Morning Service
for Shabbat
and Festivals
Upon arising in the morning, we acknowledge God's companionship in entrusting us to life each day.

Upon ritual washing of hands:

רבי יהודה Hanahar (The Kabbalat morning light) has become a generic name for all those b'shivot which the rabbis considered appropriate to recite upon awaking in the morning, to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalm entailed the beauty of a new dawn — inspiring our eager to arise to greet the emerging day like a lion, in our fervor to worship the Holy One.

Siddur Sim Shalom for Shabbat and Festivals
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MORNING SERVICE

Birkhot Ha-Shahar

Prayer begins in the home, as we arise each morning with our acknowledgment of God's presence and compassion.

I am grateful to You, living, enduring Sovereign, for restoring my soul to me in compassion.
You are faithful beyond measure.

Upon ritual washing of hands:
Praised are You Adonai our God, who rules the universe,
insulting in us the holiness of mine,
by commanding us to rinse our hands.

Upon entering the sanctuary:
How lovely are your dwellings, people of Jacob, your sanctuaries, descendants of Israel.
As for me, O God,
Your great love inspires me to enter Your house, to worship in Your holy sanctuary,
Silled with awe for You.
Adonai, I love Your house, the place of Your glory.
Before my Maker I humbly bow in worship.
May this be an auspicious time, Adonai, for my prayer.
Your love, O God, is great.
answer me with Your true deliverance.

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Preliminary Prayers

Meditation before putting on the tallit (page 82)

Psalm 96:2-3

Let all my being praise Adonai, Adonai my God. You are great indeed, clothed in splendor and majesty; wrapped in light as a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: “They shall put tallit on the corners of their garments in every generation” (Numbers 19:4).

We put on the tallit, which reminds us of all 613 mitzvot.

Praised are You Adonai our God, who rules the universe, installing in us the holiness of mitzvot by commanding us to wrap ourselves in tallit.

Psalm 96:4-5

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; In Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

Before creation shaped the world,

God, eternal, reigns 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, endless, 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.

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When I sleep as when I wake, God is with me; I have no fear.
We marvel at the miraculous ways our body functions.
Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or open, it would be impossible to exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.
The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me. You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors’ God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.
Praised are You Adonai our God, who rules the universe, choosing us from among all people by giving us His Torah.
Praised are You Adonai, who gives the Torah.

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Praised are You Adonai our God, who rules the universe, choosing us from among all people by giving us His Torah.
Praised are You Adonai, who gives the Torah.
Preliminary Prayers

Choose one passage from the Torah:

NUMBERS 24:20
May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.

Selected from LITURGICUS 117:18
You shall be holy for Adonai your God, holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: Do not be partial to the poor or to the rich, judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Midnah

PLAT 11
There are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, leaving first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gamara

Based on SHIRRAT 117a
There are those deeds which yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; proving the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of brakhah on the following page were originally private donations. Each brakhah was recited on the specific occasion of the divine gift for which it entailed God's awakening from sleep, noticing the daylight, watching, on taking one's first steps, and so on. Maimonides stated: These brakhah are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the常规某种仪式.” Other authorities, however, the earliest being the Siddur of Rabbi Amram Gamliel in the tenth century, recommended their public recitation. This has been the standard Ashkenazic practice to this day. In the Sephardi ritual, these brakhah are still usually recited only privately.

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We are grateful for the daily remembrance of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids.
May we dwell at home with Your Torah, and cling to Your mikvah. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulise control us. Keep us from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness.
Praised are You Adonai, who bestows lovingkindness upon His people Israel.

We pray for God's compassion.
Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we dwell at home with Your Torah, and cling to Your mikvah. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulise control us. Keep us from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness.
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May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplications, but upon Your unlimited love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant: the wise lack wisdom, the clever lack reason. Our actions, for all their professedness, are meaningless, the days of our lives, empty. Human prescience over beasts is an illusion when all is seen as fully.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac’s son Jacob, whom You named Israel and Jashurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.
Praised be God’s glorious sovereignty throughout all time.

Preliminary Prayers

May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not.

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Hear, O Israel: Adonai is our God, Adonai alone.
Praised be God’s glorious sovereignty throughout all time.
We proclaim God’s holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest Your holiness through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our Guardian in heaven, be merciful to us for we bear Your great names. Fulfill the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai” (Exodus 23:30).

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DEVOTIONAL RABBINIC TEXTS

This passage is read daily, followed by selections from page 64 through 71, concluding with page 113.
AVODA ZARAH NANAH 4a
Once, Rabbi Yehoshua ben Zakai was walking with his disciple, Rabbi Yehoshua, near Jerusalem after the destruction of the Temple. Rabbi Yehoshua looked at the Temple ruins and said: ‘Rabbi, the place that stood (for the sins of the people Israel) — through the ritual of animal sacrifices — lies in ruins!’ Then Rabbi Yehoshua ben Zakai spoke to him these words of comfort: ‘Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness.’ For it is written: ‘Lovingkindness I desire, not sacrifice’ (Isaiah 55).

1 SUKKOT 45a
Rabbi Elazar quoted this verse: ‘You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God’ (Deuteronomy 6:18). What does this verse imply? ‘To act justly’ means to act in accordance with the principles of justice. ‘To love kindness’ means to let your actions be guided by principles of lovingkindness. ‘To walk humbly with your God’ means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: ‘Doing charity and justice is more desirable to Adonai than sacrifices’ (Numbers 15:29).

Rabbi Elazar further said: The reward for charity depends upon the degree of lovingkindness, as it is written: ‘Now according to your charity, but raqq according to your lovingkindness’ (Isaiah 55:7).

Our Rabbi taught: Deeds of lovingkindness are superior to charity in three respects. Charity can be accomplished only with money; deeds of lovingkindness can be accomplished through personal involvement as well as with money. Charity can be given only to the poor; deeds of lovingkindness can be done for both rich and poor. Charity applies only to the living deeds of lovingkindness apply to both the living and the dead.

AVODA ZARAH NANAH 4b
Once, Rabbi Yehoshua ben Zakai was walking with his disciple, Rabbi Yehoshua, near Jerusalem after the destruction of the Temple. Rabbi Yehoshua looked at the Temple ruins and said: ‘Rabbi, the place that stood (for the sins of the people Israel) — through the ritual of animal sacrifices — lies in ruins!’ Then Rabbi Yehoshua ben Zakai spoke to him these words of comfort: ‘Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness.’ For it is written: ‘Lovingkindness I desire, not sacrifice’ (Isaiah 55).

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Preliminary Prayers

Siddur Sim Shalom for Shabbat and Festivals

Precise page is not provided.
V. SIMRA Chapter 1

Nabi Ishaq says the Torah may be explained by four different rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar phrase in two texts.
3. A comprehensive principle may be derived from a single text, or from related texts.
4. A rule which appears general, but is followed by one or more particular cases, is limited to those particular cases.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specific or generalised are used only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalisation.
9. A penalty specified for a general legal category followed by a particular exception case, may be altered, but not aggravated, any penalty.
10. However, a penalty specified for a general legal category followed by a dissimil divergent case, sometimes may be altered and sometimes aggravate the penalty.
11. A case logically falling within a general law but treated separately, remains outside that rules unless specifically included by the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be resolved by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the Kohen, living peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those restored to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Siddur Sim Shalom for Shabbat and Festivals

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The service continues with the appropriate Daily Psalm.
page 72-79.
KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include it in a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

Yitgadal v'yitkadash sh'me rab, b'ala d'v'ra, k'ritut, v'yamlich makolenu, b'hay anchon u'v'yomlichon
u'veyhei Elo'el bet Yisra-el.
ba'gal ba'gal v'yisman karuy v'imru amen.

Yehi sh'ma rab, mevaksh al f'lam u'mal em alayma.

Yitbarach v'yitkadash sh'me rab, v'yamlich makolenu, b'hay anchon u'v'yomlichon
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THE PSALM FOR SHABBAT

Psalm 30 is on page 51.
Ma'aseh's Kaddish is on page 52.

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THE PSALM FOR SHABBAT

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Ma'aseh's Kaddish is on page 52.
THE PSALM FOR SHABBAT
On Shabbat the Levites recited this psalm in the Temple.

PSALM 91
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 lute
and the melody of the harp.

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.

Panted in the house of Adonai,
they will thrive in the courts of our God.
They shall bear fruit even 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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Preliminary Prayers

They say, "Adonai does not see, the God of Jacob pays no heed." Be sage, you simpletons. When will you feel be wise? Surely the One who shapes the ear can hear. Surely the One who forms the eye can see. Surely God who discriminates nations will chastise, teaching mortals to understand. Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah, training them to wait calmly in adversity until a pit be dug for the wicked. Adonai will not abandon His people; God will not forsake His very own. Justice will return to the righteous; all the upthrust in heart will strive for it.

Who will stand up for me against the ungodly? Who will take my part against evildoers?

Were it not for God’s help, I would be in my grave. When my foot slips, Your love, Adonai, supports me. When I am filled with cares, Your comfort soothes my soul. Are You allied with seats of wickedness, with those who frame injustice by statute? They conspire against the righteous, they condemn the innocent to death. Adonai is my refuge; my God is my sheltering Rock. God will repay them for their wickedness and destroy them with their own evil. Adonai our God will destroy them.

Psalm 94:1-2

Let us sing to Adonai. Let us rejoice in our Creator. Let us greet God with thanksgiving, singing psalms of praise. Adonai is exalted, beyond all that is worshiped.

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THE PSALM FOR FRIDAY
On the sixth day of the week
the Levites would recite this psalm in the Temple:

Psalm 92
Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.
You set the earth on a sure foundation.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.
The rivers may rise and rage, the waters may pound and paleate, 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 before Your house for eternity.

THE PSALM FOR THE NEW MONTH
Psalm 104
Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.
You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth.

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You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild ass sate and drink their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From your lofty abode you water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wise that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions rear for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, great and small. Here ships sail to and fro; here swarms Leviathan, which You made as a playing thing.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. As long as I live, I will bless Your name; Your name is holy, it quakes. God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditation please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halelyahvah!

Siddur Sim Shalom for Shabbat and Festivals
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THE PSALM FOR THE SEASON OF REPENTANCE
From Rosh Hashah Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur)
THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 122
A Psalm of David.
Adonai is my light and my help. Whom shall I fear?
Adonai is the strength of my life. Whom shall I dread?
When evildoers draw near to slander me, when foes threaten — they stumble and fall.
Though arms be arrayed against me, I have no fear.
Though wars threaten, I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life —
to behold God’s beauty, to pray in God’s sanctuary.

Hiding me in His shrine, safe from peril,
God will shield me beyond the reach of despair,
and raise my head high above my enemies.

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, My God of deliverance.

Though my father and my mother leave me,
Adonai will care for me.

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes,
for false witnesses have risen against me,
perverters of justice and lies.
Yet I have faith that I shall surely see
Adonai’s goodness in the land of the living.

Hopes in Adonai
Be strong, take courage, and hope in Adonai.

Siddur Sim Shalom for Shabbat and Festivals
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PSALM 20
A Psalm of David.
A Song for the dedication of the Temple.

I extol You, Adonai. You raised me up,
You did not permit foes to rejoice over me.

Adonai, I cried out and You heard me.
You saved me from the pit of death.

Sing to Adonai, you faithful,
Acclaim God's holiness.

God's anger lasts a moment;
distress love is lifelong.
Tears may linger for a night;
joy comes with the dawn.

While at ease I once thought:
Nothing can shake my security,
Favor me and I am a mountain of strength.
Hide Your face, Adonai, and I am terrified.

To You, Adonai, would I call;
before the Eternal would I plead.

What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You?
Will it proclaim Your faithfulness?

Hear me, Adonai.
Be gracious, be my help.

You transformed my mourning into dancing,
your sashcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.

All services continue here:
MOURNER’S KADDISH

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.

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

Glorified and celebrated, lauded and worshiped, exalted and honored, exalted 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.

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.

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May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
This group of prayers, beginning with Barukh Shem-Camar — a celebration of God’s majesty — and concluding with the Kiddush (page 108), constitute principally a passage from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Bara’ah, with which the Shabbat Service formally begins.

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Siddur Sim Shalom for Shabbat and Festivals
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P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'rikhah that introduces P'sukei D'zimra, we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.
Praised is God whose word created the world.
Sing praises.
Glorified is the Author of Creation.
Laud the One whose word is performance.
Acclaimed is God whose decree is fulfilled.
Revere the One whose mercy envelops the world.
Adored is God, whose kindness embraces all creatures.
Honor the One who rewards those who revere Him.
Blessed is God who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised in God's name.
Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalm of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

(Some congregations select from among the passages on page 84:103)

It is customary for the congregation to stand during the meditation of Rambah Sh-amar. This practice dates back to the ninth century when Rambah Sh-amar was the beginning of the public service.

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ב many languages, this psalm is traditionally recited three times daily. It celebrates the greatness of God, which embraces all creatures, and the grandeur of God’s work, which surpasses our comprehension.

נפשה של ציון, ציון נפשם. ציון נפשם, נפשם ציון.
נפשם, נפשם ציון, ציון נפשם.}

[Translation]

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[Translation]
Blessed are they who dwell in Your house; they shall praise You forever.
Blessed are they who are so favored; blessed the people whose God is Adonai.

A Psalm of David.

I glorify You, my God, my Sovereign; I praise You throughout all time.
Every day I praise You, exalting Your glory forever.
Great is Adonai, and praiseworthy; God’s greatness exceeds definition.
One generation leads Your works to another, exalting Your mighty deeds.
They tell of Your wonders and Your glorious splendor.
The eyes of all look hopefully to You, and You provide their food in due time.
You open Your hand; Your favor sustains all the living.

Adonai is gracious and compassionate; patient, and abounding in love.
Adonai is good to all, God’s compassion embraces all.
All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.
And everyone will know of Your power, the awesome radiance of Your dominion.
Your sovereignty is everlasting.
Adonai supports all who stumble, and uplifts all who are bowed down.
The eyes of all look hopefully to You, and You provide their food in due time.
You open Your hand; Your favor sustains all the living.

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PSALM 146
Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life,
and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save. Their breath departs, they return to dust, and that is the end of their grand design.

Blessed are those whose help is Jacob’s God, whose hope is Adonai, our God,
Maker of the heavens and the earth, the seas and all they contain
God keeps faith forever,
brings justice to the oppressed,
and provides food for the hungry.

Adonai frees the bound;
Adonai gives sight to the blind;
Adonai raises those bowed down, and loves the just.

Adonai protects the stranger
and supports the orphan and widow,
but frustrates the designs of the wicked.

Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!

We shall praise Adonai now and always. Halleluyah!

PSALM 146
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I will praise Adonai all my life,
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Adonai shall reign through all generations.
Your God, Zion, shall reign forever. Halleluyah!

We shall praise Adonai now and always. Halleluyah!
PSALM 149
Hallelu! Pray God in His sanctuary; praise God in His awesome heaven.
Praise God for His mighty deeds, for His infinite greatness.
Praise God with trump-sets, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing symbols; with resounding symbols sing praises.
Let every breath of life praise God. Hallelu!

Praised be Adonai, God of the people Israel, who alone works wonders.
Praise God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

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You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revolve. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites to his descendants and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.
Then Moses and the people Israel sang this song to Adonai:
I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory — my ancestor’s God, whom I exalt.
Adonai is a warrior; God’s name is Adonai.
Pharaoh’s chariots and army has God cast into the sea;
Pharaoh’s choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.
Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep concealed.
The enemy said: “I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them.”
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.
Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness, awsome in splendor, working wonders?
You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

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In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.
Lead them to Your lofty mountain:
let them lodge there in Your abode,
the sanctuary You have established.
Adonai shall reign throughout all time.
Adonai shall reign throughout all time.

