The participation of The United Synagogue of Conservative Judaism in the publication of this prayerbook was made possible by a gift of Robert D. Rapaport in memory of his father

IRVING S. RAPAPORT
יהודא שומואל בן מארח שמואל ורומא

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Siddur Sim Shalom for Shabbat and Festivals
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# TABLE OF CONTENTS

## 1. Preface

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>vi</td>
</tr>
</tbody>
</table>

## 1. Introduction

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>vii</td>
</tr>
</tbody>
</table>

## 2. Special Symbols

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii</td>
</tr>
</tbody>
</table>

## 3. Weekday Afternoon Service

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

## 4. Evening Service

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
</tr>
</tbody>
</table>

## 5. Kiddush

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
</tr>
</tbody>
</table>

## 6. Massorah for Shabbat & Festivals

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
</tr>
</tbody>
</table>

## 7. Counting of the Omer

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
</tr>
</tbody>
</table>

## 8. Morning Service

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 9. Preliminary Prayers

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 10. Psalms of the Day

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 11. For Shabbat

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 12. For Other Occasions

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 13. Prayers of the Day — Psalm & Song

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
</tr>
</tbody>
</table>

## 14. Nishmat

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>104</td>
</tr>
</tbody>
</table>

## 15. Shabbat

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
</tr>
</tbody>
</table>

## 16. Services

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>133</td>
</tr>
</tbody>
</table>

## 17. Taking the L lulav (Sukkot)

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>133</td>
</tr>
</tbody>
</table>

## 18. Hallal

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>132</td>
</tr>
</tbody>
</table>

## 19. Mourner's Kaddish

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>136</td>
</tr>
</tbody>
</table>

## 20. Musaf Prayer

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>136</td>
</tr>
</tbody>
</table>

## 21. Kaddish 1/2Kahannot

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>136</td>
</tr>
</tbody>
</table>

## 22. Musaf for Shabbat & Festivals

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>136</td>
</tr>
</tbody>
</table>

## 23. Concluding Prayers

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>136</td>
</tr>
</tbody>
</table>

## 24. Shavout — Akdamos

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>222</td>
</tr>
</tbody>
</table>

## 25. Additional Services for Shabbat and Festivals

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>222</td>
</tr>
</tbody>
</table>

## 26. Psalms for Shabbat Afternoon

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>250</td>
</tr>
</tbody>
</table>

## 27. Prayers for Shabbat Afternoon

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>257</td>
</tr>
</tbody>
</table>

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Siddur Sim Shalom for Shabbat and Festivals

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שֶׁבֶרֶת וּמְזוֹקֶשׁ
לְשַׁבָּת
וִיּוֹם טוּב
Morning Service
for Shabbat
and Festivals
Upon arising in the morning, we acknowledge God’s compassion in restoring us to life each day.

מַדּוּדָה / מַדְרַדְרַדְרַד הָאָבִּים
ונכָּנָּה בְּפָנֵי יָה overs

Upon ritual washing of hands:

רַחֲמִי מָנוּ בֵּכְרָה בְּרַחֲמִי
וְרַחֲמִי מָנוּ בֵּכְרָה בְּרַחֲמִי

Upon entering the sanctuary:

פסֶלֶת הַשַּׁבָּט מָנוּ בֵּכְרָה בְּרַחֲמִי
וְרַחֲמִי מָנוּ בֵּכְרָה בְּרַחֲמִי

Rabbi Hillel Hakham (The Kabbal of morning light) has become a generic name for all those b’al yoda which the rabbi considered appropriate to recite upon awakening in the morning, to direct our thoughts to God. The Talmud relates that Abraham arose early in the morning, the psalm evoked 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.
MORNING SERVICE

BIRKHOT HA-SHAHAK

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 entering 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, installing in us the holiness of mitzvot 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.

Sinned 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.

Siddur Sim Shalom for Shabbat and Festivals

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Meditation before putting on the robe

ברכות גershנות ואריחות.
והיו כל ימים קדומים.
ודיק
лежנון שלע רואא קדשים转变为 העם,
וכן גם אמרו.
וכן גם אמרו.

The figures of the robe as explained in Numbers 15:38-40, serve to remind us of the Torah's intent, and the ideal of holiness to which we are summoned.
Teffilin are not worn on Shabbat and Festivals, because these days are themselves reminders of those very truths.

ברך את השם מקלפל ותלסה.
והיו כל ימים קדומים.
ודיק
лежנון שלע רואא קדשים转变为 העם,
וכן גם אמרו.
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היה בתשובה וברחבה.
והיו כל ימים קדומים.
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Teffilin are not worn on Shabbat and Festivals, because these days are themselves reminders of those very truths.
Meditation before putting on the tallit

PSALM 104:1-2
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.

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 15:38).

Psalm on the tallit, which reminds us of all 413 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.

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 shield 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.

Siddur Sim Shalom for Shabbat and Festivals

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Meditation before putting on the tallit

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

Choose one passage from the Torah

NUMBERS 25:1-10
May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
Selected from LITURGICAT 11a,11c
You shall not insult the dead, 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 Midrash

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

A passage from the Gemara

Based on SIRAH 11a,11c
These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of livingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing 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.

Siddur Sim Shalom for Shabbat and Festivals

Preliminary Prayers

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

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Praised are You Adonai our God, who rules the universe, 
selecting 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, 
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 come into Your house with Your Torah, and cling to Your mitzvot.
Keep us from error, from sin and transgression.
Bring us not to trial or to disgrace;
let no evil impulse 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.

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selecting 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, 
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giving sight to the blind.
Praised are You Adonai our God, who rules the universe, 
clothing the naked.
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creating the heavens and the earth.
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providing for all my needs.
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May we come into Your house with Your Torah, and cling to Your mitzvot.
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Bring us not to trial or to disgrace;
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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.
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.

Preliminary thoughts and supplications may be added.

We should always renew God, in private as in public. We should acknowledge the truth in our hearts, and practice it in 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 limitless 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 profundity, are meaningless, the days of our lives, empty. Human piemissence over beings 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 Jeshurun 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.
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 name. 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” (Ezekiel 34:25).

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 name. 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” (Ezekiel 34:25).
AVOT D'RABBI NAHAN 4:5

Once, Rabbi Yehoshua ben Zakkaia was walking with his disciple, Rabbi Yhoshua, near Jerusalem after the destruction of the Temple. Rabbi Yhoshua looked at the Temple ruins and said: "Rabbi! The place that stood for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yehoshua ben Zakkaia 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." (Proverbs 21:2)

1. SIRAH 46

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 6:3)

What does this verse imply? "To act justly" means to act in accordance with the principle of justice. "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to act in accordance with your lovingkindness.

Our Rabbinic view: Deeds of lovingkindness are superior to charity in three respects. Charity can be accomplished only with money, whereas 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.

