we may apply all the precepts of this teaching. (Deuteronomy 29:29) Revelation does not deal with the mystery of God, but with a personal life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say, ‘Who among us can go up to heaven and get it for us and impart it to us, that we may do it?’ No, the word is very close to you in your mouth and in your heart, to do it!" (Deuteronomy 30:14)

We now prepare to affirm God’s sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the SHM, we lovingly reframe that loyalty, through our acceptance of mitzvot.

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In this brachah, we enact God for going us the Torah, testimony to God’s love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry that can adorn the days in which we dwell.
Let us embroider it and make it our own,
weave its text into the texture of our lives.
Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.
It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.
It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.
Let us study its words, fulfill its commands,
and make its instruction our second nature.
It is the tangible gift of God’s love.
Weave its text into the texture of your lives.
— John Halow

The secret things belong to Adonai our God, what is revealed belongs to us and to our children forever, that we may apply all the precepts of this teaching. (Deuteronomy 29:29) Revelation does not deal with the mystery of God, but with a personal life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say, ‘Who among us can go up to heaven and get it for us and impart it to us, that we may do it?’ No, the word is very close to you in your mouth and in your heart, to do it!" (Deuteronomy 30:14)

We now prepare to affirm God’s sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the SHM, we lovingly reframe that loyalty, through our acceptance of mitzvot.

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If there is no rain, add God as a faithful sovereign.

Silently:

Prased be God’s glorious sovereignty throughout all time.

Veha’adam Adonay Eloheha b’khol Yare’ehu v’khol nafshi ha’u’vkhil moddekha. Vehu’u, ha-dvaim ha-shem anokhi mitzvot ha’ayom le’Yehu. Vehamarnot Yare’ehu v’hambar ba’er mimenu sefita ve’hambr b’ah b’er u’kumakha. Lik’haromot tot al yodeku vehu’u, Totafot ben-mimenu Lehema’tar shel be’hu’u u’vkhil ha’u.

You shall love Adonay your God with all your heart, with all your soul, with all your mind. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

Deuteronomy 6:5-9

If you will earnestly heed the mitzvot I give you this day, to love Adonay your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. So then Adonay’s wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonay is giving you. Therefore, impose these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonay swore to give to your ancestors, will endure as the days of the heavens over the earth.

Siddur Sim Shalom for Shabbat and Festivals

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You are My witnesses, says God:

There is no king without a kingdom, no sovereign without subjects.

When you are My witnesses, I am Adonai:
The command of God’s kingdom is Torah, to be reflected in study and deeds.

God is the first, God is the last, there is no God but Adonai.

The Torah is given each day; each day we receive it anew if we wish to make it our own.

Twice for Me, says Adonai:
in your love for Me teach your children, embracing the Torah now and forever.
We accept God’s savoring in remembrance, treating others with love, studying Torah.
May this be our will as we witness.
— Adapted from Yehoshua Halam
Adonai said to Moses: Instruct the people Israel that in every generation they shall put tisafit on the corners of their garments and bind a thread of blue to the tisafit, the fringes on each corner. Look upon these tisafit and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be ruined by your heart nor led astray by your eyes.

Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, who is Truth.

Cherish My words in your heart and soul; wear them as proud reminders on your arm and on your forehead.

Insist them in your children and be guided by them at home and in public, night and day.

Write them on your doorposts and gates.

Then will your life and your children’s love be as enduring on this good earth as the stars in the sky. Thus shall you promote your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good times and in full measure. You shall work and eat the fruits of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be ruined, heard after false goals, seeking alien ideas, lest God’s image depart from you and sink into dissoluteness and lose your joy, God-given heritage.

— Ando Usagari

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You cannot find redemption until you see the flames in your own soul, and try to aflin them. Nor can a people be redeemed until it see the flames in its soul and try to aflin them. But whether it be as an individual or as a people, who-er shunts out the realization of those flames is shutting out redemption. We can be redeemed only to the extent that we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our work are preparations for ultimate redemption.

— Adapted from Martin Buber

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In this brachah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You.

Mikhamokha ba-elim Adonai, mi kamokha ne'dar ba-daudek, nota Thiod, nota leitz.

"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!

As You divided the sea before Moses, Your children beheld Your sovereignty. 'This is my God,' they proclaimed:

Adonai yir'eh lam'did va-ad.