PSUKI DZEMKA
Psalm 22:20—23:2

For sovereignty belongs to Adonai, who rules the nations.
Delivers shall arise on Mount Zion to judge the mountain of
divine kingship, and Adonai shall be supreme.
Adonai shall be sovereign over all the earth.
On that day Adonai shall be One and His name One.

This poem by Solomon Ibn Gabirol, composed in eleventh-century Spain, forms a poetic bridge between the mysteries of the Psalms and the humble devotion of Isaiah, which follows.

At dawn I seek You, Rodriguez, Rock sublime:
My morning prayers I offer, and those at evening time.
I tremble in Your awesome presence, contribute.
For my deepest secrets I stripped before Your sight.
My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal kay,
Your praise will I sing as long as breaths in me.

(On Hashana Rabbah, continues on page 104.)

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(On Hashana Rabbah, continues on page 104.)
לאה לא ממליץ על כל תבנית מיתוג.

מלבד התבנית מהודרת, ניתן להשתמש בתבניות נוספות המתאימות לזוותך או המצלמה המבוקשת.

בiteurן תבנית הקטנה, ניתן להשתמש בתבניות<(900x1368.0)(.121x121)=".5x0.5"><(900x1368.0)(.121x121)=".5x0.5">שונה בפיתוח地标風格istinguished. This is a sample of the text within the page. The text is清晰 and easy to read, with a variety of sizes and styles used throughout. The overall layout is clean and organized, with a consistent use of margin and spacing. The content appears to be instructional or informative in nature, with multiple paragraphs and sections providing detailed information. The language is written in Hebrew, with occasional use of English words or phrases. The document seems to be a textbook or reference guide, possibly related to a religious or scholarly topic.

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This page contains handwritten notes in the margins, which may be annotations, corrections, or additional information added by a reader. The handwritten text is in Hebrew and appears to be written in ink. The notes are informal and seem to be added by someone who is familiar with the content of the page. The handwriting is legible, although some parts may be difficult to read due to the style and pressure of the writing. The notes are scattered throughout the page, with some sections containing more text than others. The handwriting is consistent in style, suggesting that it was written by the same person. The notes are likely to be personal reflections, explanations, or additional information that the writer found relevant to the content of the page.
NISHMAT

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled. You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You still the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fill the sea and could joy fill our tongue like countless waves —
Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun —
Could we weep with arms like an eagle’s wings and run with gentle grace, as the swiftest deer —
Never could we fully state our gratitude for one ten-thousandth of the lasting love that is Your precious blessing, dearest God, granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has sustained us. Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'ukei D’Zemah provides a transition from the personal intimacy of the psalms to Shabbat, the formal public worship, which follows (page 102).

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These limbs that you formed for us, this spirit you breathed into us, this tongue you set in our mouth, must laud, praise, extol, sing, and exalt your holiness and sovereignty. Every mouth shall exalt you, every tongue shall play the violin. Every knee shall bend to you, every back shall bow to you, every heart shall revolve you, every fiber of our being shall sing of your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like you, saving the weak from the powerful, the needy from those who would prey on them? Who can equal you? Who can be compared to you — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extoll you, as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Festival, the Reader begins here:
You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:
God, sacred and exalted, inhabiting eternity. As the psalmist has written: "Rejoice in Adonai, you righteous. It is fitting for the upright to praise God." By the mouth of the upright are You extolled, by the words of the righteous are You praised, by the tongues of the faithful are You acclaimed, in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel: Your name shall be glorified in song, our Sovereign, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to acclaim, laud, and glorify You — extolling, extolling, to add our own praise to the songs of David, Your anointed servant.

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**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:*
Yehi sh'ma raba m'vakhar 'alam u'm'almi dinay.
May God's great name be praised throughout all time.

*Reader:*
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted 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.

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**SHAHARIT**

**KRIAT SHMA AND ITS B’RAKHOT**

Reader: Barukh atonu ha-moravah. Praise Adonai, the Exalted One.

Congregation, then Reader: Barukh Adonai ha-moravah, tolom va-ed. Praised be Adonai, the Exalted One, throughout all time.

In this b’rakhah (which continues through page 100), we praise God for the majesty of Creation and the miracles of God’s artistry in designing the universe.

Praised are You Adonai our God, who rules the universe, creating light and fashioning darkness, ordering the order of all creation.

When a festival falls on a weekday, continue on page 109.

On Shabbat:

All creatures praise You; all declare: “There is none holy as Adonai.” All exalts You, Creator of all, God who daily opens the gates of the heavens, the casemates of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illuminating the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enshrined amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God. You are our Sovereign — incomparable in this world, imitable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

![Page 107](image1.jpg)

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![Page 107](image3.jpg)
Creation reflects the rule of God, who is praised by the breath of all life.
God's greatness and goodness fill the universe; knowledge and wisdom encircle God's presence.
Exalted is God by creatures celestial, enhanced and adored by the mysteries of heaven.
God's throne is guarded by truth and purity; God is surrounded by mercy and love.
God is acclaimed by beauty and glory, God's sovereignty sung by celebration and praise.
God summed the sun, whose light shone forth, then gave to the moon its cyclical glow.
The stars and planets, all bodies of the heavens acclaim God with praise; celestial creatures give glory and greatness...
Siddur Sim Shalom for Shabbat and Festivals

On workdays

On Shabbat and Jewish holidays

This page contains the following sections:

- Prayer texts for Shabbat and Jewish holidays
- Commentary and explanations

The text is written in Hebrew and is structured in a traditional format, typical of Jewish prayer books. It includes prayers, blessings, and readings intended for use during Shabbat and various Jewish holidays.

The page is dedicated to adherents of the Rabbinical Assembly, which oversees the publication of the Siddur Sim Shalom.
To God, who completed the work of creation on the seventh day and ascended His glorious throne. God rested the day of rest in beauty, calling Shabbat a delight. God ceased all His labors on Shabbat; that is its distinction. The seventh day itself hymns praise to God: “A song for Shabbat. It is good to exclaim Adonai.” Let all God’s creatures likewise sing His praise. Let them honor their Sovereign, Creator of all, who in holiness grants rest and repose for His people Israel on the holy Shabbat. In the heavens above and on earth below shall Your name be hallowed and acclaimed, Adonai our God. Praise shall be Yours, our Deliveree: For Your wondrous works, for the lights You have fashioned—the sun and the moon, which reflect Your glory.

On modulus:
You Glorify the earth and its creatures with mercy in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creatures. Uniquely sealed since earliest times, enthroned amidst praises and preemminence since the world began, eternal God, with Your manifold mercies You come to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthiness to God, with vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God’s throne. God’s heavenly servants in holiness exalt the Almighty, constantly reimagining God’s named glory. Praise shall be Yours, Adonai our God. For Your wondrous works, for the lights You have fashioned—the sun and the moon, which reflect Your glory.

Siddur Sim Shalom for Shabbat and Festivals
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This passage, which concludes the first br'kah before Kriat Shma, celebrates the miracle of God's ongoing work of creation.

## Shabbat and Festivals

**All service continues here**

Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You. Beyond the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, believed, and choosing are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty, one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in union chanting with reverence:

Kadish hashem Adonai Tzva'ot, mi-lishmah haaretz k'vodo. Holy, holy, holy, Adonai Tzva'ot; the grandeur of the world is God's glory.

As in the prophet's vision, seeing celestial creatures exclaim, responding with a chorus of adoration:

Baruch Adonai me-romah; Praised is the glory of Adonai throughout the universe.

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**All service continues here**

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Baruch Adonai me-romah; Praised is the glory of Adonai throughout the universe.

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This passage, which concludes the first br'kah before Kriat Shma, celebrates the miracle of God's ongoing work of creation.

To praisesworthly God they sweetly sing, in song they celebrate the living, enluding God. For God is unique, doing mighty deeds, creating new life, championing justice, seeing righteousness, repaying victory, bringing healing.

Awesome in praises, Sovereign of wonders, God, in His goodness, renewes Creation day after day. So sang the psalmist: "Praises the Creator of great lights, for God's love endures forever."

Cause a new light to illumine Zion.

May we all soon share a portion of its radience.

Praised are You Adonai, Creator of lights.

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Cause a new light to illumine Zion.

May we all soon share a portion of its radience.

Praised are You Adonai, Creator of lights.
In this brakhat, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion. 

Avino Malkeinu, You taught our ancestors life-giving laws. 

They trusted in You, 
for their sakes graciously teach us. 

Our Maker, merciful Provider, show us mercy; 
grant us discernment and understanding. 

Then will we study Your Torah, heed its words, 
teach its precepts, and follow its instruction, 
lovingly fulfilling all its teachings. 

Open our eyes to Your Torah; 
help our hearts cleave to Your mitzvot. 

Unite all our thoughts to love and revere You. 

Then we will never be brought to shame, 
for we trust in Your awesome holiness, 
and will delight in Your deliverance. 

Bring us safely from the four corners of the earth, 
and lead us in dignity to our holy land, 
for You are the Source of deliverance. 

You have called us from all peoples and tongues, 
constantly drawing us nearer to You, 
that we may lovingly offer You praise, 
proclaiming Your Oneness. 

Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revolution. Twice each day, by reciting the Shma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot. 

The Shma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kahanim in the same order in which it is recited today.

"Barukh shem kurd mal'chuto" was the people's response. It was not part of the biblical text of the Shma.

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Shiurim for Shabbat and Festivals

Kriat Shema

If there is no minyan, add God is a faithful sovereign.

Shema Yisrael, Adonai Echoute, Adonai Ehad

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God’s glorious sovereignty throughout all times.

V’aharta et Adonai Elohecha b’khol Yisrael, u’r kol nefasho u’r kol modokhnu. V’aharta b’khol Yisrael, u’r kol nefasho u’r kol modokhnu.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. 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.

If you will earnestly heed the mitzvot I give you this day, to love Adonai 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 food for your cattle. You will eat to contentment.

Take care lest you be tempted to stray, and to worship false gods. For then Adonai’s wrath will be directed against you. God will close the heavens and hold back the rain, the earth will not yield its product. You will see disappear from the good land which Adonai is giving you.

Therefore, impress 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 Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

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Siddur Sim Shalom for Shabbat and Festivals

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Adonai said to Moshe: Instruct the people Israel that in every generation they shall put tzaat on the corners of their garments and bind a thread of blue to the tzaat, the fringe on each corner. Look upon these tzaat and you will be reminded of all the mitzvot of Adonai and fullfill them, and not be seduced 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.

Your teaching is true and enduring. Your words are established forever. 
Awake and revield am they, unaesayly right well ordered are they, always acceptable.
They are eloquent, majestic and pleasant, our precious, everlasting legacy.
True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield.
God is eternal and eternally glorious, our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.
God's teachings are precious and abiding; they live forever.
For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last.
God's teachings are true, everlasting.

It is true that You are Adonai our God, even as You were the God of our ancestors.
Our Sovereign and our ancestors' Sovereign, our Redeemer and our ancestors' Redeemer, our Creator, our victorious Stronghold:
You have always helped us and saved us.
Your name endures forever. There is no God but You.

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SHAIKHIT FOR SHABBAT AND FESTIVALS

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The brothers of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel's enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people's call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

Mikhamtaka ba-elim Adonai, mi-kamakh ne'ed bar-bookh,
nota Tistol, oseh felek.
'Who is like You, Adonai, among all that is worshiped!
Who is, like You, ma'aseh in holiness,
awesome in splendor, working wonders!'

The redeemed sang a new song for You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yismah l'olam va-ad.
"Adonai shall reign throughout all time."

Rock of Israel, arise to Israel's defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, Adonai Tzvaot. Praised are You Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Ha-Shivu'a), continue on page 125a or 125b (with Matzorach) through page 125c. On Festivals, continue on page 125a or 125b (with Matzorach) through page 126.
For an interpretive Meditation on the Shabbat Ami'ah, see page 120; on the Festival Ami'ah, page 128.
(On Naḥasha Rabbah, continue on page 3-4.)

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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. Inscribes 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 Pesach:
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 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, Sources of compassion? In mercy You remember Your creation with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amida is chanted aloud, continue on page 116.

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.
Silent repetition continues on page 117.

*Between Pesach and Shmini Atzeret, same as above. You cause the dew to fall.*

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**SHAHARIT AMIDAH FOR SHABBAT**

**(with Matriarchs)**

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, and exalted God who bestows loving-kindness, 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 Shavuah:

Remember us that we may live, O Sovereign who enlightens in life, bless us in the Book of Life, for Your sake, living God. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*From Sh'mini Atzeret until Pesach*

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 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 Shavuah:

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.

When the Amida is chanted aloud, continue on next page.

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

*On Shabbat Shavuah*

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet’s vision:

Kadosh kadosh Adonai Tze’aloh, mi-khod ha-aretz K’vodo.
Holy, holy, holy Adonai Tze’aloh—the grandeur of the world is God’s glory.

In thundering chorus, majestic voices resound, lifted toward singing eschareph and responding:

Barukh K’vod Adonai m’mikomo.
Praised is Adonai’s glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David’s psalms, which sing of Your splendor:

Yomich Adonai li’avim, Pesahkho Tiyon l’da’er—the halleyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Ha’leyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

*On Shabbat Shavuah.
Praised are You Adonai, holy Sovereign.

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Siddur Sim Shalom for Shabbat and Festivals

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112 SHAIKHET FOR SHABBAT

Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your presence on Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus is it written in Your Torah:

The people 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 rest.

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters. Nor do others share in its rest, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen. May the people who revere the seventh day find satisfaction and delight in Your generosity. You have chosen the seventh day and made it holy, declaring it most precious, a day recalling the work of creation.

Our God and God of our ancestors, find favor in Our Shabbat rest. Infill 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 dwell Your name, will always find rest on this day. Praised are You Adonai, who hallowed Shabbat.

112 SHAIKHET FOR SHABBAT

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Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your presence on Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus is it written in Your Torah:

The people 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 rest.

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters. Nor do others share in its rest, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen. May the people who revere the seventh day find satisfaction and delight in Your generosity. You have chosen the seventh day and made it holy, declaring it most precious, a day recalling the work of creation.

Our God and God of our ancestors, find favor in Our Shabbat rest. Infill 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 dwell Your name, will always find rest on this day. Praised are You Adonai, who hallowed Shabbat.
SHAIKAT FOR SHABBAT

SDM

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, for our souls that are in Your hand, for our spirits 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. We are good; Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Neder notices a sick person, the congregation continues its prayer:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We thank You and praise You for granting us life and for sustaining us. May You continue to grant us life and for sustaining us. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this shall we thank You. Praised be God to whom thanksgiving is due.

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

SHAIKAT FOR SHABBAT

SDM

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When the Rosh HaShanah notice a sick person, the congregation continues its prayer:

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May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.
119 SHALI’AH FOR SHABAT

On Shabbat we thank you for the miraculous deliverance, for the besomim, and for the triumph of our ancestors from ancient days until our time.

In the days of Mashiach son of Yehoshua, the hero, Haman son of Agag, and in the days of his sons, a cruel power rose against your people Israel, demanding that they abandon Your Torah and your people. You, in great mercy, saved your people in time of trouble. You defended them, vindicated them, and avenged their enemies. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverances for your people Israel to this day. Then Your children came into Your sanctuary, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside those eight days as a season for giving thanks and chanting praise to You.

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

On Shabbat Shalom:

INCLUDES ALL THE PEOPLE OF YOUR COUNTRY 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.