Avot D'Rabbi Nahman 4:5

Once, Rabbi Yehoshua ben Zakkaia was walking with his disciple, Rabbi Yhoshua, near Jerusalem after the destruction of the Temple. Rabbi Yhoshua looked at the Temple ruins and said: "Rabbi! The place that stood for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yehoshua ben Zakkaia 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." (Proverbs 21:2)

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II. SIMHAT 4:6

Kaddish Ha’Amidah: "Whoever does deeds of charity and justice is considered as having filled the world with living kindness, as it is written: ‘God loves charity and justice; the earth is filled with Adonai’s living kindness’” (Psalms 106:3)

Kaddish Ha’Amidah quoted this verse: “Whoever does deeds of charity and justice is considered as having filled the world with living kindness, as it is written: ‘God loves charity and justice; the earth is filled with Adonai’s living kindness’” (Psalms 106:3). What is the intent of this verse? Is there one Torah of living kindness and another which is not Torah? Torah studied for its own merit is a Torah of living kindness, whereas Torah studied for an ulterior motive is not. And some say that Torah studied in order to teach is a Torah of living kindness, whereas Torah not studied in order to teach is not a Torah of living kindness.

III. SURU DUTIFRIMORYEY

“To walk in all His ways” (Deuteronomy 8:12): These are the ways of the Holy One—gracious and compassionate, patient, abounding in kindness and faithfulness, ordering love for a thousand generations, forgiving impuity, transgression, and sin, and granting pardon.” (Rashi, 20a) Just as God is gracious and compassionate, you too must be gracious and compassionate. “Adonai is faithful in all His ways and loving in all His deeds” (Psalms 108:17). As the Holy One is faithful, you too must be faithful. As the Holy One is loving, you too must be loving.

IV. SOTAH 14a

Kaddish Ha’Amidah said in the name of Rabbi Hanina: “Follow Adonai your God” (Deuteronomy 10:12): What does this mean? Is it possible for a mortal to follow God’s presence? The ways mean to teach us that we should follow the attributes of the Holy One. As God clothes the naked, you should clothe the naked. The Bible teaches that the Holy One wanted the sick you should visit the sick. The Holy One comforted those who mourned, you should comfort those who mourn. The Holy One buried the dead; you should bury the dead.

Kaddish Simlai taught: The Torah begins with deeds of living kindness and ends with deeds of living kindness. It begins with deeds of living kindness, as it is written: “And Adonai, God, made for Adam and for his wife garments of skins and clothed them” (Genesis 3:21). And deeds of living kindness, as is written: “And God buried Mozes in the valley in the land of Moab” (Deuteronomy 34:6).

V. SOTAH 14a

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Siddur Sim Shalom for Shabbat and Festivals

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[Text content]

Siddur Sim Shalom for Shabbat and Festivals

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V. SHABAT 1
Rabbis have in their many decisions stated the following rules of thumb:
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 one premise to another that is more inclusive, or to another that is less inclusive.
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. If a specific term is followed by a general rule, then all 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 generalises 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 is specified for a general legal category followed by a particular exceptional case, may alternate, but not aggravate, any penalty.
10. However, a penalty is specified for a general legal category followed by a discernible particular case, sometimes may alternate and sometimes aggravate the penalty.
11. A case logically falling within a general law but treated separately, remains outside that rule unless specifically included by the text.
12. A text obscurum in se may be clarified by the 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 mediations:
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 Cohen, living peace and pursuing peace, living 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 devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

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The service continues with the appropriate Daily Psalm.

page 72-73.
KADDISH D'RABBNAN

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

Yitgadal v'yitemadar shelmi nabi, b'alma di'la, ki'ute, v'yamikh lakhradokh b'hayyakenuv u'yomekhan u-v'haiyel b'alul v'yita-el.
a'la'v zu'vandam karay v'imran amon.

Yehi sh'ma nabi mi'vadik l'alum olam al'mayim.
Yitbichlatu v'yitobichlatu v'yi'vorden v'yitorden v'yitarden l'alum 'olam, v'neien hnu *'elamen bo kol b'rakhlu v'vilu tahat in v'imran amon.

On Shabbat l'man: la'alama mi'i b'kiddusha v'imran.

A'la'v-yita el v'rabanan v'al tamid kilhu, v'al kol tamid tamidon v'al kol man da'kin bi'orot, di v'ardahe-zeh v'al Kol El v'al kol El v'al kol El.
Yehi l'chon u'chon sh'lama nabi, b'nina bi'sha v'yalamin, v'hayin akh'in u'monza v'ilsu, un'eruman min kodam axunim di v'sh'ima v'imran amon.

Grant l'utik pesu'os: O God, to our people and their leader, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fulfillment of life and existence. Save us from all danger and distress.
And let us say: Amen.

Yehi sh'lamah nabi min sh'maya
V'hayim axin emenu v'al Kol El v'al El v'imran amon.
Chosh shamim bimomay, b'hulamah ya'aseh shalom akhenu v'al Kol Yisroel, v'imran amon.

The service continues with the appropriate Daily Primal, page 72-79.

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The service continues with the appropriate Daily Primal, page 72-79.
THE PSALM FOR SHABBAT

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

In some congregations the prayer for the day is recited at the end of the service.
THE PSALM FOR SHABBAT
On Shabbat the Levites recite this psalm in the Temple.

Psalms 96
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 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.

Paired 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.
THE PSALM FOR SUNDAY

On the first day of the week the Levites recited this psalm in the Temple:

PSALM 24

A Psalm of David.
The earth and its grandeur belong to Adonai; the world and its inhabitants.
God founded it upon the seas, and set it firm upon flowing waters.
Who may ascend the mountain of Adonai?
Who may rise in God’s sanctuarity?
One who has clean hands and a pure heart, who has not used God’s name in false oaths nor sworn deceitfully,
shall receive a blessing from Adonai, a just reward from the God of deliverance.
Such are the people who seek God, who long for the presence of Jacob’s Daily:
Lift high your lintels, O you gates; open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai, triumphant and mighty.

Lift high your lintels, O you gates; open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai Ta’voo’t is the glorious Sovereign.

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The Psalm for Monday

Psalm 50 is on page 2.
Maurer’s Kiddush is on page 2.

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THE PSALM FOR MONDAY

On the second day of the week
the Levites recited this psalm in the Temple:

Psalm 48

A song: A Psalm of the sons of Korah.
Great is Adonai, and highly praised
in the city of our God,
His holy mountain.

Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.
God is known in her citadels as a refuge.
The kings conspired and advanced,
but when they saw her they were astounded.

Panic smote them; they fled in fright,
reared with trembling like a woman in labor,
shattered like a fleet wrecked by an east wind.

What we once heard we now have witnessed
in the city of Adonai Ta’va-ot, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.
Your right hand is filled with benevolence.

Let the mountain of Zion be glad,
let the cities of God rejoice
because of Your judgments.
Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

Then tell her story to later generations:
tell of our God who will guide us forever.

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Walk all about Zion, encircle her.
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Then tell her story to later generations:
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THE PSALM FOR TUESDAY

בָּרָךְ הַשִּׁמְךָ בָּדַע.

Psalms 50:6

Ma'aseh Kaddish is on page 3.

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THE PSALM FOR WEDNESDAY

נַפְלֹתֵינוּ בְּשָׁלוֹם.

Psalms 50:7

Ma'aseh Kaddish is on page 3.

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THE PSALM FOR TUESDAY
On the third day of the week
the Levites recited this psalm in the Temple:

PSALM 82
A Psalm of Asaph.
God rises in the court of the mighty;
pronouncing judgment over judges:

“How long will you pursue justice?
How long will you favor the wicked?