"Adonai shall reign throughout all time.

And thus it is written: 'Adonai has rescued Jacob; God redeemed him from these more powerful.' Praise are You Adonai, Redeemer of the people Israel.

Daily You renew our soul, returning us as You redeemed our ancient nation Israel from slavery to freedom, from among to triumph, blessing our people with the springtime of the life to be renewed by all of us each year.

Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who despise Your sovereignty. Into Your care we commit our soul, now as in the past, sustained by Your truth, embraced by Your love, inspired with hopes for the future by Your faith in us. Blessed are You, Redeemer of the people Israel, whose faithfulness in age past assure our future too.

John Hallow

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As a mother comforts her children, so I Myself will comfort you, says Adonai.
And you will find peace in Jerusalem.
Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.

We shall not hurt or destroy in all my holy mountain, says the Adonai whose throne is forever. 
And you will find peace in Jerusalem.

Each month at the new moon, each week on Shabbat all people, all My children, shall worship Me, says Adonai who also seeks peace in Jerusalem.

O God, You are a consolation to Your creatures, for in moments of forgetfulness, we but call to mind Your care, and we are comforted.
When we hope no more, a pattern in the starry remembrance of Your lovingkindness.
Your dusters give us confidence, and always is a friend.
Our sorrows disappear in the presence of an infant’s smile, and old man’s words move our well-being.
Your hints are everywhere.
Your signs are on the most remote of places.
You are here, we fall words to say, “Malki Tov!”
How good our breath, our rushing singleness, our silence of love.

—Danny Siegel

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In this brachah, we thank God for the peace and protection we are given in our time of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Soverign in life. Spred over us Your shdler of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and scure. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going, grant us life and peace, now and always. Spred over us the shelter of Your peace. Praised are You, Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

Protect us with Your gift of peace by helping us to overcome temptation.

When we are weak, sustain us; when we desparately open our hearts to joy.

Shelter us in Your embrace of peace when we are caught by conflict or desure.

When we are torn, heal us; when we are tremmendous, touch us with tranquility.

Cherish our fragmented lives; make our lives whole again through integrity.

When we desert, turn us to You; when we corrupt, capture our hearts anew.

Protect us from ourselves; when we fail, help us to conquer the enemy within.

When we blander, moture us; with compassion touch us that peace is based on Your truth.

— John Hallow

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On Shabbat:

The people of Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

V’ahnu v’Yeru-‘at ha-Shabbat,
la-‘eish ha-Shabbat ‘od-hem v’‘al olam.
Be-in un-vnu b’nu Yisrael ‘ol-hi Talom,
Ki shammey mein Adonai et ha-shamayim v’et ha-aretz
u-wavom ha-Shanti v’yishuv yishuv.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

*HATZI KADDISH*

Reader:

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Yi-zi m’she-rabb k-m’zvah Tal-m’u-zm’zun.
May God’s great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat (including Shabbat Hid Nasi’s),
continues with Amidah on page $35a$ or $35b$
with Matzot through page $34$.

On Festivals (including those on Shabbat),
continues with Amidah on page $41a$ or $41b$
with Matzot through page $44$.

For an interpretive Meditation on the Shabbat Amidah,
see page $38$ in The Festival Amidah, page $45$.

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**AMIDAH FOR SHABBAT MA'ARIV**

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.

On Shabbat Shalom:
Remember us that we may live. O Sovereign who delights in life, inscribe us in the Book of Life, for Your sake, living God. You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Shmini Atzeret until Pesah.*
You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shalom:
Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creature with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.**

*On Shabbat Shalom*
Praised are You Adonai, holy Sovereign.
Continue on page 34.

*From Pesah to Shmini Atzeret, same add: You cause the dew to fall.
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**AMIDAH FOR SHABBAT MA'ARIV**

(With Matriarch)

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On Shabbat Shuvah:
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On Shabbat:

Barukh le-Shemav

Blessed are You, Who sanctified Youself by Shabbat.

On Shabbat and on Shavuot:

Barukh le-Shemav Alenu

Blessed are You, Who sanctified Youself for the Day of Shavuot.

Barukh le-Shemav Alenu

Blessed are You, Who sanctified Youself for the Day of Shavuot.