Nazarite adds:

KISS US, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohenim, Your holy people.

CANTOR ADDS: May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

May this be God’s will.

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May this be God’s will.

Siddur Sim Shalom for Shabbat and Festivals

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Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being—and peace. May it please You to bless us, Your people Israel, in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

On Shabbat Shuvah
May we and the entire House of Israel be remembered and recorded in the Book of Life, blessing, contentment, and peace. Praised are You Adonai, Sources of peace.

The silent recitation 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 will. Pray to the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, 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
Grant me the privilege of the liberating joy of Shabbat, of truly tarrying 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 of Shabbat’s pleasantness, to extend its span to the other days of the week. Show me the path of life, the fullness of Your presence, the klarot 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.

Continued with Kaddish Shalom, page 138 ([On Ruch Hashana, Hamaskik, and Shabbat Nis Hakom, continue instead with Halakh, page 133.)

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Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being—and peace. May it please You to bless us, Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

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Continued with Kaddish Shalom, page 138 ([On Ruch Hashana, Hamaskik, and Shabbat Nis Hakom, continue instead with Halakh, page 133.)
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 livingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your living 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 day of Pesach:
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 living, heal the sick, 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. Praisèd are You Adonai, Master of life and death.

When the Amida is chanted aloud, continue on page 124.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

*Refer to Pesach and Simhat Adonai, same as above. You cause the wind to fall.

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On rosh ha-Shanah and the first day of rosh ha-Shanah...

When the rosh ha-Shanah is chanted aloud, continue on page 124.

Silent recitation continues on page 125.

*Between rosh ha-Shanah and rosh ha-Sanim, same add. [Page]

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*On rosh ha-Shanah and the first day of rosh ha-Sanim...

When the rosh ha-Shanah is chanted aloud, continue on page 124.

Silent recitation continues on page 125.

*Between rosh ha-Shanah and rosh ha-Sanim, same add. [Page]
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pius deeds of our ancestors and will send a redeemer to their children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*On Simchat Torah and the first day of Pesach
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 delivery. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

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

Silent recitation continues on page 125.

*Between Pesach and Shabbat Adonai, same as above; You cause the wind to blow and the rain to fall.

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When the refrain is chanted by the Human, wryly is added.

When the refrain is chanted by the Human, wryly is added.
KEDUSHAH

When the Reader chants the Amidah, Kedushah is added

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your people’s vision:

Kaddish kadosh kadosh Adonai Tzva-ot, m’lo kha-aretz k’vodoo. Hely, hely, holy Adonai Tzva-ot:
the grandeur of the world is God’s glory.

In thundering chorus, majestic voices resound, lifted toward singing exalted and response:
Barukh K’vod Adonai m-mikomo.
Praised is Adonai’s glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David’s psalms, which sing of Your splendor:

Yemishah Adonai’l’olam, roshyakh Tyon l’dor va-dor, Hallelyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Hallelyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

Siddur Sim Shalom for Shabbat and Festivals
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125 SHAIKUR FOR FESTIVALS
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.

Lovingly, Adonai our God, have You given us (Shabbat for rest.) Festivals for joy and holidays for happiness, among them this (Shabbat and this)
- Priestly Benediction, season of our rejoicing.
- Festival of Sukkot, season of our rejoicing.
- Festival of Shavuot, 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 anointed, 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
- Priestly Benediction
- Festival of Sukkot, season of our rejoicing.
- Festival of Shavuot, 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, living and merciful God.

125 SHAIKUR FOR FESTIVALS
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.

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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, living and merciful God.
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (that favor in our shabbat) install 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 and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat,) 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 restore the Divine Presence to Zion.

MIZMOH

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 fall on 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 hopes in You.

When the Reader notes Musam, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for returning us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

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 restore the Divine Presence to Zion.

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The Human's chanting of the ivrim ends here.
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.

Reader adds:
Kosher us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moses. Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

Congregation:
Ken y’tov.
Ken y’tov.
Ken y’tov.

May this be God’s will.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generously and contentment, kindness and well-being — and 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 His people Israel with peace.

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The silent recitation of the prayer concludes with a personal prayer.

An alternative concluding prayer.

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128 SHAIKARIT FOR FESTIVALS

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. Frustrate the design of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, 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. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transverse sorrow with abiding contentment, for entanglement from You grows out of despair. Revives me in the joy of Your deliverance, may a willing spirit strengthen me. 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 ordains universal peace bring peace to us and to all the people Israel. Amen.

Section begins on page 133.
An introduction to Halilah is on page 132.
When Sukkot falls on a weekday, we continue with N'ilat ladar, page 151.

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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. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transverse sorrow with abiding contentment, for entanglement from You grows out of despair. Revives me in the joy of Your deliverance, may a willing spirit strengthen me. 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 ordains universal peace bring peace to us and to all the people Israel. Amen.

Section begins on page 133.
An introduction to Halilah is on page 132.
When Sukkot falls on a weekday, we continue with N'ilat ladar, page 151.

128 SHAIKARIT FOR FESTIVALS

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. Frustrate the design of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, 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.

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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, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, sources of all being whose truth shone 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, upholds the exhausted, heals the sick, upholds the exhausted, 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 blossom. We praise You, God who werteth life from death.

Sacred are You, saved Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.
Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all people, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy name. Lovingly, Adonai Elohim, You gave us (Shabbath for rest). Portraits for joy, tears and holy days for delight.
this Festival of Sukkot, season of our rejoicing,
this Festival of Sh’mi mi Attem, season of our rejoicing,
this Feast of Matzah, season of our liberation,
this Feast of Shavuot, season of Matan Torah,
a sacred gathering, moment of our Exodus from Egypt.

Our God, our ancestors’ God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, over and above, above and above, in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace.

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A MEDITATION ON THE AMIDAH FOR FESTIVALS

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at this festive day. Remember us generally, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us. O Our God, our Guardian, tender and gentle, our eyes look toward You always.

Shower upon us, Adonai Eloheinu, the gift of Your Fruits for life and peace to Your people. May You show us grace, solace, and pity to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer our joy. May our hearts worthy to serve You truly. May Your holy Fruits bring over glad and glorious treasures. Let Jews who worship You find joy today. We praise You O God, whose holiness illuminates Israel and the stored treasures.

Would that Your people at prayer gained delight in You. Would that we were ammunitions in the war against our ancestors’ worship. Would that You found our worship acceptable and forever blessed Your people. If only our eyes could see Your glory permanently removed 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. Our lives are safe in Your hand, our souls entrusted to Your care. Our eyes of wonder and our praises of Your miracle and kindness grant 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 truth is in goodness. To pray to You is joy. O God, from whom all peace flows, grant to Your Jewish people life and more 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 living, because You reveal To 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 inaugurated harmony in the heavens, give peace to us and to the whole Jewish people. Aman.

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. Our lives are safe in Your hand, our souls entrusted to Your care. Our eyes of wonder and our praises of Your miracle and kindness grant 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 truth is in goodness. To pray to You is joy. O God, from whom all peace flows, grant to Your Jewish people life and more 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.

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TAKING THE LULAV

For Sukkot when it falls on a weekday
(Israel and abroad are not used on Shabbat.)

...you shall take the fruit of goodly tree, branch of palm tree, bough of leafy tree and willow of the brook, and you shall rejoice before Adonai your God seven days (Ex. 23:40).

The four varieties specified in this verse are known, in order, as (citrus), (palm), (budda) and (willow).

These last two are bound together with the lulav, which you hold with the spine facing you — with three hadassim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallet and most prominent of the three.

Stand holding the lulav in the right hand, the string in the left, with your hands close together. When moving the k’rahakh, hold the string with the pitam facing down.

Praised are You Adonai our God, who rules the universe, installing in us the holiness of mitzvat by commanding us to take the lulav.

Each year the following is recited upon taking the lulav for the first time.

...year by year, and enabling us to reach this day.

After the k’rahakh, turn the string over and hold it at the pitam facing up. Shake the lulav three times in each direction: to the front, to the right, left, down, to the front, to the right, left, down.

Praised are You Adonai our God, who rules the universe, guiding us life, sustaining us, and enabling us to reach this day.

...year by year, and enabling us to reach this day.

After the k’rahakh, turn the string over and hold it at the pitam facing up. Shake the lulav three times in each direction: to the front, to the right, left, down, to the front, to the right, left, down.

Praised are You Adonai our God, who rules the universe by commanding us to take the lulav.

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Hallel

Hallel is recited on Sukkot (including Hol Ha-mo’ed, the intermediate days), Sh’mini Atzeret, Simchat Torah, Pesah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-’atzma’ut (Israel Independence Day), and also, in some congregations, on Yom Yerushalayim.

On Sukkot, the havdalah and ṣe’udot are held as Hallel is recited (except on Shabbat). During the chanting of “Hoda” (page 198), and “Avinu” and “Hoda” (page 197), they are waved (forward, right, back, left, up, and down) — first by the HaNasi, then by the congregation.

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 155 and 116 are omitted. This is known as Hetei HaHalel (Partial Hallel). When Shabbat Hanukkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 155 to 119 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. Through them we express our gratitude and joy for divine providence. God’s concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

Hallel begins on page 133.

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Hallel

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Hallel

Reader, then Congregation.
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

Psalms

Halleluyah! Praise Adonai.
Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From east to west, praised is Adonai.
God is exalted above all nations;
God’s glory extends beyond the heavens.
Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?

God lifts the poor out of the dust,
raises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

God weds a barren woman in her home,
a mother happy with children. Halleluyah!

Psalms 114

When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God’s holy one; Israel, God’s domain.

The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee Jordan, why did you retreat?
Mountains, why leap like rams, and hills, like lambs?

Even the earth trembled at Adonai’s presence, at the presence of Jacob’s God
who turns rock into pools of water; first, into fountains.

Hallel

Reader, then Congregation.
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

Psalms

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Psalm 116:1-9

Not for us, Adonai, not for us, but for Yourselves we praise through Your love and faithfulness.

Why should the nations say, "Where is their God?"
Their God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai;
God is their help and their shield.
Let those who revere God trust in Adonai;
God is their help and their shield.

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The following passage is omitted on this page.
and the last six days of the month.

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The following passage is omitted at Rush Hiskash and the last six days of Pesach.

PSALM 116:1-9
I love knowing that Adonai listens to my cry of supplication.
Because God does hear me.
I will call on God in days of need.
The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.
I called on Adonai.
I prayed that God would save me.
Gracious is Adonai, and kind.
Our God is compassionate.
Adonai protects the simple;
I was brought low and God saved me.
Be at ease once again, my soul.
for Adonai has dealt kindly with you.
God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.
I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mitoat cannot be trusted!

PSALM 116:10-13
How can I repay Adonai for all His gifts to me?
I will raise the cup of deliverance,
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.
Gracious in Adonai’s sight
is the death of the faithful.
I am Your servant, born of Your maidservant.
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people,
in the courts of the House of Adonai,
in the midst of Jerusalem. Holelahayah!

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The following passage is omitted at Rush Hiskash and the last six days of Pesach.

PSALM 116:14-15
I love knowing that Adonai listens to my cry of supplication.
Because God does hear me.
I will call on God in days of need.
The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.
I called on Adonai.
I prayed that God would save me.
Gracious is Adonai, and kind.
Our God is compassionate.
Adonai protects the simple;
I was brought low and God saved me.
Be at ease once again, my soul.
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God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.
I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mitoat cannot be trusted!

PSALM 116:16-18
How can I repay Adonai for all His gifts to me?
I will raise the cup of deliverance,
and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people.
Gracious in Adonai’s sight
is the death of the faithful.
I am Your servant, born of Your maidservant.
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.
I will honor my vows to Adonai
in the presence of all His people,
in the courts of the House of Adonai,
in the midst of Jerusalem. Holelahayah!
Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us; God's faithfulness endures forever. Halleluylah!

Praise Adonai, for God is good; God's love endures forever. Let the House of Israel declare: God's love endures forever. Let the House of Aaron declare: God's love endures forever. Let those who serve Adonai declare: God's love endures forever.

In distress I called to Adonai who answered by setting me free.
Adonai is with me, I shall not fear: what can mortals do to me?
With Adonai at my side, best help of all,
I will yet see the fall of my foes.
Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.
Though all nations surrounded me, in Adonai's name I overcame them.
Though they surrounded and encircled me, in Adonai's name I overcame them.
Though they surrounded me like bees, like burning stingers they were smothered.
In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.
The home of the righteous echo with songs of deliverance:
The might of Adonai is triumphant.
The might of Adonai is supreme; the might of Adonai is triumphant.
I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me, but did not condemn me to death.
Open for me the gates of triumph, that I may enter to praise Adonai.
This is the gateway of Adonai.
The righteous shall enter therein.

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Rosh ha-Shanah, Congregation that includes ma'ariv hakolah
continue on page 206

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Rosh ha-Shanah, Congregation that includes ma'ariv hakolah
continue on page 206

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continue on page 206
May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, exalt, and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praise are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Nichumim here continue on page 268.

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# Hallel

**PSALM 118:20-24**

I praise You for having answered me;
You have become my deliverance.
The stone rejected by the builders has become the cornerstone.
This is the doings of Adonai; it is marvelous in our sight.
This is the day Adonai has made; let us exult and rejoice in it.

The Reader repeats each of the next two lines, which is then repeated by the congregation.
Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

An Adonai ha’shahna An Adonai ha’tzibbur na.

Blessed are all who come in the name of Adonai; we bless You from the House of Adonai.
Adonai is God who has given us light; make the festive procession with myrtle as it proceeds to the corner of the altar.
You are my God, and I praise You;
You are my God, and I exalt You.
Archim Adonai, for God is good; God’s love endures forever.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, exalt, and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praise are You Adonai, Sovereign acclaimed with songs of praise.

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On Sukkot, Congregations that include Nichumim here continue on page 268.
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
Y’hi me’im ra’ah m’rachash k’lam u’salom alaym
May God’s great name be praised throughout all time.

Reader
Glorified and celebrated, lauded and worshiped, exalted and honored, estilled 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.

Same congregation chanting Aleinu, page 135.

On Simhat Torah, continue on page 213.

On the first day of Shavuot, Sukkot, page 222-225, is recited immediately before the reading from the Torah.

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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
Y’hi me’im ra’ah m’rachash k’lam u’salom alaym
May God’s great name be praised throughout all time.

Reader
Glorified and celebrated, lauded and worshiped, exalted and honored, estilled 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.

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Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu laasok b'divrei Torah.

Blessed are You, Adonai our God, Sovereign of all, who hallow us with mitzvot, commanding us to engage with words of Torah.
For Studying Torah

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid’shanu b’mitzvotav v’tzivanu laasok b’divrei Torah.

Blessed are You, Adonai our God, Sovereign of all, who hallows us with mitzvot, commanding us to engage with words of Torah.
едер קריאת תורה

ודא כי מביאים את המילים וسائر התאמרות

כ様 תפתחו את הלשון המאוחרת לאברי

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TORAH SERVICE

Ein kamekha va-adkim Adonai, yin Kima'asekha.
Malke'ka malakh kol olamim,
umesh'el'ka b'khol dor va-dor.
Adonai melakh, Adonai malakh,
Adonai yinemol 'lam ad-eid.
Adonai oz'amoy yit'an, Adonay yareek et amo va-adiklo.
Av ha-shem olah va-adiklo et Tzyon,
insh'ol homot Yisraelaya.
Ki V'hinei v'had batala, Meshel el ram vi'sa, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting. Your dominion endures throughout all generations.

Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust; Sovereign — exalted, eternal God.