“Champion the weak and the orphan;
uphold the downtrodden and destitute.

“Rescue the weak and the needy;
save them from the grip of the wicked.”

But they neither know nor understand;
they wander about in darkness
while the earth’s foundations are shaken.

I thought you were Godlike, children of the Most High,
but you will die like mortals; like any prince will you fall.

Arise, O God, and judge the earth,
for Your dominion is over all nations.

THE PSALM FOR WEDNESDAY
On the fourth day of the week
the Levites recited this psalm in the Temple:

PSALM 84
God of retribution!
Adonai, God of retribution appears.

Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swarmed with boozing, they exude arrogance.

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.

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Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swarmed with boozing, they exude arrogance.

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.
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Page 76
Psalm 30 is on page 71.
Ma'asiot's Kiddush is on page 72.

Page 76
Psalm 30 is on page 71.
Ma'asiot's Kiddush is on page 72.
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 disciplines nations will chastise, teaching mortal sin to understand.
Adonai knows human scheme, how false 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 upright 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 injustices 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 100:8
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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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.
The Psalm for Thursday

On the fifth day of the week
the Leader read this psalm in the Temple:

Psalm 61: For the leader, upon the gittith: A Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.

Strike up a melody, sound the timbrel;
Play sweet tunes on harp and lyre.

Sound the shofar on the New Moon,
on the full moon for our festive day.

It is the law for the people Israel;
the God of Jacob sits in judgment.

God ordained it as a decree for Joseph
when He rose against the land of Egypt.

Then I heard a voice I never knew:
"I removed the burden from your shoulder;
your hands were freed from the load.

"When you called in distress I rescued you;
unseen, I answered you in thunder.
I tested your faith in the wilderness."

Hear this warning, My people;
Israel, if you would only listen:
"You shall have no strange god among you;
you shall not worship an alien god."

"I am Adonai your God who brought you up out of Egypt;
open your mouth wide and I will fill it."

But My people did not listen; Israel would have none of Me.
So I let them partake in their stubbornness.
I let them follow their own inclinations.

If only My people would listen to Me,
if the people Israel would walk in My ways,
then I would soon subdue their foes
and strike out at their oppressors.

Emimes of Adonai shall be humbled;
their downfall shall be unending.
But you would feed with the richest of wheat,
with honey from the rock I would satisfy you.

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THE PSALM FOR FRIDAY

[Text in Hebrew]

Psalm 30 is on page 5.
Mourners' Kaddish is on page 6.

THE PSALM FOR ROSH HODESH

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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 96
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 times.
You are eternal.
The rivers may rise and rage,
the waters may pound and paleate,
the floods may swirl and steam.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decree, Adonai, never fail.
Holiness befits 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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Psalm 30 is on page #1.

Maorav's Kiddush is on page #2.

Psalm 30 is on page #1.

Maorav's Kiddush is on page #2.
You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild ass sates 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 swims Leviathan, which You made as a plaything.

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. Adonai’s heart is set on the earth; 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 meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halaluyah!

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THE PSALM FOR THE SEASON OF REPENTANCE

Psalm 30 is on page 1.
Maeven's Kaddish is on page 8.

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THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 50
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 shelter me beyond the reach of disaster,
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,
parseymen of malice and lies.
Yet I have faith that I shall surely see
Adonai's goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 51
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?

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Guide me on the right path, to confound my oppressors.

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parseymen of malice and lies.
Yet I have faith that I shall surely see
Adonai's goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.
PSALM 22
A Psalm of David, a Song for the dedication of the Temple.

I entreated You, Adonai, You raised me up. You did not permit loss 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 Adonai’s holiness. God’s anger lasts a moment; divine 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, I call; before the Eternal I 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? Hears me, Adonai. Be gracious, be my help.

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

Rabbinical Assembly
This group of prayers, beginning with Roman Shem–aron — a celebration of God’s majesty — and concluding with the Kiddush (page 104), constitute principally of passages 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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P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'kehab that introduces P'sukei D'zimra, we praise our eternal, compassionate Creator. Our chanting of psalms celebrates God's sovereignty. Praised be 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 fulfillment.
Revered the One whose mercy enshrouds the world.
Adored is God, whose kindness embraces all creatures.
Honored the One who rewards those who revere Him.
Blessed be God who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised be You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We extol You and the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised be 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 mediation of Rambam Sh'omar. This practice dates back to the ninth century when Rambam Sh'omar was the beginning of the public service.

83

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Acclaim Adonai; invoke God's name.
Make God's deeds known among all people.
Praise God in song and in prayer; recall all of God's wonders.
Exult in God's hallowed name; let God's savor rejoice in your heart.
Seek Adonai and His strength; seek God's presence always.

Children of Israel, God's servant, chosen people of Jacob:
Remember the wonders God has wrought, God's marvels and justice.
This is Adonai our God, whose justice fills the earth.
Remember God's covenant always, God's word to a thousand generations —
God's covenant with Abraham, God's oath to Isaac, God's unchanging compact with Jacob; the everlasting promises to Israel: "I will give you the land of Canaan as your inheritance, your possession."

You were very few in number, little more than strangers in the land, wandering from nation to nation, from kingdom to kingdom. God would let no one oppress you, admonishing kings for your sake: "Touch not My anointed one, harm not My prophets."

Sing to Adonai all the earth; proclaim God's triumph day by day. Announce God's glory among the nations, God's marvels among all people.

Great is Adonai, and worthy of praise, to be revered beyond all gods.
For all the pagan gods are more idols, but Adonai created the heavens.
Grandeur and glory attend God; strength and joy abide in God's dwelling.

“Adonai, you families of nations!”

“Adonai, God’s glory and might.”

Come into God’s presence with an offering, worship Adonai in the splendor of holiness.

Let all on earth tremble before God, who fashioned and steadied the world.

Let the heavens rejoice; let the earth be glad. Declare to the world: Adonai is sovereign.

Let the sea roar, and all that is in it; let the fields exult, and all they contain.

Let field and forest sing for joy — Adonai comes to rule the earth.

It is good to acclaim Adonai, whose love endures forever.

Cry out: “Save us, God of our salvation. Bring us together and deliver us from oppression, “that we may acknowledge Your holiness, that we may take pride in Your praise.”

“Praised be Adonai, God of Israel from age to age.”

And all the people said: “Amen” and “Praise Adonai.”

An anthology of verses from Psalms

Exult Adonai our God. Worship God, who is holy.

Exult Adonai our God, and bow toward God’s holy mountain. Adonai our God is holy.
Siddur Sim Shalom for Shabbat and Festivals

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God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from me; may Your unfailing love always guard me. Remember Your compassion, Adonai, and Your lovingkindness — for they are eternal.