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Barukh le-Shemav

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Blessed are You, Who sanctified Youself by Shabbat.
You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly. Adonai our God, grant that we inherit Your holy Shekhinah, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallow Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Hamo’ed:
Our God and God of our ancestors, show us Your cars and concern. Remember our ancestors: recall Your unshared, detached from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, containment and peace on this.

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promises of mercy and redemption. Be merciful to us and save us, for we place our hope in You, living and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.
On: 16:9

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May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

On Shabbat Shabbos:
Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

On Shabbat Shabbos:
Inscribe all the people of Your covenant for a good life.

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MA'ARIV FOR SHABBAT

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.*

On Shabbat Shorah, substitute the following:
May and the entire House of Israel be remembered and recorded in the Book of life, blessing, cornucopia, and peace. Praised are You Adonai, Sources of peace.

The silent mention of the Amidah concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Illustrate the designs of those who plot evil against me, make nothing of their schemes. *Act for the sake of Your companion, Your power, Your holiness, and Your Torah.* Answer my prayer for the delivrance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer:
Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness. *For to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat’s pleasures, to extend its output to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.*

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Continue on page 47.
A Meditation on the Amidah for Shabbat

Help me, O God, to pray.

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, uplifts the exhausted, from the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to bliss. We praise You, God who wrote life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Cultivating the birth of the cosmos You consecrated to Your own glory the day of Shabbat — blessed above all days, holiest of times, as it is written in Your Torah.

“Heaven and earth and all they contain were complete. In the seventh phase God brought to a halt His creative work and rested from all endeavors. And God blessed the seventh day because on it God desisted from all effort and striving and creation.”

O our God, our ancestors’ God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help.

Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and savor. May the people Israel, bearer of Your holy name, be blessed with tranquility.

We praise You, God, whose Shabbat is sacred.

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Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and savor. May the people Israel, bearer of Your holy name, be blessed with tranquility.

We praise You, God, whose Shabbat is sacred.
Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piness of our ancestors’ worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Your lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnessness greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone in goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May you find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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AMIDAH FOR FESTIVAL MA'ARIV

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children tomorrow because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham. Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*On Simhat Torah and the first night of Purim*
You cause the wind to blow and the rain to fall. Your love sustains the living. Your great mercy gives life to the dead. You support the fallen, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add
Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot, with seasons of joy, appointed times of holiness, and festivals for all offerings — as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

Continue on page 42.

*From Pesach to Shmini Atzeret, same add: You cause the dew to fall.*

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42. MA'ARIV FOR FESTIVALS

You have distinguished, Adonai our God, between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Lovingly, Adonai our God, have You given us (Shabbat for now) Festivals for joy, and holidays for happiness, among them this (Shabbat and this)

Rosh Hashanah, season of our rejoicing,
Rosh Hashanah, season of our rejoicing,
Rosh Hashanah, season of our liberation,
Rosh Hashanah, season of the giving of our Torah,
a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your ancients, descended from David Your servant, Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hashanah, Rosh Hashanah, Rosh Hashanah, Rosh Hashanah,
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Grant us life and blessing, and remember us for good. Recall Your promises of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

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Rosh Hashanah, season of the giving of our Torah,
a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your ancients, descended from David Your servant, Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hashanah, Rosh Hashanah, Rosh Hashanah, Rosh Hashanah,
Rosh Hashanah, season of our rejoicing,
Rosh Hashanah, season of our rejoicing,
Rosh Hashanah, season of our liberation,
Rosh Hashanah, season of the giving of our Torah,

Grant us life and blessing, and remember us for good. Recall Your promises of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (th’ favor in our shabbat-nit) instil in us the holiness of Your minuet and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Close our hearts so that we might serve You faithfully. (lovingly and willingly) Adonai our God, grant that we inherit Your holy (shabbat and festivals) for so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (shaubat) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

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Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (th’ favor in our shabbat-nit) instil in us the holiness of Your minuet and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Close our hearts so that we might serve You faithfully. (lovingly and willingly) Adonai our God, grant that we inherit Your holy (shabbat and festivals), so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (shaubat) the people Israel and the Festivals.

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May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good. Your mercy everlasting. You are compassionate, Your kindness never-ending. We have always placed our hope in You.

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For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.
The silent recitation of the Zemirot concludes with a personal prayer.

An alternative concluding prayer

On page 47, continue with Shabbat and Festivals.

On page 48, continue with Shabbat and Festivals.