When as the Ark is opened,
Vayi'shan b'in b'aron, yayom Meshel.
Kumah Adonay yatze'el et olamim, yatemol 'lam olamim.
Ki mi-Tzion telze Tora, u'dvar Adonay minush'alayim.
Baruk sh-na-neta Tora Yams va-ad-kol-bikhalo.

Whatever the Ark was carried forward, Moses would say:
Ari'el, Adonai! May Your enemies be scattered; may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is He who gave the Torah to Israel in holiness.

On Shabbat:
30106, Pe'ulat Yisrael.
Rule of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

On Yom Ha'atzma'ut:
30106, Pe'ulat Yisrael.
Rule of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even kings, for dominion is Yours.

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TORAH SERVICE

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Adonai melakh, Adonai malakh,
Adonai yinemol 'lam ad-eid.
Adonai oz'amoy yit'an, Adonay yareek et amo va-adiklo.
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I am the servant of the Holy One, whom I revere and whose Torah I reverence at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are true, and who abounds in deeds of goodness and truth. In God do I put my trust unto God’s holy, precious being do I utter prayers. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people Israel for goodness, for life, and for all the world. May all who trust in Adonai be embraced by loving-kindness. Amen.

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

Va’er-tillah l’cha Adonai et ratzon,
Elohim b’rov hashemah enei b’emet yis’ha-kha.
I offer my prayer to You, Adonai, at this time of grace.

In Your abundant mercy answer me with Your saving truth.

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The Human, then congregation.

Shema Yisrael

The Lord our God, the Lord is One. Amen.

On Hoshen and Nishmat Hammmor.

Haman.

The Lord is One. Amen.

On Hoshen and Nishmat Hammmor.

Haman.

If there is no ceremony, then:

As in the case of the biblical and the Human and congregation chant:


On Hoshen and Nishmat Hammmor.

Haman.

The Lord is One. Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

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Haman.

Amen.

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Haman.

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Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.

On Hoshen and Nishmat Hammmor.

Haman.

Amen.
The She'ar Torah is taken from the Ark
Reader then congregates:
Sh'ma Yis-ee-d Adon-ee Esh-bee-tu Adon-ee shad.
Hear, O Israel: Adon-ee is our God, Adon-ee alone.
Esh-bee-tu, ga-dol Adon-ee, ka-dosh sh'ma.
Unique is our God, our Ruler, holy in spirit.
On Nush-anah Rah-bah and Sim-hah Torah
Sheh-bie-tu, ga-dol Adon-ee, ka-dosh v'ra-ma sh'ma.
Unique is our God, our Ruler, holy and awesome in spirit.
Reader:
Acclaim Adon-ee with me; let us exalt God together.
Reader and congregations:
L'weh-Adon-ee ha-ma-ad-dah v'h'n-yah Yis-ee-d Adon-ee.
V'h-rah-tah v'h-rah-ah, ki khol beshamaym yit-ta-ah.
L'weh-Adon-ee ha-ma-ad-dah v'h-rah-tah v'h-nis-bah.
Rom'un Adon-ee: Esh-bee-tu.
V'h-rah-tah v'h-rah-ah, ka-bi-shu.
Rom'un Adon-ee: Esh-bee-tu.
V'h-rah-tah v'h-rah-ah, Par ko-dih.
ki kadesh Adon-ee: Esh-bee-tu.
Yours, Adon-ee, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adon-ee, is supreme sovereignty, Exalted Adon-ee, worship God, who is holy. Exalted Adon-ee, our God, and toward God's holy mountain, Adon-ee our God is holy.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impudence within us to do evil, and grant us our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.
Torch Reader (or Gabbai):
May God help, save, and shield all who trust in Him. And let us say Amen. Let us all declare the greatness of God and give honor to the Torah. Let the first to be honored come forward. Praised is God who gives the Torah to Israel in holiness.
Congregation and Torch Reader
V'dom ha-de-vikim bada-bone Esh-bee-tu yahim kah-le-Thu ham.
You who remain steadfast to Adon-ee your God have been sustained to this day.

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Reader then congregates:
Sh'ma Yis-ee-d Adon-ee Esh-bee-tu Adon-ee shad.
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Esh-bee-tu, ga-dol Adon-ee, ka-dosh sh'ma.
Unique is our God, our Ruler, holy in spirit.
On Nush-anah Rah-bah and Sim-hah Torah
Sheh-bie-tu, ga-dol Adon-ee, ka-dosh v'ra-ma sh'ma.
Unique is our God, our Ruler, holy and awesome in spirit.
Reader:
Acclaim Adon-ee with me; let us exalt God together.
Reader and congregations:
L'weh-Adon-ee ha-ma-ad-dah v'h'n-yah Yis-ee-d Adon-ee.
V'h-rah-tah v'h-rah-ah, ki khol beshamaym yit-ta-ah.
L'weh-Adon-ee ha-ma-ad-dah v'h-rah-tah v'h-nis-bah.
Rom'un Adon-ee: Esh-bee-tu.
V'h-rah-tah v'h-rah-ah, ka-bi-shu.
Rom'un Adon-ee: Esh-bee-tu.
V'h-rah-tah v'h-rah-ah, Par ko-dih.
ki kadesh Adon-ee: Esh-bee-tu.
Yours, Adon-ee, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adon-ee, is supreme sovereignty, Exalted Adon-ee, worship God, who is holy. Exalted Adon-ee, our God, and toward God's holy mountain, Adon-ee our God is holy.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impudence within us to do evil, and grant us our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.
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Congregation and Torch Reader
V'dom ha-de-vikim bada-bone Esh-bee-tu yahim kah-le-Thu ham.
You who remain steadfast to Adon-ee your God have been sustained to this day.
Rabbinic notes by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

Barukh atah Adonai, Eloheinu melech ha-olam
Ha-gamal Hayyam tov, she-g'mal kol tov.

In many congregations, one of the following texts is recited by parents of a new baby.

For a boy:

For a girl:

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Birkat Ha-Gomel

Praised are You Adonai our God, Who rules the universe, granting us life, granting us, and enabling us to reach this day.

1. She-hadaya, v’yivkum, v’yiqchu la-mishma bashah.

Praised are You Adonai our God, Who rules the universe.

2. She-yihiyu la-adonai, me-onso shel zehme-onshah shel zo. Praised is the One Who has brought us to this time when our children assume the obligation of mitzvot.

Birkat Ha-Gomel

Praised are You Adonai our God, Who rules the universe, granting us life, granting us, and enabling us to reach this day.

1. She-hadaya, v’yivkum, v’yiqchu la-mishma bashah.

Praised are You Adonai our God, Who rules the universe.

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1. She-hadaya, v’yivkum, v’yiqchu la-mishma bashah.

Praised are You Adonai our God, Who rules the universe.

2. She-yihiyu la-adonai, me-onso shel zehme-onshah shel zo. Praised is the One Who has brought us to this time when our children assume the obligation of mitzvot.
For those called to the Torah

A male

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ who has been called to the Torah with reverence for God, the Torah, and Shabbat/Sabbath, and the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival) together with our fellow Jews everywhere. And let us say: Amen.

A female

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ who has been called to the Torah with reverence for God, the Torah, and Shabbat/Sabbath, and the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival) together with our fellow Jews everywhere. And let us say: Amen.

Purim

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ who has been called to the Torah with reverence for God, the Torah, and Shabbat/Sabbath, and the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Nefesh)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hatan ______ and the Kalah ______ who have been called to the Torah with reverence for God, the Torah, and Shabbat/Sabbath on their wedding day, and the Holy One watch over them and the members of their family, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival) together with our fellow Jews everywhere. And let us say: Amen.

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For a man who is ill

For one who is ill

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For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless you, who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat/and the Retzle. May the Holy One protect and sustain you, helping you to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents rear you to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless you, who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat/and the Retzle. May the Holy One protect and sustain your mother, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless you, who is ill, with reverence for God, the Torah, and Shabbat/and the Retzle. May the Holy One protect and sustain you, helping you to be wholehearted in your faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May your parents rear you to maturity, guiding you to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.

Male
for bringing and healing to ________ May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being.

Female
for bringing and healing to ________ May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being.

For all who are ill
for bringing and healing to ________ and all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being, together with all others who are ill. And although Shabbat/ Yom Tov is a time to refrain from petitions, we yet hope and pray that healing is at hand. And let us say: Amen.

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For the well-being of a mother after childbirth

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn son

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and the son born to them. May her name be known among the people Israel as ______. May those parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and the son born to her. May her name be known among the people Israel as ______. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son (The son is named at the Röss Milkh.)

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and the son born to them. May the name of God be blessed. May God grant the a good life and a long life to ______. May his name be known among the people Israel as ______. May those parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and the daughter born to her. May her name be known among the people Israel as ______. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn daughter

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and the daughter born to them. May her name be known among the people Israel as ______. May those parents be privileged to raise their daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn daughter

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ ______ and ______ and the daughter born to them. May her name be known among the people Israel as ______. May those parents be privileged to raise their daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ ______ ______ and the daughter born to them. May her name be known among the people Israel as ______. May she be privileged to raise her daughter to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son

May God bless our ancestor, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ ______ ______ and ______ and the son born to them. May her name be known among the people Israel as ______. May those parents be privileged to raise their son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.
The man and You are called to raise and to the altar:

אָהָבָה וְאַלְנוּ מִלּוֹ מִלָּהּ וְנַחֲלְאֵהּ.

(On the previous, continue on page 155.)

The man and You are called to raise and to the altar:

אָהָבָה וְאַלְנוּ מִלּוֹ מִלָּהּ וְנַחֲלְאֵהּ.

(On the previous, continue on page 155.)
146

TOKAH SERVICE

Reform service is called. Hallel Kiddish is omitted.

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.

Reader and Congregation:
Yehi me'mare'cha Adonai u'me'amorey cha.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted 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.

The Sofer Torah is raised.
V'zot ha-Torah asher sham Mosheh lifnei Yisa-eil,
al pi Adonei, b'yaad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On Habana Rabbah, continue on page 150.)

B'vakhash before the Hoshanah
Praised are Yisrael Adoni our God, who rules the universe, appointing devoted prophets, and upholding their teachings, messages of truth. Praised are Yisrael Adoni, who loves the Torah, Moses His servant, Israel His people, and prophets of truth and righteousness.

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B’kholot after the Haftrah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the feast of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David’s throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

On Shabbat (including Shabbat Ha’Amidah Prayers):
We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophet, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

On Festival (including Shabbat Ha’Amidah Prayers):
We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophet, and for this Shabbat: Ha’Amidah and for this.

Festival of Sukkot Festival of Shavuot
You have given us (for holiness and rest), for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (Shabbat and) the people Israel and the Festivals.

Festival of Matot Festival of Shemini Atzeret
Festival of Sukkot Festival of Shavuot
You have given us (for holiness and rest), for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (Shabbat and) the people Israel and the Festivals.

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You have given us (for holiness and rest), for joy and gladness, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (Shabbat and) the people Israel and the Festivals.

Siddur Sim Shalom for Shabbat and Festivals
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The following passages are noted only on Shabbat.

A prayer for the congregation
May the blessings of heaven—kindness and compassion, long life, ample resources, well-being, and holy children devoted to Torah—be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all diseases and disaster. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire congregation, together with all holy congregations. Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for kiddush and havdalah, bread to the worshiper and charity to the poor, and all who devotely involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, removes sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as that of the entire people Israel. And let us say: Amen.

A prayer for our country
Our God and God of our ancestors: We ask Your blessings for our country—for its government, for its leaders and advisors, and for all who exercises just and rightful authority. Teach us insights from Your Torah, that they may administer all affairs of state fairly that peace and security happiness and property, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit, with the spirit of all races and create for a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and few institutions that are the pride and glory of our country.

May this land, under Your providence, be an inheritance for good throughout the world, uniting all people in peace and freedom—helping to fulfill the prophecy of Your prophet: ‘Nation shall not lift up sword against nation, neither shall they experience war any more.’ And let us say: Amen.

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A prayer for the State of Israel

A prayer for peace

A personal meditation

Siddur Sim Shalom for Shabbat and Festivals
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A prayer for the State of Israel

Arvei Shabbathim, Rock and Redeemer of the people Israel:
Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shadow of Your presence. Guide its leaders and advisors with Your light and Your truth. Help them with Your strength and Your wisdom, so that they may be strong in the hand of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy.

And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

Then nations will not threaten nations, and mankind will not again know war.

For all who live on earth shall realize we have come into being to have or to destroy.

We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion.

Purify the promises conveyed in Scripture:
I will bring peace to the land, and you shall live down and no one shall terrify you.

I will rid the land of vicious hearts and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.

Let peace fill the earth as the waters fill the sea.

And let us say: Amen.

A personal meditation

Arvei Malleus, bless my family with peace. Teach us to appreciate the treasures of our lives. Help us to find contentment in one another; save us from dissension and jealousy; should us from partisanship and rivalry. May evil subdue not divide us; may pride in one another unite us. Help us to receive our love for one another continually.

In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy, Amen.

A prayer for the State of Israel

Arvei Shabbathim, Rock and Redeemer of the people Israel:
Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shadow of Your presence. Guide its leaders and advisors with Your light and Your truth. Help them with Your strength and Your wisdom, so that they may be strong in the hand of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy.

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Let love and justice flow like a mighty stream.

Let peace fill the earth as the waters fill the sea.

And let us say: Amen.
ANNOUNCING THE NEW MONTH

Navigated on the Shabbat before Rosh Hodesh
It is customary to stand during this prayer.

May it be Your will, Adonai our God and God of our ancestors, to awaken us in joy and blessing in the month ahead.
Grant us a long life, a peaceful life with goodness and blessing, sustenance and physical vitality; a life of reverence and peace, a life free from shame and reproach, a life of abundance and honor; a reverent life guided by the love of Torah; a life in which our worthy aspirations will be fulfilled. Amen.

The Reader holds the Seforim while continuing:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of ________ will begin on ________.
May it hold blessing for us and for all the people Israel.

The congregation repeats these three lines, then continues:

May the Holy One bless this new month for us and for all His people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

Siddur Sim Shalom for Shabbat and Festivals
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A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazic liturgy in the tenth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sacrificed God’s name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with rubies compassion the pious, the good, and the innocent; the holy community who laid down their lives in the sanctification of God’s name. Saved and beautiful in their lives, in their death they were not parted. They were nearer than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous in the world, and render retribution for the servant’s blood that has been shed, as it is written in the Torah of Moses, man of God; 

And by Your servant, the prophet Joel, it is written: “Though I slay them, I shall not slay them in regard to their bloodshed; and Adonai dwelleth in Zion.” And in the Psalms it is said: “Why should the nations ask, Where is their God? Let Your retribution for the blood of Your servants be made known among the nations, in our sight.” And the psalmist declares: “The One who renders retribution for bloodshed remembers them; God has not forgotten the cry of the humble.”

ASHREI

PSALM 68:1-14

What happiness to be in Your house, to sing Your praises, to belong to Your people! What happiness to worship God!

PSALM 115:1-19

My God, my Guide, I will praise You always. Day after day will I extol You. God is infinite and awesome, beyond all praise and all description. Age after age Your works are praised. Your power is felt, Your deeds are lauded.

151 TORAH SERVICE

A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazic liturgy in the tenth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of all those who have sacrificed God’s name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

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ASHREI

PSALM 118:1-14

What happiness to be in Your house, to sing Your praises, to belong to Your people! What happiness to worship God!

PSALM 116:1-19

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ASHREI

PSALM 118:1-14

What happiness to be in Your house, to sing Your praises, to belong to Your people! What happiness to worship God!