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[On NaHama Rabba, add Psalm 100, page 205]
PSALM 19
For the leader, a Song of David.
The heavens declare the glory of God.
The sky proclaims God's handiwork.
Day after day the word goes forth;
night after night the story is told.
Soundless the speech, voiceless the talk,
yet the tale is echoed through the world.
The sun, from its tent in the heavens,
emerges like a bridegroom from his chamber,
effecting like a champion, eager to run his course.
From the rim of the east it rises,
to sweep majestically upward, westward,
warning all on earth as it passes.
The Torah of Adonai is perfect, reviving the spirit.
The decrees of Adonai are sure, enlightening the simple.
The precepts of Adonai are just, gladdening the heart.
The mitzvah of Adonai is clear, opening the eyes.
The fear of Adonai is pure, enduring forever.
The laws of Adonai are true, altogether just.
They are more precious than gold, even the parent gold;
and sweeter than honey, the drippings of the honeycomb.
Your servant strives to keep them;
to observe them brings great reward.
Yet who can discern one's own errors?
Cover me of secret faults.
Restrain Your servant from wilful sins;
may they not control me.
Then shall I be clear of wrongs,
innocent of grave transgression.
May the words of my mouth
and the meditations of my heart
be acceptable to You, Adonai,
my Rock and my Redeemer.

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my Rock and my Redeemer.
Psalms 94 95
A Psalm of David, who rejoiced madness before Avimelkh and was forced to flee.
I will praise Adonai at all times,
God's glory always on my lips.

In Adonai will I exult,
let the humble hear and be glad.
Proclaim God's greatness with me;
let us each God together.
I sought Adonai who answered me,
freed me from all my fears.

Look to God and be radiant, never to be downcast.
The poor wrath cries out:
Adonai heard and delivered him from all his troubles.
Adonai's angel guards and rescues those who revere God.
Tests and find that Adonai is good;
blessed the one who takes refuge in God.

Let His holy one revere Adonai;
those who revere God lack for nothing.
Those who deny may suffer and starve,
but those who seek Adonai will not lack any good.
Come, children, listen to me:
I will teach you to revere Adonai.
Which of you desires life,
love long years discovering goodness?

Keep your tongue from evil, your lips from speaking lies.
Shun evil and do good; seek peace and pursue it.
The eyes of Adonai are on the righteous.
God's ear are open to their cry.

Adonai's face is set against evildoers,
to erase all memory of them from the earth.
When the righteous cry out, Adonai listens and sets them free from all their troubles.
Adonai is close to the brokenhearted and helps those who are crushed in spirit.
Many are the troubles of the righteous, but with Adonai's help, they are overcome.
God protects every limb; not one is broken.
Mischpah destroys the wicked,
and those who hate the righteous are doomed.
Adonai redeems the life of His servants.
None who take refuge in God will be forsaken.

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This is a page from the Siddur Sim Shalom for Shabbat and Festivals, a Hebrew prayer book used in Orthodox Jewish communities. The text is in Hebrew, and the page includes various sections of prayers and rituals for Shabbat and festivals. The layout is traditional with columns of text, and each section is marked with different headings and styles to distinguish between different parts of the prayer book.
Psalm 90
A prayer of Moses, man of God.

Adonai, You have been our refuge through all generations. Before mountains emerged, before the earth was formed —
from age to age, everlasting, You are God.

But humankind You crumble into dust,
and say: “Return, O mortals.”
For a thousand years in Your sight
are as a passing day, an hour of night.

You engulf all human beings in sleep.
They flourish for a day, like grass.
In the morning it sprouts anew;
by nightfall it fades and withers.

By Your anger we are consumed,
by Your wrath we are overcome.
You set out our transgressions before You;
our secret sin before Your presence.

Your wrath darkens our days;
our lives are over like a sigh.

Three score and ten our years may number,
four score years if granted the vigor.
Laden with trouble and travail,
life quickly passes and flies away.

Who can know the power of Your wrath?
Who can measure the reverence due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.

Relent, Adonai! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning
that we may sing in gladness all our days.

Match days of sorrow with days of joy
equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.

May Adonai our God show us compassion,
and establish the work of our hands.
May the work of our hand be firmly established.

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PSALM 91

Dwelling in the shelter of the Most High, 
shaking in the shadow of the Almighty, 
I call Adonai my refuge and fortress, 
my God in whom I trust.

God will save you from the fowler's snare, 
from deadly illness. 
God will cover you with His wings; 
in God's shelter you will find refuge.

Fear not terror by night nor the arrow that flies by day, 
the pestilence that stalks in darkness 
 nor the plague that rages at noon.

A thousand may fall by your side, 
ten thousand close at hand, but it will never touch you; 
God's faithfulness will shield you.

You need only look with your eyes 
to see the recompense of the wicked.

You have made Adonai your refuge, 
the Most High your haven. 
No evil shall befal you; 
no plague shall approach your dwelling.

God will instruct His angels to guard you in all your paths, 
to carry you in their hands lest you stumble on a stone. 
You will step on cubs and cubs, 
tread safely on lions and serpents.

"Since you are devoted to Me I will deliver you; 
I will protect you because you care for Me.

"When you call to Me, I will answer; 
I will be with you in time of trouble. 
I will rescue you and honor you.

"I will satisfy you with long life, 
and lead you to enjoy My salvation."

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PSUKI D’ZMAK

PSALM 118

Hallelujah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
Hallelujah! For Adonai is good;
sing to God, who is gracious.
God chose Jacob for His own,
the people Israel as His special treasure.
I know Adonai is great,
greater than anything worshipped as divine.
Whatever Adonai pleases
has He done in the heavens and on earth,
in the sea and all the depths.
God gathers clouds from the ends of the earth,
makes lightning for the rain,
and releases the wind from His vaults.
God smote the firstborn of Egypt, human and beast alike,
sent signs and portents in Egypt
against Pharaoh and all his subjects.
God smote many nations and slow mighty kings:
Sihon, king of the Amorites;
Og, king of Bashan; and all the princes of Canaan —
gave their land, as a heritage, to His people Israel.
Adonai, Your glory endures forever;
Your name, Adonai, for all generations.
Adonai will provide for His people,
and have compassion for His servants.
The idols of the nations are silver and gold,
made by human hands.
They have mouths that cannot speak;
they have eyes that cannot see.
They have ears that cannot hear,
or have they breath in their mouths.
Their makers shall become like them;
so shall all who trust in them.
House of Israel, praise Adonai;
House of Aaron, praise Adonai.
House of Levi, praise Adonai.
You who serve Adonai, praise Adonai.
Praised from Zion be Adonai who dwells in Jerusalem.
Hallelujah!

PSALM 118

Hallelujah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
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You who serve Adonai, praise Adonai.
Praised from Zion be Adonai who dwells in Jerusalem.
Hallelujah!

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PSALM 116

Hodu ledoni kito, ki Ilam hado.
Praise Adonai, for God is good; praise God who is almighty; praise the supreme Sovereign: God's love endures forever.

Praise God who works great wonders alone, ki Ilam hado; making the heavens with wisdom, suspending earth over waters: God's love endures forever.

God made the great lights, the sun to rule by day, the moon and stars by night: God's love endures forever.

God smote the Egyptian firstborn, and brought Israel out of their midst with strong hand and outstretched arm: God's love endures forever.

God split the Sea of Reeds, and brought Israel through, while sweeping Pharaoh and his troops into the sea: God's love endures forever.

God led His people in the wilderness, smiling great kings, slaying the mighty Sihon, king of the Amorites, and Og, king of Bashan: God's love endures forever.

God gave their land as a heritage to His servant Israel, remembering us when we were low, and rescuing us from our oppressors: God's love endures forever.

God gives food to all flesh, Praise the Sovereign of heaven: God's love endures forever.