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Siddur Sim Shalom for Shabbat and Festivals.
Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses the people Israel with peace.

The silent invocation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Hasten the design of those who plot evil against me, make nothing of their schemes. Act for the sake of Your companion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Teach me to transmute sorrow with alizing contentment, for arrangement from You grows out of despair. Savors in me the joy of Your deliverance, may a willing spirit strengthen me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gate of wisdom and understanding, the gate of righteousness and life, the gate of love and harmony, peace and companionship. May God who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Shabbat, continue on page 47.
On a weekday, continue with Kaddish Shalom, page 48.

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A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray

Our ancestors worshiped You Abraham and Sarah, Rebecca and Isaac, Jacob and Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, sources of all being, whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redemptive love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death. Halal the sick, uphold the exhausted, free the enslaved, keep faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to bloom. We praise You, God who wrests life from death.

Sacred are You, saved Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

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Sacred are You, saved Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.
Shower upon us, Adonai Elohim, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate to us through Your law, give us a heart of truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasured. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the saved reasons.

Would that Your people at prayer gained delight in You. Would that we were atone with the patriarchs of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory personally received in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages. Firm foundation of our love, we are Yours in gratitude and life. Our love is safe in Your hand, our souls entrusted to Your care. Our natures and your grace of Your miracles and kindness, great You daily at dawn, dusk, and noon. O Gracious One. Your caring is endless. O Compassionate One. Your love is eternal. You are forever our hope. Let all the living venerate You with thankfulness, delight, and truth. Help us, O God. We praise You, God whose presence forever radiates from Zion.

May Your tongue be innocent of malice and my lips free from base. When confronted by enmity may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain in the heavens, give peace to us and to the whole Jewish people. Amen.

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On Shabbat (including Rosh Ha-Yaṣaḥ and Shabbat Ha-Naḥmá’ah).

It is customary to remain standing for this passage.

Prayer:

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Israel, and God of Jacob, great, mighty, awesomes, exalted God, Creator of heaven and earth.

Shield of our ancestors by His promised word, Guardian of life to the dead, Holy God (on Shabbat Shachar Ha-Sidur Sim Shalom) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day.

The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

*Some texts read:

with appropriate blessings: God worthy of acclamation.

Siddur Sim Shalom for Shabbat and Festivals

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Reader:

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your Name, will always find rest on this day. Praised are You Adonai, who hallow Shabbat.

Kaddish Shalem

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Yesh emet raba min ha'adam u'mir'eh adama.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Osh chalom bem-home, hu ya'aseh shalom aleinu v'al kor Yisra'el, v'temu amen.

On Simhat Torah, continue with Hakafot, page 213.

On Shabbat & Holy Days, continue with the Shabbat Kiddush, page 48.

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The two Commandments in Exodus and Deuteronomy, to “remember” and “observe” Shabbat, were understood by our sages to mean that God revealed both torot simultaneously. Our observance of Shabbat, the rabbanim concluded, commemorated both God’s act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

It is believed that Kiddush was originally recited in the home. Since it was common in early Talmudic times for itinerant strangers to have their meal in the enmancy, the wine of the Kiddush became a pledge to their meal. Later the Kiddush was incorporated into the Shabbat evening service.

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On the second night of Rosh Hashanah, if geyrom is recited in the Amidah, conclude with the following: ran.

From the second night of Rosh Hashanah until the eve of Yom Kippur, continues with the Amidah.

The two Commandments in Exodus and Deuteronomy, to “remember” and “observe” Shabbat, were understood by our sages to mean that God revealed both torot simultaneously. Our observance of Shabbat, the rabbanim concluded, commemorated both God’s act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

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On the second night of Rosh Hashanah, if geyrom is recited in the Amidah, conclude with the following: ran.

From the second night of Rosh Hashanah until the eve of Yom Kippur, continues with the Amidah.
KIDDUSH FOR SHABBAT

Barchukha Adonai, Elohem melachkha-ba-am, bara' ki ha-gelan.
Barchukha Adonai, Elohem melachkha-ba-am, achar kadshamu b-mitzvat Varda venu,
V Shabat kodho BeSchara u-varetzohim hilen, ha-ba k'vodesh V'idenu.
K hu yom Tichl ha-Meikla kodedh, zelsoh li-yizk mitzrayim.
K varwina var'tana k'vodersh mekel ha-ba,
V Shabat kodho BeSchara u-varetzohim hilen, ha-ba k'vodesh V'idenu.
Barchukha Adonai, mekasheh ha-Shabbat.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine. Praised are You Adonai our God, who rules the universe, who adorns us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who blesses Shabbat.