PSALM 120:1-19

My God, my Guide, I will praise You always. Day after day will I extol You. God is infinite and awesome, beyond all praise and all description. Age after age Your works are praised. Your power is felt, Your deeds are lauded.
I too am touched by Your glory, the wonders of Your creation.

Some may speak of You only in awe, but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving, good to everyone, compassionate to all creatures.

May all Your children be worthy of You.

May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power, by showing the splendor of Godliness.

Your realm is the unboundless universe.

Your reign endures throughout eternity.

God upholds all who falter, and lifts up all the downtrodden.

All eyes must look to You with hope; satisfy our needs in due time.

Your hand is always ready to fill all life with joy.

You are just in every way, living in every gesture.

You are near to all who call upon You, to all who call upon You with integrity.

May God always hear the prayer of the pious, always answer their pleas, come to their aid.

May God guard every loving soul, and destroy all wickedness.

May my own lips utter God's praise; may all people worship God always.

May all of us praise God now and forever. Halleluyah!
RETURNING THE SEFER TORAH

We rise as the Arks are opened.

Y'SHALOM ET USHADAN, L'NIGEGO D'LO YADO.

Praises Adonai, for God is unique, exalted.

Hodo el enzva y'nevem, yavovem keenu l'amo. Chelil kelbehardi b'me Yerad am k'vbo. HaShiloah!

God's glory encompasses heaven and earth. God exults and extols His faithful, the people Israel who are close to Him. HaShiloah!

On Shabbat

PSALM 29
A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai thunders with might. The voice of Adonai exults with majesty. The voice of Adonai thunders the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Shiyon to leap like a ram. The voice of Adonai splits rock with lightning. The voice of Adonai splits the forests, while, in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

M'ayar David.

Haru ledana be'ne esim, haru ledana kedov ve'oz. Haru ledana kedon shimo, hitaharat hadona kedosh.

Kel Adonai al-b'remim, lill'kadkad b'olim, Adonai al-mayim salom. Kel Adonai be'khol, kel Adonai be-hadar.

Kel Adonai shofar azem, vel haShiyon Adonai et she'ar halavanon. Vayakehidm Kome ege, Vann h'loym k'ne v'ron'im. Kel Adonai hotsev levatot eh, kel Adonai yahal yedut, yehi Adonai midbar kadosh.

Kel Adonai y'shalom ayik. Vayehidim te'amim, ve'shalash kedon efer kedov. Adonai lemukh yahav, ve'shalash Adonai melikh Y'shalom. Adonai de'lam yitmon Adonai y'vashim et amo v'vashalom.

Siddur Sim Shalom for Shabbat and Festivals

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On weekdays

Siddur Sim Shalom for Shabbat and Festivals
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The Sefir Torah is placed in the Ark
Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families of the people Israel.
Return, Adonai, to Your sanctuary, You and Your glorious Ark.
Let Your Kohanim be clothed in triumph, let Your faithful sing for joy.
For the sake of David, Your servant, do not reject Your anointed.
Precious teaching do I give you:
Never forsake My Torah.
It is a tree of life for those who grasp it, and all who uphold it are blessed.
Its ways are pleasant, and all its paths are peace.
Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.
Eiz hayam li lamahashalom bah, v’omshelah m’uchar.
Derekhela derahel-no-am, v’kol nitelahela shalom.
Hahemenu Adonai v’Adonai Adonai meshamah,
hashemen yamenu k’dedem.

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*We begin the Amidah by taking three steps forward to approach God's presence, and standing humble at attention.*

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first brakhah. We bow our knees while reciting "Borukh (Prized)," and bow at "Atem Yashu." elevating us above God's name. We recite the Modim prayer of Thanksgiving, page 178, bow (without bending our knees), bow, bow, bow, bow. We recite the Modim prayer of Thanksgiving, page 178, bow (without bending our knees), bow, bow, bow, bow.

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

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At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.
MUSAF SERVICE

IATZI 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:

Yiyo nsm rBta Mslm ul'em Ahmaya.

May God's 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, continue on page 176a or 176b (with Matnarcha) through page 181.

On Shabbat Rash Hashanah and on Rūtyle (including Shabbat Tlr, Hama'md and Hahm Klahk), continue on page 184a or 184b (with Matnarcha) through page 195.

For an interpretive Meditation on the Shabbat Amidah, see page 142, on the Festival Amidah, page 179.

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**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adam, I proclaim glory to our God:
Adam, 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 hates evil and loves kindness,
Creator of all. You remember the pious deeds of our ancestors and will
send a redeemer to their children because of Your living nature.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who delights in life,
learned 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 Sh'mini Atzeret until Pesah:
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 falling, heal the ailing, free the
lettered. 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 Shuvah:
Whose mercy can compare with Yours, Source of compassion?
In many places You remember Your creature with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amida is recited aloud, continue on page 118.

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

*Shabbat Shuvah
Praised are You Adonai, holy Sovereign.
Silent recitation continues on page 154.

*From Pesah to Sh'mini Atzeret, same add: You cause the dew to fall.

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**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adam, I proclaim glory to our God:
Adam, 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,
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**MUSAF AMIDAH FOR SHABBAT**

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Adam, open my lips, so I may speak Your praise.
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**MUSAF AMIDAH FOR SHABBAT**

(with Matriarchs)

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows livingkindness, 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, blesses us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*From Sh'mini Atzeret until Pesach:

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 illing, 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, Sources of compassion? In mercy You remember Your creatures with life.

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

When the Amidah is recited aloud, continue on page 157.

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.

Silent recitation continues on page 158.

*From Pesach to Sh'mini Atzeret, same add: You cause the dew to fall.*

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**KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

We recite and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kosheh kadosh kosheh Adonai Tze'ei olam, melo ha-aretz k'dode.

Holy, holy, holy Adonai Tze'ei olam,

the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, 

"Where is God's glory?" another responds with praise:

Baruch k'vod Adonai mi-mikemo.

Praised in Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Shema Yisrael Adonai Echenu Adonai echad.

Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

An Adonai Echenuhim.

I Adonai, am your God.

And thus sang the psalmist:

Yimloch Adonai Israel, Eshaiakh Tzamen levor ador Halile'ah.

Adonai shall reign through all generations;

Zion, Your God shall reign forever, Halile'ah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.

* On Shabbat Shavos

Praised are You Adonai, holy Sovereign.

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The Kedushah is among the halitsh prayers of the Jewish service, requiring a minyan to achieve the proper salominity. We are to imagine ourselves in God's closed circle, joining with the mindesteing angel in chanting the most precious of prayers.

Siddur Sim Shalom for Shabbat and Festivals

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For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who do light in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat. May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to Your land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

NUMBERS 28-29
Offerings for the day of Shabbat: two yarrow stalks without bismack, together with two-eighths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libations.

Alternative selection

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observances. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain. May it be Your will, Adonai our God and God of our ancestors, who return Your children to their land, to lead us in joy to Your land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English modifications may be found on page 142-144.

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the congregation continues silently.

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When the Human recites
the congregation continues silently.
Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your midst 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.

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 restore the Divine Presence to Zion.

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

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May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.
For all these blessings we shall ever praise and exalt You.

On Shabbat Shalom:
Inscribes 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.

Reader adds:
Bless us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moshe, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Congregation:
Ken y’hi ratzon.

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

May this be God’s will.

On Hanukkah:
We thank You for the miraculous deliverance, for the horsemen, and for the triumph of our ancestors from ancient days until our time.

In the days of Matatthias son of Yehohan, the heroic Hanun ha-Ashken, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and void Your commandments. Yet, in Your great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverances for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

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

On Shabbat Shalom:
Inscribes all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully.

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Reader adds:
Bless us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moshe, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Congregation:
Ken y’hi ratzon.

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

May this be God’s will.

On Hanukkah:
We thank You for the miraculous deliverance, for the horsemen, and for the triumph of our ancestors from ancient days until our time.

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Reader adds:
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Congregation:
Ken y’hi ratzon.

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

May this be God’s will.
Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and 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 His people Israel with peace.*

On Shabbat Shemayim:
May we and the entire House of Israel be remembered and recorded in the Book of Life, blessing, contentment, 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 will. Pray 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:
May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Continue with Kaddish Shalom, page 181.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and 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 His people Israel with peace.*

On Shabbat Shemayim:
May we and the entire House of Israel be remembered and recorded in the Book of Life, blessing, contentment, 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 will. Pray 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:
May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Continue with Kaddish Shalom, page 181.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and 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 His people Israel with peace.*

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An alternative concluding prayer:
May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Continue with Kaddish Shalom, page 181.
**MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH HODESH**

On Shmini Atzeret and the first day of Pesach, the Reader’s recitation begins with Grafted in, page 217.

When I call upon Adonai, proclaim glory to our God, 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 livingkindness, Creator of all. You remember the pieces deeds of our ancestors and will send a redeemer to their children’s children because of Your living 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.

*From Shmini Atzeret until Pesach.*

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. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 167.

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

On Shabbat Rosh Hodesh, the silent recitation of the Amidah continues on page 189.

On Festivals, the silent recitation of the Amidah continues on page 170.

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

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אamate רבבות תפילות, גণום, את שומרי חכמה ו어요ו

When the prayer is chanted aloud, continue on page 147.

On page 147, the silent recitation of the ימיה

On page 170, the silent recitation of the ימיה

The silent recitation of the ימיה continues on page 170.

סידור שומרי שבת ופסחים}

On page 147, the silent recitation of the ימיה

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MUSAF AMIDAH FOR FESTIVALS & SHABBAT KOSH HODESH

MUSAF AMIDAH FOR FESTIVALS and SHABBAT KOSH HODESH
(with Matriarchs)

On Shabbat and the first day of Pesach, the Reader's recitation begins with Gemara or Tal, page 217.

When I call upon Adonai, proclaim glory to our God:
Adonai, open my lips, so I may speak Your praises.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.
Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

From Shabbat and until Pesach:
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. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amida is chanted aloud, continue on page 217.

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

On Shabbat Nash Hodesh, the silent recitation of the Amida concludes on page 184.
On Festivals, the silent recitation of the Amida concludes on page 170.

*From Pesach to Shabbat, add: You cause the wind to fall.

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MUSAF AMIDAH FOR FESTIVALS & SHABBAT KOSH HODESH

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*From Pesach to Shabbat, add: You cause the wind to fall.
**KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added. We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet’s vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tze-‘et, m’li khol ha-aretz V*k ado

Holy, holy, holy Adonai Tze-‘et, the grandeur of the world is God’s glory.

God’s glory fills the universe. When one angelic chorus asks, “Where is God’s glory?” another responds with praise: Baruch kvod Adonai m’m-komo.

Praised is Adonai’s glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, morning and evening, proclaim God’s oneness with love:

Shma Yisrael Adonai Echav Adonai shad. 

Hear, O Israel; Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer.

And in His mercy God will again declare, before all the world:

An Adonai Eloheinu. I Adonai, am your God.

On Shabbat & Holidays and Shabbat Rosh Hashanah, and the following three times.

Adonai, eternal, how magnificent Your name in all the world. Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.

And thus sang the psalmist:

Yimlach Adonai Tzolam, Beyshech Tifron l’mor-dor, Hakololah.

Adonai shall reign through all generations. Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Praised are You Adonai, holy God.

On Shabbat Rosh Hashanah, continue on page 168.

On Festivals, continue on page 170.

Siddur Sim Shalom for Shabbat and Festivals

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On Shabbat Rosh Hashanah, continue on page 168.

On Festivals, continue on page 170.

Siddur Sim Shalom for Shabbat and Festivals

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On Shabbat Rash Hodesh:

You formed Your world at the beginning, completing Your labor on the seventh day. 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. Adonai our God, lovingly have You given us Shabbat for rest and New Moon, Holy Days for our solemn assembly. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifice, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Feasts they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:41

Offerings for the day of Shabbat: two yaveling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon Feasts you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yaveling lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for each ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wots required for the libation, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

Siddur Sim Shalom for Shabbat and Festivals
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On Shabbat Rash Hodesh:

You formed Your world at the beginning, completing Your labor on the seventh day. 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. Adonai our God, lovingly have You given us Shabbat for rest and New Moon, Holy Days for our solemn assembly. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifice, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Feasts they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

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Offerings for the day of Shabbat: two yaveling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

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The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for each ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wots required for the libation, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

On Shabbat Rash Hodesh:

You formed Your world at the beginning, completing Your labor on the seventh day. 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. Adonai our God, lovingly have You given us Shabbat for rest and New Moon, Holy Days for our solemn assembly. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifice, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Feasts they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:41

Offerings for the day of Shabbat: two yaveling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

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The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for each ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wots required for the libation, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

MUSAF FOR SHABBAT KISHL HODESH
On Shabbat Rosh Hodesh:

Alternative selection

May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Continue here

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses:

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and amendment for wrongdoing).

For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallow Shabbat, the people Israel, and the New Moon Feasts.

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.

Continue on page 174.
170 MUSAF FOR FESTIVALS

On Festivals:

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.

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

- Festival of Sukkot, season of our rejoicing.
- Festival of Sh’mini Atzeret, season of our rejoicing.
- Festival of Matzot, season of our liberation.
- Festival of Shavuot, season of the giving of our Torah.

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Its glory.

---

170 MUSAF FOR FESTIVALS

On Festivals:

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.

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

- Festival of Sukkot, season of our rejoicing.
- Festival of Sh’mini Atzeret, season of our rejoicing.
- Festival of Matzot, season of our liberation.
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a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Its glory.
In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are omitted here. These passages from the Torah are taken from the Maftir portion for each Festival. On all Festivals, the recitation concludes with the passage at the bottom of page 173. Unlike the other solutions, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.
On festivals:

Avino Malko, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this):

- Festival of Sukkot
- Festival of Sh'mini Atzeret
- Festival of Matzot
- Festival of Shavuot

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The pasuk on pages 172 and 173, from the Book of Numbers (Chapters 29 and 30), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offering). The Festival burnt offerings always included bullocks, rams, and young male lambs, all without blemish. The number of animals required could vary in the sake of sparing the loyal children and could change with all their always included, along with the offering of a goat for expiation.

Some congregations omit these pasuk and continue on page 174.
Siddur Sim Shalom for Shabbat and Festivals

On the first day of the month:

On the first two days of the month:

On the first day of the month:

On the second day of the month:

On the third day of the month:

On the fourth day of the month:

On the third day of the month:

On the fourth day of the month:

On the second day of the month:

On the first two days of the month:

On the first day of the month:
On Festivals:

On Shabbat:
Those who celebrate Shabbat rejoice in Your sovereignty and bless on the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

For an alternative, which omits mention of sacrifice, continue at the bottom of the page.

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple and sanctify Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohenim to their service of blessing and worship. Levites to their song and psalm, and the people Israel to their tabernacles. There will we make pilgrimages three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple and sanctify Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohenim to their service of blessing and worship. Levites to their song and psalm, and the people Israel to their tabernacles. There will we make pilgrimages three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

On Festivals:

On Shabbat:
Those who celebrate Shabbat rejoice in Your sovereignty and bless on the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

For an alternative, which omits mention of sacrifice, continue at the bottom of the page.

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple and sanctify Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohenim to their service of blessing and worship. Levites to their song and psalm, and the people Israel to their tabernacles. There will we make pilgrimages three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

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On Pesahim:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our shabbat-worship) fulfill us the holiness of Your minhag 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 and) Festivals, so that the people Israel, who hallow Your Name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) 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 restore the Divine Presence to Zion.