PSALM 116

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Praise Adonai, for God is good; praise God who is almighty; praise the supreme Sovereign: God's love endures forever.

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God smote the Egyptian firstborn, and brought Israel out of their midst with strong hand and outstretched arm: God's love endures forever.

God split the Sea of Reeds, and brought Israel through, while sweeping Pharaoh and his troops into the sea: God's love endures forever.

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God gave their land as a heritage to His servant Israel, remembering us when we were low, and rescuing us from our oppressors: God's love endures forever.

God gives food to all flesh, Praise the Sovereign of heaven: God's love endures forever.

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Psalms 22

SING TO ADONAI, you righteous.
It is fitting for the upright to praise God.

Praise Adonai on the harp;
sing God songs with the ten-stringed lute.

Sing to God a new song; play sweetly and shout for joy
for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice;
the earth is filled with divine love.

By the word of Adonai were the heavens made;
of God's command all they contain.

God gathers the waters of the sea as a mound,
and stores the deep in vaults.

Let all the earth revere Adonai,
and all who inhabit the world stand in awe.

For God spoke, and it came to be;
God commanded, and it stood firm.

Adonai annuls the plans of nations
and thwart the designs of peoples.

Adonai's plans stand firm forever;
God's designs shall endure throughout the ages.

Blessed the nation for whom Adonai is God,
the people chosen as God's heritage.

Adonai looks out from heaven and beholds all mortals.
From His dwelling place God surveys
all the inhabitants of the earth,

fashioning the hearts of all, discerning all their deeds.

A king is not rescued by an army;
not a warrior saved by sheer strength.

Horses are a delusion of security;
their great power provides no escape.

Adonai watches over those who revere Him —
over those who hope for God's living-kindness —
to save them from death and sustain their lives in famine.

Longingly we hope in Adonai;
God is our help and our shield.

In God our hearts rejoice;
in God's holy name have we put our trust.

May we enjoy Your living-kindness, Adonai,
for we have placed our hope in You.

Psalms 23

SING TO ADONAI, you righteous.
It is fitting for the upright to praise God.

Praise Adonai on the harp;
sing God songs with the ten-stringed lute.

Sing to God a new song; play sweetly and shout for joy
for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice;
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By the word of Adonai were the heavens made;
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to save them from death and sustain their lives in famine.

Longingly we hope in Adonai;
God is our help and our shield.

In God our hearts rejoice;
in God's holy name have we put our trust.

May we enjoy Your living-kindness, Adonai,
for we have placed our hope in You.
Psalms 96
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 sea
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 thoughts of man 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 exalted with fragrant oil;
I have seen the downfall of my foes;
I have heard the despair of my attackers.
The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.
They shall bear fruit even in old age;
they shall be ever fresh and fragrant
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.
PSUKI D'ZEMRA

God's glory endures forever; may God rejoice in His creatures. May Adonai be praised now and forever. Praised be God from East to West. Adonai is exalted beyond all nations. God's glory extends beyond the heavens. Your glory, Adonai, endures forever. Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare, "Adonai is Sovereign." Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever; many peoples shall vanquish from God's land. Adonai throws the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but Adonai's designs are fulfilled. For when God speaks, it comes to be; God issues a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants remission for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, Sovereign, when we call.

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Psalm 145 was uniquely treasured by the Rabbi.
It is the only psalm traditionally recited three times
each day. This psalm finds God’s greatness,
which embraces all creatures, and the grandeur
of God’s work, which surpasses our comprehension.

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Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people 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 lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor.

They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

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; Your dominion endures for all generations.

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.

PSALM 145:15

Blessed are they who dwell in Your house; they shall praise You forever.

Blessed the people 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.

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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.

PSALM 145:15
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!

Psalm 146

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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!
Halleluiah! It is good to sing psalms to our God.
How pleasant it is to praise God.
Adonai rebuilds Jerusalem, gathers Israel's dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God's power;
beyond measure is God's wisdom.
Adonai hearkens the humble,
but casts elders to the ground:
Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.
God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

God gives the beasts their food,
and the rovers that for which they call —
caring not for the power of horses,
nor delighting in vaunted human strength.

Adonai delights in those who revere Him,
in those who trust in His lovingkindness.
Jerusalem, praise Adonai.
Zion, sing to Your God, who has justified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.

God gives His command to the earth;
swiftly God's word issues forth.
God sends down snow as white as wool
and scatters frost as thick as ashes.

God pells the earth with a storm of ice.
Who can withstand God's wintry blasts?
At God's command the ice melts;
the wind is stilled, and the waters flow.

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluiah!

---

Halleluiah! It is good to sing psalms to our God.
How pleasant it is to praise God.
Adonai rebuilds Jerusalem, gathers Israel's dispersed,
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God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluiah!
Psalms 148
Halleluiah!
Praise Adonai from the heavens. Praise God, angels on high.
Praise God, sun and moon, all shining stars. Halleluiah!

Let them all praise Adonai's glory, at whose command they were created, at whose desire they endure forever, and by whose laws nature abides.
Praise Adonai, all who in the earth: all sea monsters and ocean depths, fire and hail, snow and smoke, storms that obey God's command:
all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds;
ethically rulers, all the nations, office and mortal judges, men and women, young and old.

Let all praise the glory of Adonai, for God alone is sublime, more magnificent than the earth and the heavens.

God has exalted His people's fame for the glory of all the faithful.
God has exalted the people Israel, the people drawn close to Him. Halleluiah!

Halleluiah!
Halleluyah! Sing a new song to Adonai; Where the faithful gather, let God be praised.
Let the people Israel rejoice in their Maker; let the people of Zion delight in their Sovereign.
Let them dance in praise of God, let them celebrate with drum and harp.
For Adonai cherishes His people; Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Praised be Adonai forever. Amen! Amen! Praise God in His sanctuary; praise God in His awesome heaven.
Praised be Adonai who abides in Jerusalem. Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Praised be Adonai forever. Amen! Amen! Praise God in His sanctuary; praise God in His awesome heaven.
Praise God with trumpet-calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals; with resounding cymbals sing praises.
Let every breath of life praise God. Halleluyah!

Halleluyah! Sing a new song to Adonai. Where the faithful gather, let God be praised.
Let the people Israel rejoice in their Maker; let the people of Zion delight in their Sovereign.
Let them dance in praise of God, let them celebrate with drum and harp.
For Adonai cherishes His people; Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Praised be Adonai forever. Amen! Amen! Praise God in His sanctuary; praise God in His awesome heaven.
Praise God with trumpet-calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals; with resounding cymbals sing praises.
Let every breath of life praise God. Halleluyah!

Praised be Adonai forever. Amen! Amen! Praise God in His sanctuary; praise God in His awesome heaven.
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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 sea 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 Girgasites 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.

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Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

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, awesome 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.

Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

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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.
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.

Psalms 22:28-29 (ZENIDA) 14a

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

(On Hashana Rabbah, continue on page 104.)

This poem by Solomon ben Gabold, composed in eleventh-century Spain, forms a poetic bridge between the melody of the Psalms 122:12-29 psalms and the humble devotion of Nahman, which follows.