On Shabbat Hal Ha-ma'ami od Shabbat, if Kiddush is recited in the cubah, conclude with the following (brakhah):

Since antiquity, wine has been associated with moments of sanctity and joy; it was used as an offering upon the altar in the Temple. The rabbinics suggested that God looked upon our use of wine for Kiddush with satisfaction (Bakhot 3b:4). They saw it as a symbol of profound spiritual significance. Wine represents the inconvertible — it does not deteriorate, but improves with age. Wine thus resembles all the inconvertible treasures of the Jewish people — the Torah, the Righteous, the Messiah, Jerusalem, and Eretz Yisrael. Since the primary goal of Shabbat is to impart holiness to our lives, the wine suggests that this holiness must not be permitted to dissipate, but must, rather, grow deeper with the passage of time.

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Kiddush for Festivals

Praised are You Adonai our God, who rules the universe, creating the lights of the week.

Praised are You Adonai our God, who rules the universe, creating the lights of the week.

On Saturday night:
Praised are You Adonai our God, who rules the universe, creating the holy lights.

On the last two nights of Passover:
Praised are You Adonai our God, who rules the universe, creating the holy lights.

On Sukkot, when Kiddush is recited in the sukkah:
Praised are You Adonai our God, who rules the universe, creating the holy lights.

On Pesah, starting with the second night, the Omer is counted.

Kiddush for Festivals

Praised are You Adonai our God, who rules the universe, creating the lights of the week.

Praised are You Adonai our God, who rules the universe, creating the holy lights.

On Sukkot, when Kiddush is recited in the sukkah:
Praised are You Adonai our God, who rules the universe, creating the holy lights.

On Pesah, starting with the second night, the Omer is counted.

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על בין השבעים יז המשים, ה' י PROP. 66 על כל לך כי ח"ש כל ה' י PROP. 66 שלהי ביאראת

על בין השבעים יז המשים, ה' י PROP. 66 על כל לך כי ח"ש כל ה' י PROP. 66 שלהי ביאראת

Since the Middle Ages, Alcina has been included in every daily service throughout the year, although it was originally composed for the Rash Hashanah liturgy. It contains two complimentary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our unmitigated hope that someday God will be worshipped by all humanity.

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In love we remember those who no longer walk this earth. We are grateful to God for the gift of their love, for the joy we shared, and for the cherished moments that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those sharing Yizkor, to praise God's name with the words of the Kaddish.

Mourners and those observing Yizkor:

תַלְגִּיד הַיּוֹתֶרֶךְ נַשְׁמַה מָלֵךְ בְּאִדָּמֶה. יְדֵיָּם פְּנֵיהֶם בְּיוֹיִישׁ נִבְּרֵיהֶם. קִנְיָנֶיהָ נַעֲדוּ לְאִיבָּהֶם בְּיָדוֹתָם. קְדוֹשִׁים בְּקִנְיָנָם. קִנְיָנֶיהֶם בְּיָדוֹתָם.

Congregation and mourners:

יהי זָכָר לָהֶם בְּרָמיָם בְּנָפָלָם עַל פָּנָיָם.

Mourners:

זָכָר לַיּוֹתֶרֶךְ נַשְׁמַה מָלֵךְ בְּאִדָּמֶה. יְדֵיָּם פְּנֵיהֶם בְּיוֹיִישׁ נִבְּרֵיהֶם. קִנְיָנֶיהָ נַעֲדוּ לְאִיבָּהֶם בְּיָדוֹתָם. קְדוֹשִׁים בְּקִנְיָנָם.

Congregation and mourners:

אָזֶן לְאָזֶן בָּאָזֶן בְּנָפָלָם עַל פָּנָיָם.

Mourners:

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Mourners:
MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. Not only to the extent that God's sovereignty is felt in the world, our blessing and song, praise and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:
Yitgadal v’Yitkadlu b’Hamakom uv’Makom Le’olam Amaynu
Yehi Sh’mare Rabainu Mir’ah Le’olam Alaynu

Congregation and mourners:
Yehi Sh’mare Rabainu Mir’ah Le’olam Alaynu

As an English translation of the Mourner's Kaddish may be found on page 12.