*During the repetition of the Amidah, in congregations where Kahanim chant the thrice-blessing from the Amidah, substitute the following: May our prayers be pleading to You, as was the offering, our ancestors brought to You in the holy Temple in Jerusalem. In Your great, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

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All services continue here:

**MINHAT**

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 from 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 wondrous 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.

When the Rabbis note: Praise God to whom thanksgiving is due.

On Naamahhah: We thank You for the miraculous deliverance, for the host, and for the triumph of our ancestors from ancient days until our time. In the days of Matathias ben Hanan, the heroic Hanumman Akein, and in the days of his son, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in times of trouble. You defended them, vindicated them, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to You. You have created and preserved Your glory to all the world, achieving great victories and miraculous deliverance for Your people. Thus You saved Your children as Your father protected Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praise to You.

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 source of goodness, worthy of exaltation.

Silent recitation of the Amikam continues on page 174.

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During the repetition of the verse the Haman continues here (except in congregations where Kahatin chant the priestly blessing):  

הַמָּנָן אֲלֹהֵי אֲבָנָא בְּמַעְט בְּכָהֵן הַמָּנָן שֵׁם כְּפַר הַמָּנָן.

בֹּאֵי בָּאֵי קָדָשָׁו.

The Haman continues on page 178.

During the repetition of the verse the Haman continues here (except in congregations where Kahatin chant the priestly blessing):  

הַמָּנָן אֲלֹהֵי אֲבָנָא בְּמַעְט בְּכָהֵן הַמָּנָן שֵׁם כְּפַר הַמָּנָן.

בֹּאֵי בָּאֵי קָדָשָׁו.

The Haman continues on page 178.

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During the repetition of the Amidah, the Reader continues here (except in congregations where
Kahanim chant the priestly blessing):
Klan, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people:

Kahanim

Praised are You Adonai our God, who rules the universe, instilling holiness in us through the holiness of Aaron, commanding us to bless the people Israel lovingly.

Reader followed by Kahanim

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

The Reader continues on page 179.

During the repetition of the Amidah, the Reader continues here (except in congregations where
Kahanim chant the priestly blessing):
Klan, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people:

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Reader followed by Kahanim

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

The Reader continues on page 178.
The Rabbis' chanting of the prayer on Sim Shalom.

The silent recitation of the prayer on Sim Shalom concludes with a personal prayer.

An alternative concluding prayer for the Rabbis.

An alternative concluding prayer for Sim Shalom.

Siddur Sim Shalom for Shabbat and Festivals

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Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and 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 His people Israel with peace.

The silent recitation of the Amudah 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. Protect the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, 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.

On Sukkot, Hashanat are recited, page 260.
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Page: 101
KADDISSHALEM

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:
YHWH shall be exalted in the days of our salvation.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted 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.
This ancient mitzvah lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of the living and pursuing peace, and attracting others to Torah.

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Some congregations add לישורי page 71.
EIN KELOHINU

Ein keloheinu, ein kaddenu, ein kadosh-u-enu, v'necha shalosh she-cha-ish she-ba-anim.

Mikol ha-kaddenu, mi-kol ha-kadosh-u-enu, mi-kol ha-isha she-ba-anim.

Noded le-shelenu, noded le-ladenenu, noded le-moshe-u-enu.

Barakh Eloheinu, barakh Adonenu, barakh Moshe-u-enu.

Atah hu Eloheinu, atah hu Adonenu, atah hu Moshe-u-enu.

Atah hu she-hi-k'ed levainu flanakha et kotev ha-a'mim.

None compare to our God, to our Ruler.

None compare to our Sovereign, to our Deliverer.

Who compares to our God, to our Ruler?

Who compares to our Sovereign, to our Deliverer?

Let us thank our God, our Ruler.

Let us thank our Sovereign, our Deliverer.

Let us praise our God, our Ruler.

Let us praise our Sovereign, our Deliverer.

You are our God, our Ruler.

You are our Sovereign, our Deliverer.

You are the One to whom our ancestors offered incense.

Yadid SHABATH, see.

Kabi Klar taught in the name of Rabbi Hanina: Peace is increased by discipline of sage; as it was said: When all of your children are taught of Adam, great will be the peace of your children (Dag 4:13). The second mention of “your children” (benot hadar)-mena all who have true understanding (herushah). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (112:18). May peace reign within your walls, security within your gates. For the sake of my colleague and friends I say: May peace reign within you. For the sake of the House of Adam we will seek your welfare (112:19). May Adam grant His people strength; may Adam bless His people with peace (28:1).

Some congregations add Kiddush D'Rabanan, page 71.

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Some congregations add Kiddush D'Rabanan, page 71.
ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supremest, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth. Whose glorious abode is in the highest heavens, whose mighty dominion is in the highest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other.”

Amen! Shemah! Adonai hakol hakolah, le’tzadik yotzer ha-shamayim va’chadam. V’amein roeh bemilchasa, Hakadosh Baruch Hu.

And so we hope in You, Adonai our God, soon to see Your splendor. That You will sweep idolatry away so that false gods will be utterly destroyed, and that you will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon, and for all time. Sovereignty is Yours in glory, now and forever. Thus as it is written in Your Torah: “Adonai reigns for ever and ever.” Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.”

Some congregations add psalms appropriate to the day (page 72 to 80).

One of the essential beliefs of Judaism is that God is the all-powerful Author and Ruler of the universe, and our living Shepherds and guides. In the first paragraph we proclaim God’s sovereignty in the third person, as befit God’s awesome might. In the second paragraph we declare God’s sovereignty over all humanity, we raise the personal identity of the second person to describe our relationship with God.

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183 MUSAF FOR SHABBAT AND FESTIVALS

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Amen! Shemah! Adonai hakol hakolah, le’tzadik yotzer ha-shamayim va’chadam. V’amein roeh bemilchasa, Hakadosh Baruch Hu.

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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 lives, for the joy we shared, and for the cherished memories 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 strive those who mourn, and those observing Yizkor, to praise God's name with the words of the Kaddish.

Mourners and those observing Yizkor:
олгул нашему признати любовь к Вам. Мы не можем больше быть с Вами, но Вы останетесь в наших сердцах. Мы помним Вас, наши дорогие, и молим Господа о Его благословении.

Congregation and mourners:
אלה ששם יברך על כליה. והשם יברך וגו'

Mourners:
ビルק נקברת ופייה, שמה של יקירינו. ואלה ששם יברך על כליה. והשם יברך וגו'

Congregation and mourners:
אלה ששם יברך על כליה. והשם יברך וגו'

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MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and peace, peace and harmony, hope and consolation fill our lives. Thus, in reciting 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:

Yigdal ve-Yidelecha shimelena, b’lama di vela, kirutenu,
v’yi'amikh melakhote b’ha’yakenon uv’yi’omakhon
uv’hiyel elol bet Yisroel,
be’aga’lah u’shem’en karev v’imenu amen.

Congregation and mourners:

Yshe shimelene b’miskenah la’am u’shalom alayma.

Mourners:

Yisbarakh v’yivshah u’v’yitei’av yi’yronem v’yitnavei,
V’yi’harad v’yi’chei v’yikshah shimel d’kudshu, b’lo fei
Fela min kol brikhata v’hiyeh tov be’tovah v’nehemata
da’amren ha’lama, v’imenu amen.

On Shabbat Shemini, l’da’la mi kol brikhata v’shinah

Yshe yir’amah min sh’mayyeh
V’haiyem akenu v’kol Yisroel, v’imenu amen.

Oshosh shalom b’mi’krome, hu yalesh shalom
Akenu v’kol Yisroel, v’imenu amen.

An English translation of the Mourners’ Kaddish may be found on page 82.

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This song is attributed to Yehudah Halevi, a twelfth-century Kabbalist. The poet composed a tapestry of praise to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God’s true majesty. He attempted to describe a God who transcends all description, a God for whom he longs, but can never really know.

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HYMN OF GLORY
An'Im Zim'roet

The ark is opened
Melodies I weave, songs I slowly sing; Yearning for Your presence, to You I long to cling.
Within Your shattering hand my soul delights to dwell; Grasping at Your mystery, captured by Your spell.
When speaking of Your Glory, Your radiance sublimates, My heart cries for Your love, a love transcending time.
Thus I sing Your glory in speech as well as song, Declaring with my love, In You I do belong.
Never have I seen You, yet I state Your praise; Never having known You, I lead You and Your ways.
To Your assembled servants and in Your prophetic speech, You hinted at Your glory, which lay beyond their reach.
The vastness of Your power, the marvel of Your might Were mirrored in Your actions, reflected in their sight.
The faithful ones portrayed You, but never as You are; They told of all Your deeds, imagined from afar.
They spoke of You with parables, in visionary thought, While ever Your great ones were in all they taught.
In vain did they describe You as one new young, new old, With hair now dark, now gray — as if it could be told:
Youth and force in battle, old age on judgment day, Like a seasoned soldier, whose hands will clear the way.
Adorned with triumph, a helmet on His head, God's power and holiness instill His fear with dread.
God's head suffused with dew, bathed in radiant light, and locks of hair covered with dewdrops of the night.
God takes paws in me with heaven's delight, And God will be my crown, whose praise I will recite.
God's head do we envision as pure and beaming gold, That bears His holy name in letters large and bold.
With dignity and kindness, with splendor that they share, Vessel, God's people, crowned God with their praise.

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Melodies I weave, songs I slowly sing; Yearning for Your presence, to You I long to cling.
Within Your shattering hand my soul delights to dwell; Grasping at Your mystery, captured by Your spell.
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Adorned with triumph, a helmet on His head, God's power and holiness instill His fear with dread.
God's head suffused with dew, bathed in radiant light, and locks of hair covered with dewdrops of the night.
God takes paws in me with heaven's delight, And God will be my crown, whose praise I will recite.
God's head do we envision as pure and beaming gold, That bears His holy name in letters large and bold.
With dignity and kindness, with splendor that they share, Vessel, God's people, crowned God with their praise.
Enclosed is God’s head with curly locks of youth, hair black as any raven, splendid as the truth.

Nothing is more precious among God’s treasured rights
Than Zion, seat of splendor, chief of God’s delights.

God’s enfolded people adorn God as a crown.
A royal diadem of beauty and renown.

God lives and crowns the people He nurtured since their birth
God lives and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God’s presence so sublime.

Radiant and rosy, with garments red as wine,
God clothe ennobling nation like grapes pulled from a vine.

The knot of God’s telltale shows in humble Moses’ eye;
A vision of God’s ways was his glimpse of paradise.

Raising up the humble, embossed upon their praise,
God relaxes like people, sealed through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own.
May this, my prayer verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious to the psalmer
Once offered You with sacrifice upon the Temple’s altar.

My prayer seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth;

And when I chant my prayer, may You grant it with ascent;
The secret of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song;
My soul goes out in yearning for You alone I long.

The Ark is closed.

Yours, Adam, is the greatness, the power, and the splendor.
Yours is the victory, the majesty,
For all in the heavens and on the earth is Yours.

Yours, Adam, is supreme sovereignty.
Who can recount Adam’s mighty deeds?
Who can do full justice to God’s praise?

Enclosed is God’s head with curly locks of youth, hair black as any raven, splendid as the truth.

Nothing is more precious among God’s treasured rights
Than Zion, seat of splendor, chief of God’s delights.

God’s enfolded people adorn God as a crown.
A royal diadem of beauty and renown.

God lives and crowns the people He nurtured since their birth
God lives and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhyme,
I know that I approach God’s presence so sublime.

Radiant and rosy, with garments red as wine,
God clothe ennobling nation like grapes pulled from a vine.

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Yours is the triumph and the majesty,
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Yours, Adam, is supreme sovereignty.
Who can recount Adam’s mighty deeds?
Who can do full justice to God’s praise?
Adon olam al haShabbat

Hebrew:

Adon olam al haShabbat

English:

Adon olam al haShabbat

Siddur Sim Shalom for Shabbat and Festivals
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ADON OLAM

Before creation shaped the world,
commonly God engaged 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.

Before creation shaped the world,
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but only with creation done;
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When all is ended, God alone
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my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.
Yizkor

Memorial Service
YIZKOR

This is a time for everything,
for all things under the sun:
A time to be born and a time to die,
a time to laugh and a time to cry;
a time to dance and a time to mourn,
a time to weep and a time to hush,
a time to forget and a time to remember.

This day in sacred conversation
we remember those who gave us life.

We remember those who enriched our lives
with love and beauty, kindness and compassion,
thoughtfulness and understanding.

We renew our bonds to those
who have gone the way of all the earth,
to those whose memory moves us this day.

As we reflect upon them, we seek consolation,
and the strength and the insight born of faith.

As a parent shows love to a child,
Adonai embraces all who are faithful.
God knows how we are fashioned,
remembers that we are dust.

Our days are as grass;
we flourish as a flower in the field.
The wind passes over it and it is gone,
and no one can recognize where it grew.

But Adonai’s compassion for those who are steadfast,
God’s tenderness to children’s children,
remain, age after age, unchanging.

Siddur Sim Shalom for Shabbat and Festivals
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Three score and ten our years may number, four score years if granted the vigor.
Laden with trouble and travail, life quickly passes; it flies away.
What are mortal, eternal God,
that You should be mindful of them?

What are mortal, that You should take note of them, that You have made them little less than angels?
The sound of infants attest to Your power, the magnificence of life reflects Your glory.
The heavens display Your splendor.
What mortality is Yours throughout the world?
Teach us to use all of our days, that we may attain a heart of wisdom.
Roses us with Your love in the morning, that we may joyously sing all our days.

When I stay from You, Adonai, my life is as death; but when I cleave to You, even in death I have life.
You embrace the souls of the living and the dead.
The earth inherits that which perisheth.
The dust returns to dust; but the soul, which is God, is immortal.
Adonai has compassion for the creature.
God has planted eternity within our soul, bestowing a share in the unending life.
God redeems our life from the grave.
May we all be charitable in deed and in thought, in memory of those we love who walk the earth no longer.
May we live unselfishly, in truth and love and peace, so that we will be remembered as a blessing, as we lovingly remember this day, those who live on in our hearts.
— Julian Hirsch

Three score and ten our years may number, four score years if granted the vigor.
Laden with trouble and travail, life quickly passes; it flies away.
What are mortal, eternal God, that You should be mindful of them?

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— Julian Hirsch
When Yorker is recited, we affirm our love of those so near and dear who have physically left us.

Our love, however, does not rest on physical being; it is deeper than that.

When we love, we love the inner being of the beloved, the quality that makes for uniqueness, the spirit that creates personality and character.

That does not ever disappear.
It remains with us as long as we live.

Time eases the pain of loss but does not end the affection and emotions we feel for the one who no longer moves about in our midst.

We know that whatever lives, someday must die.
That, however, is true only of the material world.

The spiritual can endure forever.

When we lose one who is dear, we mourn, but we must not mourn unnecessarily.
We must be grateful for what we have had and find comfort in our memories.

We must continue the task of living, paying tribute to our departed by contributing to the lives of others.
— Sincha Kling

We tell of Your love in the morning; we recall Your faithfulness at night.

Yet we remember other mornings, other nights when love and faithfulness were torn by tragedy.

We celebrate miracles of our people’s past, delivered from peril into promised land.
Yet we remember slaughter and destruction, and questions born from ashes of the undelivered.

In spite of Your silence, we reaffirm hope, sustained by the certainty born of faith.

Lamentation and bitter weeping have been ours, in refusing to be comforted for those who are no more.

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Yet we shall survive to sing, to flourish;

to turn our mourning into gladness.

In spite of every obstacle we shall endure, nurturing our children to overcome despair.

In spite of every obstacle we shall praise, sustained by Your promises of redemption.

Our people has survived the wound, finding forever even in the wilderness.