At dawn I seek You, Rejoce, Rock rhumba;
My morning prayer I offer, and these at evening time.
I tremble in Your awesome presence, commit.
For my despair expires its expired 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 key, Your praise will I sing so long as breaths in me.

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Siddur Sim Shalom for Shabbat and Festivals

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[Page Content]

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Siddur Sim Shalom for Shabbat and Festivals

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The breath of all that lives praises You, Adonai our God. The force that drives all flesh exults 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 entitled, 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 fallen, 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 swear 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-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.
These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, exalt, sing, and exalt Your holiness and sovereignty. Every mouth shall exalt You, every tongue shall exalt You. 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 extol You even 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, exalted supreme.

On Shabbat, the Reader begins here:
God, sacred and exalted, inhabitable 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 exclaim, laud, and glorify You — extolling, exalting, to add our own praise to the songs of David, Your anointed servant.
HATZI KADISH

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:
Yihi ruva m’wad oseh lam u’alim oseh. May God’s great name be praised throughout all time.

Reader:
Gloryed 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.

On Shabbat Shuva, Psalm 130 (page 254) may be added.

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SHAHARIT

**K'RIAT SHMA AND ITS B'RACHOT**

**Reader:**
Baruch atone ha-mo'orah.
Praised Adonai, the exalted One.
Congregation, then Reader.
Baruch Adonai ha-mo'orah, Talmid ya-va.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rahah (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 exalt You, Creator of all, God who daily
opens the gates of the heavens, the casements 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, enthroned amidst praise and prominence since the
world began — eternal God, with Your manifold mercies
continue to love us, our Piller of strength, protecting Rock,
sheltering Shield, sustaining Stronghold. Incomparable,
immutable, peerless and singular, Adonai our God. You are
our Sovereign — incomparable in this world, immovable
in the world to come, peerless Redeemer in the days of the
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in the world to come, peerless Redeemer in the days of the
Messiah, singular in assuring life immortal.
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 adorned by the mysteries of heaven.

God's throne is guarded by truth and purity; God is surrounded by mercy and love.

Good are the lights our God has created, fashioning them with insight and wisdom.

Endowed by God with power and vigor, they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance, their radiant light adorns the universe.

Rejoicing in rising, gladly setting, they rush to obey their Creator's will.

God is acclaimed by beauty and glory, God's sovereignty sung by celebration and praise.

God summoned 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 . . .
109 SHAIKURIT FOR SHABBAT AND FESTIVALS

To God, who completed the work of creation on the seventh day and ascended His glorious throne.

God robed 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 hails praise to God:

“A song for Shabbat.
It is good to acclaim 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 Deliverer;
For Your wondrous works,
For the lights You have fashioned —
the sun and the moon, which reflect Your glory.

109 SHAIKURIT FOR SHABBAT AND FESTIVALS

On modulator:

You illumine 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 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.

Our praiseworthy 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 reminding God’s saved 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.

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This passage, which concludes the first brakha before Kriat Shema, celebrates the miracle of God's ongoing work of creation.

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

Awesome in praise, 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 illuminate Zion.
May we all soon share a portion of its radiance. Praised are You Adonai, Creator of lights.

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, beloved, and choices 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 unison chanting with reverence:
Kadosh b'kadish Adonai Tza'ot, misheh ha'avod k'vedo.
Holy, holy, holy, Adonai Tza'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 Kvod Adonai me-k'omo.
Praised in the glory of Adonai throughout the universe.

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**SHAIRAIK FOR SHABBAT AND FESTIVALS**

*In this brachah, 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, boundaries Your tender compassion.

Avino Makkem, 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 pleading God our loyalty as witnesses to revelation. 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 as it is recited today.

"Koreh shel ha'kav milkhut" was the people’s response. It was not part of the biblical text of the Shma.

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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.
Adonai said to Moshe: Instruct the people Israel that in every generation they shall put tzaatlít on the corners of their garments and bind a thread of blue to the tzaatlít, the fringes on each corner. Look upon these tzaatlít and you will be reminded of all the mitzvot of Adonai and fulfill 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.

In this brackah (which ends at the bottom of page 114), we praise God as the eternal Redeemer of Israel, attended through our historic experience as God's eternal people.

Your teaching is true and enduring.

You words are established forever.

Awesome and revered are they, unassayingly 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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Shlfit 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 forefathers 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 exaltation, extolling you with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everliving 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:

Mikha'makha ha-il'm Adamo, mi kamokha ne'ed bar-badod, note Khol, otssekh.
Who is like you, Adonai, among all that is worshiped? Who is like you, majestic in holiness, awesome in splendor, working wonders?

The redeemed sang a new song for you. They sang in chorus at the shores of the sea, acclaiming your sovereignty:

Adonai yim'loth l'olam va-od.
"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 Tz'va-ot. Praised are you Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Shelah Na-Ma-ot), continue on page 12a or 12b (with Matzorth) through page 12b.
On Festivals, continue on page 12a or 12b (with Matzorth) through page 12b.
For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festivals Amidah, page 128.
(On Ha'nachah Rabbah, continue on page 3-8.)

Shlfit for Shabbat and Festivals

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**Shaharit Amidah for Shabbat**

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:

Remember us that we may live, O Sovereign, who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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

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

*Start Meditation until Pa‘ach:

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:

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 Amidah is chanted aloud, continues 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:

Praised are You, Adonai, holy Sovereign.

Silent meditation continues on page 117.

*Between Pa‘ach and Shemoneh Esrei, 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, and God, great, mighty, awesome, 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 Shalom:

Remember us that we may live, O Sovereign who delights 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 Shabbat and Shemini Atzeret, same add: You cause the dew to fall.

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When the rema is chanted by the Rema, rzv is added.

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When the Reader chants the Amidah, Kadishah 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:

Kadash kadash Adonai Tzva-ot, m’lo k’dash ha-aretz k’modo.
Holy, holy, holy Adonai Tzva-ot:
the grandeur of the world is God’s glory.

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

Barukh Adonai m’nikomo.
Praised is Adonai 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 ring of Your splendor:

Yemlich Adonai odem, eshkhikh Tzion father sa-dor, Halelyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Halelyah!

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 Shavah:
Praised are You Adonai, holy Sovereign.

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*On Shabbat Shavah:
Praised are You Adonai, holy Sovereign.
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 atop Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus it is 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 rested.

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.

You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen. May the people who observe 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 us in 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 call Your name, will always find rest on this day.
Praised are You Adonai, who hallow Shabbat.

117    SHAIKRET FOR SHABBAT

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SHAIKARIT FOR SHABBAT

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

On Rosh Hashah and Shukhlat Hol Memorah

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

Rosh Hashah. Festival of Sukkot. Festival of Matan.

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

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

MDM

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 Your care and concern. Remember our ancestors; recall Your uncreated, dwelling from and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good. Your mercy everlasting; You are compassionate. Your kindness never-ending. We have always placed our hope in You.

When the Leader mentions Munim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator. The Rock of our lives, the Shield of our salvation in every generation.

We thank You and praise You for Your care and concern. Remember our ancestors; recall Your uncreated, dwelling from and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good. Your mercy everlasting; You are compassionate. Your kindness never-ending. We have always placed our hope in You.

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We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good. Your mercy everlasting; You are compassionate. Your kindness never-ending. We have always placed our hope in You.