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**Yigdal**

Maimonides' thirteen principles of faith state:
God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and creates all things. The works of the prophet are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever living, will reward the dead.

Revise the living God, ring praises to God's name, both immemorial and timeless, through eternity.

God's oneness is unique, no other can compare; Unlimited and boundless is God's majesty.

No image can be seen, no form or body known; No mortal mind can fathom God's totality.

Before creation's start, the world as yet undefined, The living God endured in endless mystery.

The world’s ruler, whose creatures all declare The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers, And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God — Whose visions proved the limits of humanity.

The Torah, in its truth, God granted to us all, Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law; Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts, Anticipating actions that are yet to be.

God grants reward to those who lead a noble life, While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days, Redeeming all who long for God to make them free.

In love our God restores the life of all our souls — May God be ever praised until eternity.

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אודר גואל

Avodah Zarah 48a

Adon olam asher malakh
Let nasaah b’shulset kol,
Vehanai kehikut ha-kol
V’hu yimkol ha-nora,
Vhu hayah Vhu hovah,
Vhu esh V’im shen
BIT nechak 33 tapket,
Vhu v’esi V’hai goel,
Vhu nei umanoa li,
Byado afeid rohi,
V’m rohi giyai,

b’aram kol vil’yan vora,
aza Melakh shimo nica,
V’hanai kehikut ha-kol,
V’hu yimkol ha-nora,
V’hu hayah V’hu hovah,
V’hu esh V’im shen
BIT nechak 33 tapket,
V’hu v’esi V’hai goel,
V’hu nei umanoa li,
Byado afeid rohi,
V’m rohi giyai,

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**Adon Olam**

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
God, eternal, reign ed alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me; I have no fear.
COUNTING OF THE OMER

From the second night of Passover until the night before Shavuot, we count the Omer.

The “Omer” (literally “sheaf”) refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Passover. Omer has come to be the name of the period betweenPassover and Shavuot. By counting these days (from Passover), we recall our people’s liberation from enslavement, commemorated by Pesach — along with God’s gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, as essential for our spiritual sustenance. We count the days between Passover and Shavuot to heighten our anticipation of celebrating the Revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah. “You shall count from the eve of the second day of Passover, when an ember of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days” (Leviticus 23:15-16).

Praised are You Adonai our God, who rules the universe, inscribing in us the holiness of mitzvot, by commanding us to count the Omer.

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Praised are You Adonai our God, who rules the universe, inscribing in us the holiness of mitzvot, by commanding us to count the Omer.
On Friday or Yom Tov evenings, the service continues, following the counting, with Al masseh, page 51.

On Saturday night, the service continues, following the counting, with Hadlakah, page 283.

On weekday evenings (including Hil Ha-ma’aseh Porach), the service continues, following the counting, with Al masseh, page 287.

Today is _ of the Omzer.

1. AY (14 Nisan, 1st night of Passover)
2. AY (15 Nisan, 1st night of Passover)
3. AY (16 Nisan, 2nd night of Passover)
4. AY (17 Nisan, 2nd night of Passover)
5. AY (18 Nisan, 3rd night of Passover)
6. AY (19 Nisan, 3rd night of Passover)

Today is _ of the Omzer.

1. AY (14 Nisan, 1st night of Passover)
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3. AY (16 Nisan, 2nd night of Passover)
4. AY (17 Nisan, 2nd night of Passover)
5. AY (18 Nisan, 3rd night of Passover)
6. AY (19 Nisan, 3rd night of Passover)

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When 5-yr falls on Friday or Shabbat, Yam Ha-tamid is celebrated on the preceding Thursday.

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A concluding prayer
Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors’ bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

On Friday or Yam Tov evenings, continue with Alotza, page 51.
On Saturday night, continue with Nadjdakh, page 248.
On weekday evenings (including Hol Naameri Peh), continue with Alotza, page 287.

A Song of Adonai
Blessed are all who revere Adonai, who follow in God’s ways. You shall enjoy the fruit of your labors; you shall be happy and prosperous. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who revere Adonai. May Adonai bless you from Ziran. May you see Jerusalem prosper all the days of your life. May you live to see children’s children. May there be peace for the people Israel.

A concluding prayer
Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors’ bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

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