Those who saw in tears shall reap in joy, for You redeem our lives from destruction.

Those who saw in tears shall reap in joy, embraced by love and faithfulness forever.

— Yedid area

191 YIZKOR — MEMORIAL SERVICE

When my loved one is taken from me, shall I mourn?

When my dear one departs forever, shall I wall and rend my flesh as I do my garment?

No! That is not the way.

I may find the road ahead lonely.

I may dread tomorrow without that voice, without that smile.

I may not know whence will come the courage to continue.

Yet I shall not despair.

I shall praise God who gave me my beloved.

I shall sing unto God who enables us to love. I shall voice thanks for what I have had.

I will refuse to become bitter over what I shall lack.

When my loved one leaves me, I shall indeed shed tears. Yet, even then, I shall utter a hymn —

A song of joy for what has been.

BAUSHI ATAH ADONAI!

Praised art You, O God!

You have allowed me to know love.

You have granted me an eternal treasure.

— Simcha Kling

191 YIZKOR — MEMORIAL SERVICE

Yet we shall survive to sing, to flourish;

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Praised art You, O God!

You have allowed me to know love.

You have granted me an eternal treasure.

— Simcha Kling
Our generations are bound to one another as children now remember their parents. Love is as strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory softens death’s pain as we now remember our brothers and sisters, grandparents, and our other relatives and friends.

The death of those we now recall left gaping holes in our lives. Even so, we are grateful for the gift of their lives, strengthened by the blessings they left us and the precious memories that comfort and sustain us, as we remember them this day.

A personal meditation

Eternal God, Master of mercy, give me the gift of remembering. May my memories of the dead be tender and true, undiminished by time; let me recall them, and love them, as they were. Shelter me with the gift of tears. Let me express my sense of loss — my sorrow, my pain, as well as my love, and words unspoken. Bless me with the gift of prayer. May I face You with an open heart, with trusting faith, unembarrassed and unashamed. Strengthen me with the gift of hope. May I always believe in the beauty of life, the power of goodness, the right to joy. May I surrender my being, and the soul of the dead, to Your all-knowing compassion.

Each congregation continues with the appropriate passage among the following, in silent meditation.

Personal meditations may also be added.

We rise.

In memory of a father

Our generations are bound to one another as children now remember their parents. Love is as strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory softens death’s pain as we now remember our brothers and sisters, grandparents, and our other relatives and friends.

The death of those we now recall left gaping holes in our lives. Even so, we are grateful for the gift of their lives, strengthened by the blessings they left us and the precious memories that comfort and sustain us, as we remember them this day.

A personal meditation

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Each congregation continues with the appropriate passage among the following, in silent meditation.

Personal meditations may also be added.

We rise.

In memory of a father

May God remember the soul of my father who has gone to his eternal home. In loving memory of his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation strengthen the ties that link me to his memory and to our entire family. May I be rest forever in dignity and peace. Amen.
In memory of a mother:

May God remember the soul of my mother who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrances, in her soul bound up in the bond of life. Love is as strong as death. Deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May she rest forever in dignity and peace. Amen.

In memory of a wife:

May God remember the soul of my wife who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrances, in her soul bound up in the bond of life. Love is as strong as death. Deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May she rest forever in dignity and peace. Amen.

In memory of a husband:

May God remember the soul of my husband who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrances, is his soul bound up in the bond of life. Love is as strong as death. Deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May he rest forever in dignity and peace. Amen.

In memory of a child:

May God remember the soul of my child who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrances, is his soul bound up in the bond of life. Love is as strong as death. Deep bonds of love are indissoluble. The memory of our companionship and love overcomes loneliness, for all that we shared still endures. May he rest forever in dignity and peace. Amen.
In memory of a son or a brother:

May God remember the soul of my beloved son who has gone to his eternal home. In loving memory to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. I am grateful for the sweetness of his life and for all he accomplished in his lifetime. May he rest forever in dignity and peace. Amen.

In memory of a daughter or a sister:

May God remember the soul of my beloved daughter who has gone to his eternal home. In loving memory to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. I am grateful for the sweetness of her life and for all she accomplished in her lifetime. May she rest forever in dignity and peace. Amen.

In memory of other relatives and friends:

May God remember the soul of all relatives and friends who have gone to their eternal home. In loving memory to their lives I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and remembrance, are their souls bound up in the bond of life. May these moments of meditation strengthen the ties that link me to their memory. May they rest forever in dignity and peace. Amen.

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In memory of martyrs:

May God remember the souls of our brethren, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory do I pledge charity. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. And may they rest forever in dignity and peace. Amen.

In memory of congregates:

We lovingly recall the members of our congregation who no longer dwell on this earth. They have a special place in our hearts. We pray this day that all who have sustained the loss of loved ones be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

A meditation

Our Creator, the Eternal One, delights in life. Because of God's love for us, and because we are so few, each of us is a vital part of God's kingdom. Though we are only flesh and blood, we are irreplaceable. When one of the House of Israel dies, God's own grandeur is diminished. May the memory of all those we remember this day, in love, be an unending source of blessing to us, to our children, to all Israel, and to all humanity.

May God remember the souls of our brethren, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory do I pledge charity. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. And may they rest forever in dignity and peace. Amen.

In memory of congregates:

We lovingly recall the members of our congregation who no longer dwell on this earth. They have a special place in our hearts. We pray this day that all who have sustained the loss of loved ones be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

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In memory of all the dead:

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PSALM 23

My shepherd is Adonai, I shall not want.
I shall lie down in green pastures.
I shall rest in the shadow of Adonai.
He guides me beside still waters.
He prepares a banquet for me at my table.
He anoints my head with oil, my cup overflowing.
Surely goodness and kindness shall follow all the days of my life.
And I shall dwell in the house of Adonai forever.

Though I walk in the valley of the shadow of death, I fear no harm, for You are at my side.

You prepare a banquet for me in the presence of my foes.
You anoint my head with oil, my cup overflowing.
Surely goodness and kindness shall follow all the days of my life.
And I shall dwell in the house of Adonai forever.

Siddur Sim Shalom for Shabbat and Festivals
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How do we face the reality of death?
We know that it is a fact. It is a part of life.
We may postpone it.
We may try to delay it as much as possible.
But some day we must be confronted by it.

How do we face the reality of death?
By giving thanks to God for the gift of life.
By voicing appreciation for the blessings we have known.
By being grateful for those lives that have touched ours and whose echoes still resound in us.

May the Kaddish, which we now recite, not only a remembrance of those no longer with us, but also a reminder of how we should live and the values that we should represent.
— Simcha Kling
And now, let us rise to join in prayer — for ourselves and for all whose spirit now finds voice through us — that God and God’s sovereignty will forever be hailed and enhanced, glorified and celebrated. May all of us who mourn and all of us who cherish loving memories on this day, open our hearts to God, our Ruler and Redemer, our ever-present hope, our eternal source of comfort, as we recite the words of the Kaddish.

MOURNER’S KADDISH

And now, let us rise to join in prayer — for ourselves and for all whose spirit now finds voice through us — that God and God’s sovereignty will forever be hailed and enhanced, glorified and celebrated. May all of us who mourn and all of us who cherish loving memories on this day, open our hearts to God, our Ruler and Redemer, our ever-present hope, our eternal source of comfort, as we recite the words of the Kaddish.

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YIZKOR — MEMORIAL SERVICE

May God’s name be exalted and hailed 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.

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

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.

Siddur Sim Shalom for Shabbat and Festivals
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When the first day falls on an eve, begin on page 203.

On weekdays:
We stand as the ark is opened.
A ṭur veha mora, and held on the kohanim.
All who have a ṭur and stand form a procession
behind the haman, who chants xi savor — aḥod
by the congregation — and the ṭur for that day.

Haman, then congregation:

Prayer for first day
(second day when the first day is a ṭur)

Lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah

Lo man akhav tacheret asher yirah

Prayer for second day
(second day when the first day is a ṭur)

Lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah

Lo man akhav tacheret asher yirah

Prayer for first day
(second day when the first day is not a ṭur)

Lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah

Lo man akhav tacheret asher yirah

Prayer for second day
(second day when the first day is not a ṭur)

Lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah
lo man akhav tacheret asher yirah

Lo man akhav tacheret asher yirah

Siddur Sim Shalom for Shabbat and Festivals
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FOR SUKKOT

HOSHIANOT

When the first day falls on Shabbat, begin on page 241.

On weekdays:

We stand as the Ark is opened.
A Shofar is blown, and a Kol hallel is intoned.
All who have a hallel and a Kol hallel form a procession behind the Reader, who chants the first four lines —

Readers: the procession

Kol hallel for the first day —
Kol hallel for the second day

Hosha'ah

For Your sake, our God, please help us.

Hosha'ah

For Your sake, our Creator, please help us.

Hosha'ah

For Your sake, our Redeemer, please help us.

Hosha'ah

Because You seek our welfare, please help us.

Kol hallel for the first day —
Kol hallel for the second day

Yad V'Shlosh: the preceding passage is noted.

Send help for the Temple Mount: the foundation stone, the House of Your choice, the granary of Orman the Jebusite, the sacred horizon, Mount Meriah, the hill of revolution and shade of Your splendor, where David resided.

Send help for the dwellings prepared for You, the tranquil habitation, the habitation of Jerusalem, the goal of the pilgrim tribes, the precious cornerstone; magnificient Zion, place of the Holy of Holies, object of our love, the home of Your glory.

Send help for Zion, the hill to which the world turns.

FOR SUKKOT

HOSHIANOT

When the first day falls on Shabbat, begin on page 241.

On weekdays:

We stand as the Ark is opened.
A Shofar is blown, and a Kol hallel is intoned.
All who have a hallel and a Kol hallel form a procession behind the Reader, who chants the first four lines —

Readers: the procession

Kol hallel for the first day —
Kol hallel for the second day

Hosha'ah

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Send help for Zion, the hill to which the world turns.
## Supplement for Festivals

Conclude each day with the following.

**Save Yourself and us!**

<table>
<thead>
<tr>
<th>As you redeemed our ancestors from Egypt, releasing Your people from bondage.</th>
<th>hoshanot!</th>
</tr>
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<tbody>
<tr>
<td>As you redeemed our nation and its leaders, singled out for God's salvation.</td>
<td>help us now.</td>
</tr>
<tr>
<td>As you delivered the hosts of our people, accompanied by hosts of angels.</td>
<td>hoshanot!</td>
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<tr>
<td>As you guided the innocent from exile, freeing them from their oppressors' bonds.</td>
<td>help us now.</td>
</tr>
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<td>As you rescued them sinking in the depths of the sea.</td>
<td>help us now.</td>
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<tr>
<td>Your light enabling them to cross over.</td>
<td>hoshanot!</td>
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<tr>
<td>As you saved the chosher who sang out: &quot;God saved!&quot;</td>
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<tr>
<td>And who gave birth to them</td>
<td>help us now.</td>
</tr>
<tr>
<td>We blessed You, help us now.</td>
<td>hoshanot!</td>
</tr>
<tr>
<td>Bless and deliver Your people, Your heritage; shelter and sustain them forever. May your words of supplication be near Adonai our God day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.</td>
<td>The Sefer Torah is returned, and the Ark is closed. The service continues with Kiddush Shalom, page 141.</td>
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On Shabbat:
The Ark is open, but no Sefer Torah are removed. Labor and drag are not held, and there is no procession.

Readers then congregants:

Hosha'ah

For Your sake, our God, please help us.

Hosha'ah

For Your sake, our Creator, please help us.

Hosha'ah

For Your sake, our Redemer, please help us.

Hosha'ah

Because You seek our welfare, please help us.

Deliver Your people whom You guard like the apple of Your eye, Your children who contemplate Your Torah, solace of the soul. They learn the precepts of Shabbat, derive the laws of carrying burdens and the regulations of the limitations on Shabbat journeys, and keep from profaning Shabbat, fulfilling Your command to "remember" and "observe" Shabbat. They hasten to welcome its arrival, and provide for its needs from their six days of work. They rest and wait until Shabbat has ended, calling it a glory and a delight. They wear new clothes for Shabbat, and prepare special foods, honoring Shabbat with tasty dishes. They arrange three meals for Shabbat, and recite blessings over two leaves of bread. They enumerate the "four domains" of Shabbat, obey the mitzvot of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You. Help us now.

As You shielded the first mortal, granting him mercy and atonement on the holy Shabbat, hosha'ah!

As You cared for the distinguished nation that hungered for freedom and intentionally chose the seventh day for rest, help us now.

As You delivered the people You led like a flock of sheep to their rest, and set a statute for them beside the tranquil waters at Marah, hosha'ah!

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As You provided for Your chosen ones, encompanied in the Wilderness of Sin, where they wisely gathered a double portion of bread on the sixth day, help us now.

As You upheld Your faithful ones, who thoughtfully taught the laws of Shabbat preparation and earned their Shepherd's praise, hoshia nishto!

As You provided manna, which neither soured nor deteriorated on Shabbat, to sustain Your people in the wilderness, help us now.

As You strengthened those who studied the laws of carrying on Shabbat, and, by their rest, preserved its boundaries and limits, hoshia nishto!

As You transformed at Sinai those who learned, in the fourth commandment, to "remember" and "observe" the holiness of Shabbat, help us now.

As You protected those who were commanded to encircle Jericho seven times, besieging the city until it fell on Shabbat, hoshia nishto!

As You emerged, in the Temple, Solomon and his people, who added seven days of Sukkot to their seven-day feast of dedication, help us now.

As You sheltered Your people, Your delight, restored to Your Temple, bearing the lulav each day of this Festival, hoshia nishto!

As You fortified those who, in reverence, beat willow leaves even on Shabbat and who, at the base of the altar, placed branches from Mesta, hoshia nishto!

As You inspired those who praised You with boll, slender willow branches as they left the altar, chanting hymns to its beauty, help us now.

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As You inspired those who praised You with boll, slender willow branches as they left the altar, chanting hymns to its beauty, help us now.
The Shirah is closed, and the service continues with al Shavim on page 182.

In congregations that add Shavim after Shirah, the service continues with al Shavim on page 138.

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The Shirah is closed, and the service continues with al Shavim on page 182.

In congregations that add Shavim after Shirah, the service continues with al Shavim on page 138.
As You encouraged all whose thanks and hope
have remained constant, who declare:
“We are God’s, and to God our eyes are turned,”
hsa no.

As You embraced those who surrounded
Your exalted wingspans, singing:
“Eternal, we beseech You — deliver us,”
sos help us now.

As You moved the host of Your zealous Kohanim,
who ministered on Shabbat
with double offering and sacrifice,
hsa no!

As You inspired Your Levite, who,
assembled on their sacred platform,
sang “A Psalm, a Song for Shabbat.”

As You have preserved Your comforted children,
whose constant joy is to do mitzvot,
so in Your grace grant them redemption and
bring them home in peace,
hsa no!

As You cared the lot of the captive tribes of Jacob,
return and restore us,
who dwell still in the tents of Jacob.
Help us now.

As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption,
v’hsa no!

Bless and deliver Your people, Your heritage; shelter and
sustain them forever. May my words of supplication be near
Adonai our God day and night. May God uphold the cause
of His servant, the cause of His people Israel, as each day
requires. Thus shall all on earth know that Adonai is God;
there is no other.

The Ark is closed, and the service continues
with Kaddish Shalom on page 245.

In congregations that add Hoshanot after Hallil,
The service continues with Kaddish Shalom on page 238.
לושנא רב

לושנא רב

לושנא רב

לושנא רב

PASAM 104
A Psalm of Praises.

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A Psalm of Praises.