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119 SHI'ARLET FOR SHABAT

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

On the day of Matathia son of Yehudah, the hero Hamaonim Ashken, and in the days of his son, a cruel power rose against Our people Israel, demanding that they abandon Your Torah and your house. You, in great mercy, saved 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 shames, cleaned 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
Inscree 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.

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

Consecration:
May Adonai bless you and guard you. Ken y'vora.
May Adonai show you favor and be gracious to you. Ken y'vora.
May Adonai show you kindness and grant you peace. Ken y'vora.
May this be God's will.

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

On the day of Matathia son of Yehudah, the hero Hamaonim Ashken, and in the days of his son, a cruel power rose against Our people Israel, demanding that they abandon Your Torah and your house. You, in great mercy, saved 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 shames, cleaned 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
Inscree 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.

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

Consecration:
May Adonai bless you and guard you. Ken y'vora.
May Adonai show you favor and be gracious to you. Ken y'vora.
May Adonai show you kindness and grant you peace. Ken y'vora.
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 Shuvah: May ye and the entire Houses of Israel be remembered and recorded in the Book of life, blessing, contentment, and peace. Praised are You Adonai, Sources of peace.

The silent intonation of the Amishah 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. Pray for 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.

Shabbat for Shavuoth

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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A MEDITATION ON THE AMIDAH FOR SHABBAT

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

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

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

Blessful Moses, content with his gift, God’s loyal servant aglow with glory, standing at Sinai, embracing the law! In it, keeping Shabbat is commanded, as it is written in Your Torah.

Israel’s children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshipers of the base, not to the ruthless did Your gift of Shabbat descend, but to Israel, Your people, in love, to Jacob’s seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day. Your will and mystery and joy, sweetest of days, monuments of Creation.

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OE GOD, OUR ANCESTORS' GOD, FIND PLEASURE IN OUR SHABBAT, CONSECRATE US WITH YOUR MITZVOT, GIVE US A SHARE IN YOUR TRUTH. SAVE US WITH YOUR GOODNESS, DELIGHT US WITH YOUR HELP. MAKE OUR HEART TO SERVE YOU TRULY, MAY WE PROTECT YOUR HOLY SHABBAT WITH LOVE AND EAGENESS. MAY THE PEOPLE ISRAEL, BEARER OF YOUR HOLY NAME, BE BLESSED WITH TRANQUILITY. WE PRAISE YOU, O GOD WHERE SHABBAT IS SACRED.

WOULD THAT YOUR PEOPLE AT PRAYER GAINED DELIGHT IN YOU. WOULD THAT WE WERE AFRAI WITH THE PASSIONATE PICTURE OF OUR ANCESTORS' WORSHIP. WOULD THAT YOU FOUND OUR WORSHIP ACCEPTABLE, AND FOREVER CHERISHED YOUR PEOPLE. IF ONLY OUR EYES COULD SEE YOUR GLORY PERMANENTLY REVIVED IN JERUSALEM. WE PRAISE YOU, O GOD WHERE YOUR PRESENCE FOREVER RADIATED 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 HANDS; OUR SOULS ENTRUSTED TO YOUR CARE. OUR SENSE OF WONDER AND OUR PRAYERS OF YOUR MIRACLES AND KINDNESS SEEK YOU ALWAYS AT DAWN, DUSK, AND NOON. O GENTLE ONE, YOUR CAREING ENDURES. 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, O GOD WHERE YOUR PRESENCE FOREVER RADIATED FROM ZION.

SIDDUR SIM SHALOM FOR SHABBAT AND FESTIVALS

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שומרי יום טוב

מדורות - שומרי יום טוב

*نشرה על ידי מוסד הפרסום העולמי*

*Between two acts in the prayer room, same add.* Siddur Sim Shalom for Shabbat and Festivals
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**Shaharit Amidah for Festivals**

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 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 Simchat Torah and the first day of Passover:
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. Praised are You Adonai, Master of life and death."

When the Amidah 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.

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*Refer to Pesach and Shavuot Amidah, same add, You cause the dew to fall.

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**Shaharit Amidah for Festivals**

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’s 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 Simha 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 deliverance. 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 123.

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*Refer to Pesach and 5th Interm. Amidah, same add. You cause the wind to fall.*

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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 prophet's vision:

Kadosh kadosh Adonai Tzeva-ot, m'lo koh ha-aretz k'vodah.
Holy, holy, holy Adonai Tzeva-ot:
the granter of the world is God's glory.

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

Barukh k'vod Adonai mi-k'momo.
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:

Yomeish Adonai 'alolam, Eshaghah Tikyon l'dor va-dor, Haleluyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Haleluyah!

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.

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When the Reader chants the Amidah, Kedushah is added.

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Siddur Sim Shalom for Shabbat and Festivals

124 SHAI'ARIT FOR FESTIVALS

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124 SHAI'ARIT FOR FESTIVALS

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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.
125 SHI'ARIT 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)

1. Festival of Sukkot, season of our rejoicing.
2. Festival of Sh'mini Atzeret, season of our rejoicing.
3. Festival of Matzot, season of our liberation.
4. 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

1. Festival of Sukkot.
2. Festival of Sh'mini Atzeret.
3. Festival of Matzot.
4. Festival of Shavuot.

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 SHI'ARIT 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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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, (this favor in our salvation we install in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladness 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. Restorse 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.

MOTNIM

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 the lives that are in Your hand, for our souls that are in Your charge, for Your miracles that dwell among us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good; Your mercy everlasting; You are compassionate. Your kindnesses never-ending. We have always placed our hope in You.

When the Reader notes
Mistaken identity:
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 surviving 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.

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MOTNIM

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 the lives that are in Your hand, for our souls that are in Your charge, for Your miracles that dwell among us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good; Your mercy everlasting; You are compassionate. Your kindnesses never-ending. We have always placed our hope in You.

When the Reader notes
Mistaken identity:
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 surviving 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.

We have always placed our hope in You.
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The Human's chanting of the words ends here.

The Human's chanting of the words ends here.

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127 SHAIKHAT FOR FESTIVALS

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:

Kees 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, 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.

May this be God’s will.

Congregation:

Jerusalem, Ken y’hi ratzon.

Jerusalem, Ken y’hi ratzon.

Jerusalem, Ken y’hi ratzon.

Jerusalem, 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.
128 SHAIKARIT FOR FESTIVALS

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 mitzvot. Make the design of those who plot evil against me: make nothing of their schemes. 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 transcend sorrow with abiding contentment, for setrangement from You grows out of despair. Revive 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 creates universal peace bring peace to us and to all the people Israel. Amen.

Nalid begins on page 132.
An introduction to Nalid is on page 132.
When Sukkot falls on a weekday, we continue with Nalid later, page 132.

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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 shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redemptive love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death. The sick, the injured, the enshrined, 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 bloom. We praise You, God who virtues life from death.

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

Out of all humanity You choose us, You loved us. You found pleasure in us. Out of all people, through Your love, You united us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy name. Lovingly, Adonai Eholhim, You gave us (Shabbat for rest). Portraits for joy, hearts and holy days for delight.

this Festival of Sukkot, season of our rejoicing,
this Festival of Sh'mini Atzeret, 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 You 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 awaken, ever and ever in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace.