FOR HOSHIANA RABBAH

FOR HOSHIANA RABBAH

FOR HOSHIANA RABBAH

FOR HOSHIANA RABBAH

A Psalm of Praises.

A Psalm of Praises.

A Psalm of Praises.

A Psalm of Praises.

Acclaim Adonai, all people on earth.

Acclaim Adonai, all people on earth.

Acclaim Adonai, all people on earth.

Acclaim Adonai, all people on earth.

Worship Adonai in gladness;

Worship Adonai in gladness;

Worship Adonai in gladness;

Worship Adonai in gladness;

come before God with joyous song.

come before God with joyous song.

come before God with joyous song.

come before God with joyous song.

Know that Adonai is God.

Know that Adonai is God.

Know that Adonai is God.

Know that Adonai is God.

God fashioned us and we are His.

God fashioned us and we are His.

God fashioned us and we are His.

God fashioned us and we are His.

God's people, the flock God shepherds.

God's people, the flock God shepherds.

God's people, the flock God shepherds.

God's people, the flock God shepherds.

Enter God's gates with thanksgiving.

Enter God's gates with thanksgiving.

Enter God's gates with thanksgiving.

Enter God's gates with thanksgiving.

His courts with praise.

His courts with praise.

His courts with praise.

His courts with praise.

For Adonai is good; God's love is eternal.

For Adonai is good; God's love is eternal.

For Adonai is good; God's love is eternal.

For Adonai is good; God's love is eternal.

God's faithfulness endures for all generations.

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As You redeemed our ancestors from Egypt, releasing them from bondage, help us now. As You guided Your people in a sea with Your light, which accompanied them in their grind, help us now.
As Your presence, journeying into exile with Your people, gave them cause to sing, although banished and forlorn, help us now.

Let us proclaim: Save us, God, our stronghold.

As You redeemed our ancestors from Egypt, releasing them from bondage, help us now. As You guided Your people in a sea with Your light, which accompanied them in their grind, help us now.
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Let us proclaim: Save us, God, our stronghold.
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210 SUPPLEMENT FOR FESTIVALS

Luler and shofar are set aside, and willow branches are taken.

Niser with rain those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Those who have inherited the Torah, as it-giving as water. For the sake of Your servants who served You with abstinence of water, for the sake of Moses who, with Your help, gave his people water, let us prosper. Open the earth to Your kissing of water. Save us, God, our stronghold.

Have compassion, forgive our sin, save us.

Niser with rain those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Those who have inherited the Torah, as it-giving as water. For the sake of Your servants who served You with abstinence of water, for the sake of Moses who, with Your help, gave his people water, let us prosper. Open the earth to Your kissing of water. Save us, God, our stronghold.

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The voice of the prophet rings out, proclaiming good news of peace and deliverance.

Hymn and congregational declaration:

Kol v'avor, v'avor v'avor.

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The voice of the prophet rings out, proclaiming good news of peace and deliverance.

We remember our determination to separate sin from our lives by beating the willow tree five times against the floor or other hard surface, causing leaves to fall.

May it be Your will, Adonai our God and God of our ancestors, to accept our prayers and our ritual of this morning with compassion. Remove the barriers that separate us from You. Hear our plea. And save us in the Book of a good life. Amen.

The Shofar is returned to the Ark, and the Ark is closed.

In congregations that add Hashanot after Haftorah, the service continues with Kaddish Shalom, page 13A.

Siddur Sim Shalom for Shabbat and Festivals

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Nisan and deliver Your people, Your heritage, shelter and return them forever. May my words of supplication be near Adonai our God, day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

There is a tradition that the Doors of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, and on Heshbon Rabbah, when the decree is sealed.

Nisan and deliver Your people, Your heritage, shelter and return them forever. May my words of supplication be near Adonai our God, day and night. May God uphold the cause of His servant, the cause of His people Israel, as each day requires. Thus shall all on earth know that Adonai is God; there is no other.

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There is a tradition that the Doors of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, and on Heshbon Rabbah, when the decree is sealed.
The following apices are chanted by one or a series of individuals; each pair is then repeated by the congregation.

The Shehechinah is opened:

יהוה בֵּית אָבֵי אֵל חָכָּם רֹאֵנוּ אָמֵר שָׁמַע יִשָּׂא עָמֵינוּ אֲדֹנָינוּ אֱלֹהֵינוּ יִשָּׂאֵנוּ.

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FOR SIMHAT TORAH

**HAKAFOT**

The following biblical verses are chanted by one or a series of individuals, each verse is then repeated by the congregation.

You have been clearly shown that Adonai alone is God; there is none besides God.

Give thanks to Adonai who works great wonders alone; God's love is forever.

None compare to You, Adonai, and nothing compares to Your creation.

The glory of Adonai endures forever; may God rejoice in His works.

May the name of Adonai be praised, now and forever.

Cry out deliver us, God our deliverer!

Gather us and save us from among the nations, that we may give thanks to Your holy name, that we may take pride in Your praise.

Adonai reigns, Adonai has reigned.

Adonai shall reign throughout all time.

May Adonai grant His people strength; may Adonai kiss His people with peace.

May our words be pleasing to the Master of all.

The Ark is opened.

Whenever the Ark was carried forward, Moses would say: Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight.

Arise, Adonai, to Your sanctuary, You and Your glorious Ark.

Let Your Kohanim be clothed in triumph; let Your faithful sing for joy.

For the sake of David Your servant, do not reject Your anointed.

---

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And on that day people will say: Behold, this is our God, for whom we have waited, to redeem us. This is Adonai for whom we have yearned; let us rejoice and be glad in God’s deliverance.

Your sovereignty is everlasting; Your dominion endures throughout all generations.

Torah shall come from Zion, the word of Adonai from Jerusalem.

Creator of compassion, favor Zion with Your goodness; build the walls of Jerusalem.

For in You alone do we put our trust, Sovereign, exalted God, eternal Master.

All the Sefori Torahs are removed from the Ark, to be carried by congregants in seven processions (Hashafot) through the sanctuary.

Adonai, we beseech You, save us. Adonai, we beseech You, cause us to prosper. Adonai, answer us when we call.

First Hashaph

God of all spirits, save us. Searcher of hearts, cause us to prosper. Mighty Redeemer, answer us when we call.

Second Hashaph

Proclaimer of righteousness, save us. God clothed in splendor, cause us to prosper. Everlasting loving One, answer us when we call.

Third Hashaph

Pur and upright, save us. Graceful to the needy, cause us to prosper. Good and benevolent One, answer us when we call.

Fourth Hashaph

Know of our thoughts, save us. Mighty and redemptive, cause us to prosper. God clothed in righteousness, answer us when we call.

Fifth Hashaph

Shemai Rokei, save us. Source of light and majesty, cause us to prosper. Upholder of the falling, answer us when we call.

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The Hatem Rabbah is called to the Torah as follows:

With permission of the One
called beyond all song and adoration,
awesome beyond all praise and acclamation,
the essence of wisdom and power,
internal Rule, Master of creation —
and with permission of this past and joyous congregation,
gathered here to rejoice in the Torah, filled with elation,
assembled to complete its reading
and to begin again with joy and exultation —
I occur with all assembled here in happy affirmation.
In being chosen for this beginning you set a fine example.
Your portion is so goodly; your reward will be so ample.

Male
Ari, ari, ari, ____________
Hatem Rabbah
to grant the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.

Female
Ari, ari, ari, ____________
Hatem Rabbah
to grant the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing, in acclamation.
GESHEM & TAL

On Sh'mini Atzeret and the first day of Pesach at Mezuzah, the chanting of the Amidah begins here.

The Tik is open.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, great, mighty, awesome, exalted God who executes kindnesses, Creator of all. You remember the pious deeds of our ancestors and will send a redemption to their children's children 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 Sh'mini Atzeret, continue with Geshem, next page.

On Pesach, continue with Tal, page 218.

GESHEM & TAL (with Matzorrah)

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TAL, the payer for dace, beseeches God to provide sufficient epiphanies diew in Israel to assure a year of prouperity. According to the Midrash, it was on the first day of Pesach that later blessed Jacob, asking God to grant him the “dwe of heaven.” Both Geshem and Tal were composed by Rabbi Elazar Ha-Kallir in eighth-century Palestine.

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Our God and God of our ancestors:

Dear, precious dew, unto Your land descend,
Pour out Your blessing in Your exaltation.
To strengthen us with ample wine and corn,
And give Your chosen city safe foundation.
In dew.

Dear, precious dew, the good year’s crown, we await,
The earth in pride and glory may be blessed,
And that the city once so desolate
Into a glowing crown may be transmuted
By dew.

Dear, precious dew, let fall upon the land;
From heaven’s treasury be this accorded,
So shall the darkness by a beam be opened,
The faithful of Your vineyard be rewarded
With dew.

Dear, precious dew, to make the mountains sweet,
The savory of Your excellence residing,
Deliver us from exile, we entreat,
So we may sing Your praise, softly falling
As dew.

Dear, precious dew, our graces to all,
And all our youthful exuberance pardon.
Beloved God, uplift us at Your will,
And make us as a richly watered garden
With dew.

Dear, precious dew, that we our harvest reap,
And guard our fatted flocks and herds from business,
Behold our people follow You like sheep,
And look to You to give the earth her greenness
With dew.

You are Adonai our God
who cause the wind to blow and the dew to fall

Congregation, then Reader, rise by rise:

For a blessing, not for a cure,
Amen.

For life, not for death,
Amen.

For abundance, not for famine,
Amen.

The Ark is closed.
The Reader continues with “Your love...”, page 184a-4b.
FOR PESAH

On the first day of Pesah:

Haron, O Friend of mine, the time of our renewal; return to us in mercy.

The oppressors of our people have all but consumed us; destroy, avenge them from our midst.

Restore Your city and make us again a people of song.

May the hope of our redemer draw nigh.

Haron, O Friend, the time of redemption promised by Your ears.

Let us from the darkness shudder;

rise up, all the people that have long known insult.

Let us from them, to teach, to cleanse many nations.

Revel Your saving might; proclaim the hour of redemption.

Haron, O Friend, with the rod's speed;

put an end to my imprisonment.

I am despoiled in captivity; for my crown of glory I yearn, and seek to return to the glorious mountain.

I am left without a leader, without prophet to restore me.

Plead my cause; remove my guilt and pain.

Let my enemy see and be confounded.

let me announce to them who reproach me

that my Friend has come —

my Redeemer, my Beloved, my Father's God.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

Continue on page 122.

On the second day of Pesah:

Haron, O Friend divin, to the city of Your presence. Though we have broken Your covenant, return in mercy to the shrines of Your love. Plead the promises of deliverance: Renew Your city in joy, make her again an object of rejoicing.

Haron, O Friend, to Your shrines of peace. Though we have strayed from You, with favor up on us and help a people afflicted and harassed. Make an end to anger; shelter them beneath the wings of Your love.

Haron, O Friend, to Your ancient habitation. Though we have been false to You, accept the plea stirring in our hearts. Lift us from the mine; redeem the people You did guard with tenderness in this month of freedom, as in days of old.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

Continue on page 123.
On the first day of Shavuot, Akedotam is chanted as part of the Torah service, before the first aliyah, as an introduction to the Torah reading.

Shavuot celebrates God’s gift of Torah to the Jewish people. On Shavuot, the Ten Commandments, or Ten Words, are the focus of the Torah reading and thus represent the entire Revelation of Torah. The first words of this special poem, AKADAM/T MELEL (introductory words), describe the poem’s purpose — to introduce the Words of the Ten Commandments.

Akedotam was written in Aramaic by Rabbi Meir ben Isaac Nahari in 12th-century Germany.
FOR SHAVUOT

AKDAMUT

The prayers for the festivals are taken from the Rabbinical Assembly's Siddur Sim Shalom for Shabbat and Festivals and are based on the Ashkenazic liturgy.

Before reading the ten divine commands, O let me speak in awe two words, or three, Of the One who wrought the world And sustained it since time’s beginning.

At God’s command is infinite power, Which words cannot define.
Were all the skies parched, And all the seas drained, And all who dwell on earth, God’s grandeur could not be told.

Sovereign over the heavens of God, God reigns supreme on earth below.

With it we praise God created, Only by divine will, uttered in a gentle sound.

God wrought His works in six days, Then established His glorious sovereignty Over the life of the universe.

Myriads of angelic hosts serve God, Divine messengers that prop up life’s destiny.

They arise each morning to their calling.

Before reading the ten divine commands, O let me speak in awe two words, or three, Of the One who wrought the world And sustained it since time’s beginning.

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Myriads of angelic hosts serve God, Divine messengers that prop up life’s destiny.

They arise each morning to their calling.
All the celestial beings join in a chorus of praise; In union they call to one another; All the earth is full of the glory of the thrice Holy One.

In a mighty roar, As the thundering noise of vast waters, Moving amidst the heavenly spheres Where the divine light glows brilliant, The angelic hosts proclaim their words of adoration:

Praised be God's glory by every whispering lip From the place of His abode which is everywhere. All the celestial hosts rear their response in awe: The splendor of God's dominion is acclaimed from age to age.

Yet dearer to God than this Is the song of the children of Israel, Rising to Him morning and evening, In free outpourings of adoration.

Chosen to be the faithful servants of God's will, They continually rehearse God's praise, Who summoned them in love to pursue the labors of Torah, And accept their supplications and entreaties, Which weaves a crown of glory for the Almighty.

The Eternal cherishes their prayers And keeps them ever before Him, Thus declaring the greatness of Israel Who revere that God is One.

Israel acclaims the glory of the Ruler of the universe, And offers God homage before kings and princes. They all gather and ask in wonder, Who is this your beloved, O fair one, For whom you brave the perils of the lion's den?
If you but join our fold,
We would cover you with splendor and glory;
In every land would we ratify your every wish.

A wise reply is Israel's:
How can you know God with your foolish minds?
How compare the glory you have below
With the glory that is God's,
With the splendor of God's deeds
In the hour of our deliverance,
When the light divine will shine on us,
While darkness covers your mocking multitudes,
When God will manifest His glorious might
And render His foes their due,
And triumph to the people
Abounding in virtue
Whom God has loved.

Joy unuttered will reign in hearts ennobled, pure.
Jerusalem will rise again;
Her exiled children will come back to her,
Day and night God will shed His glory on her,
And build in her anew His sacred shrine of praise.

The righteous will possess the reward for their service.
They will dwell before their Creator,
Arrayed on golden thrones,
With seven steps ascending,
Resplendent as the azure of the sky
And the brightness of the stars.

They will acclaim God:
It is God we trusted with faith unyielding
In the days of our captivity.
God will lead us forever,
Renewing us with the glee of youthful dancers.

If you but join our fold,
We would cover you with splendor and glory;
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It is God we trusted with faith unyielding
In the days of our captivity.
God will lead us forever,
Renewing us with the glee of youthful dancers.
We will possess the portion
God set apart for us in ancient days.
Leviathan and the wild ox of the mountains
Will charge and contend with each other;
The beast going fiercely with its horns,
The sea monster striking with its mighty fins.

But Adonai will make an end of them
With His great sword,
And prepare a banquet for the righteous.
They will sit at tables of precious stones,
Rivers of balsam flowing before them;
And they will drink the precious wine
Stored for them from the first of days.

O you upright who have heard the song of God's praise,
May you ever be in the blessed circle of God's faithful.
Through all eternity, exalted be Adonai
Who conferred true love upon us
By entrusting to us the Torah.

We will possess the portion
God set apart for us in ancient days.
Leviathan and the wild ox of the mountains
Will charge and contend with each other;
The beast going fiercely with its horns,
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