A MEDITATION ON THE AMIDAH
FOR FESTIVALS

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Siddur Sim Shalom for Shabbat and Festivals

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TAKING THE LULAV

For Sukkot when it falls on a weekday

...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” (Culcusbui 1:43).

The four varieties specified in this verse are known, in order as: (Culucbav) fruit, palm (palm), bough (myrtle), and willow (willow). These four varieties are bound together with the lulav, which you hold with the palm facing you — with these lulavim the right and two aravos to the left. Three of these varieties bound together are referred to as lulav, the palm being the tail and most prominent of the three.

Stand holding the lulav in the right hand, the sting in the left, with your hands close together. When reciting the brakhah, hold the sting with the pitom (tip) facing down.

Baruch at Adonai, Eshetenu melech ha-olam,

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

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

Baruch at Adonai, Eshetenu melech ha-olam,

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

After the brakhah, turn the sting over and hold it as the pitom faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

TAKING THE LULAV

For Sukkot when it falls on a weekday

...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” (Culcusbui 1:43).

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Stand holding the lulav in the right hand, the sting in the left, with your hands close together. When reciting the brakhah, hold the sting with the pitom (tip) facing down.

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After the brakhah, turn the sting over and hold it as the pitom faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.
Hallel is recited on Sukkot (including Hal Ha-mo‘ed, the intermediate days), Shmini Atseret, Simhat Torah, Pesah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atomim (Israel Independence Day), and also, in some congregations, on Yom Yrashanayim.

On Sukkot, the havad and song are held as Hallel is recited (except on Shabbat). During the chanting of “Hodu” (page 198), and “Ana” and “Hodu” (page 197), they are waved (forward, right, back, left, up, and down) — first by the Hassan, then by the congregation.

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 216 are omitted. This is known as Haikal HaHeli (Portico Heli). When Shabbat Hanukkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 133 to 139 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 122.
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 113, 116

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

HALLEL

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The following passage is omitted at Rosh Hashanah and the last six days of Yom Kippur.

**Psalms 118:9-11**

Not for us, Adonai, not for us, but for Yourself,
with praises through Your love and faithfulness.

*Why should the nations say: Where is their God?*
Our 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 Rosh HaShanah 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.

Glory to 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 eye 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: Motele cannot be trusted!

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Praise Adonai, all nations; Laud God, all peoples.
God’s love has overwhelmed us;
God’s faithfulness endures forever. Halleluyah!

Hodu le’odim ki’f ilam ha’adom.
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 revere 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 and encircled me,
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 mighty 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 gate of triumph,
that I may enter to praise Adonai.
This is the gateway of Adonai.
The righteous shall enter therein.

Praise Adonai, all nations; Laud God, all peoples.
God’s love has overwhelmed us;
God’s faithfulness endures forever. Halleluyah!

Hodu le’odim ki’f ilam ha’adom.
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ושלח נפשך ויסך ח食品药品
ה resultCode

The human chants such phrases, which is then repeated by the congregation.

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אֲנָהּ דַּלְךָּ לָךְּ
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אֲנָהּ דַּלְךָּ לָךְּ

On more congregations that include μαρτυρίας how continue on page 100.
Hallel

Psalms 114:2-3
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 doing of Adonai; it is marvelous in our sight. This is the day Adonai has made; let us exult and rejoice in it.

The Lord rejects each of the next two lines, which is then repeated in the congregation.

Deliver us, Adonai, we implore You. Prosper us, Adonai, we implore You.

Ana Adonai hashanah. Ana Adonai hatzolah nam.

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; wreathe the festive procession with myrtle as it proceeds to the corners 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, everlasting. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Shabbat and Festivals continue on page 240.

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On Sukkot, Congregations that include Shabbat and Festivals continue on page 240.
Some congregations chant 

On the first day of rosh ha-shana, page 132-135. 

is noted immediately before the reading from the Torah.
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: Yishe neva'ah me'ahavah lam'ale'ah alaym.

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.

Same congregation chant A'anim Z'mimot, page 185.
On Simhath Torah, continue on page 213.
On the first day of Shavuot, Akedath, page 222-223, is recited immediately before the reading from the Torah.

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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.

Same congregation chant A'anim Z'mimot, page 185.
On Simhath Torah, continue on page 213.
On the first day of Shavuot, Akedath, page 222-223, is recited immediately before the reading from the Torah.
סדר קריאת התורה

לא מביא עד김 גזרא.

מלטוחת כלאות לילוליעם. מטאשמין בבלוביאל חוה.

היהו מלחין. יizational הקהל הקהל. היהו

לכל ראו ויישב. קח עלינו.

סידור Sim Shalom for Shabbat and Festivals

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TORAH SERVICE
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.

We rise as the Ark is opened.
Vay’hin b’avo’haaron, va-yomeh Mosheh. Kumah Adonai yelzuk ayahlik, v’yanecheh’lam olam mipanakah. Ki mi-Tzyon tzel Tzoh, ud’var Adonai minshuhalayim. Baruk she-natah Tzoh Tama Yir’u el-bad-dhuato. Whenever the Ark was carried forward, Moses would say:
Aries, 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 God who gave the Torah to Israel in holiness.

On Shabbat:
20180, Pesach Vashシャル
Role of the seasons, 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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Adonai reigns. Adonai has reigned. Adonai shall reign throughout all time. May Adonai grant His people strength; may Adonai bless His people with peace.
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Siddur Sim Shalom for Shabbat and Festivals

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On page 140 (excludingضافית)

On page 140 (excludingضافית)

On page 140 (excludingضافית)

On page 140 (excludingضافית)
I am the servant of the Holy One, whom I revere and whom Your Torah I revere 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 presence being for me unutterable grace. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people, for I am for goodness, for life, and for your people. Amen.

Be ana retzu, v’shimreh kaddishah ya’ara ana emet sh’ah-bah.
Yhei ra’at ha-kadosh m’D’li liba’arta, v’tish’al ha-kadosh min d’Vilka d’kol amah Yisrael, l’tav u’b’gyn vi’sh’ach, Amen.

On Festivals (including Shabbat):
Adonai Adonai El sh’me’e v’nunem, esh’k y’gym v’ha’sh’v v’kotem, n’zor hesed l’al’afim, nos’ avan va’sh’kha V’ha-tah v’Nehash.
Adonai, Adonai, God gracious and compassionate, patient, according in kindness and faithfulness, assuring love for a thousand generations, forgiving ingratitude, transgression, and sin, and granting pardon.

Private meditation
Poli the worthy wishes of my heart. Adonai grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impetus, and let Your Torah be our portion. Make us worthy of earning Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing deeds that are good in Your sight, walking in paths of honesty. Insist in us the holiness of Your mitzvah, that we may be worthy of a long and happy life, as well as life eternal. Guard us from evil and all evil times that threaten 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-ani Talieh L’Shema’ emet-ah y’sh’cha.
Elohim b’rav hadedeke amei be-emet y’sh’cha.
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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You remain steadfast to Adonai your God have been sustained to this day.

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You remain steadfast to Adonai your God have been sustained to this day.
BIKHAT HA-GOMEL
Praised are You Adonai our God, who rules the universe, choosing us among all people by giving us the Torah. Praised are You Adonai, who gives the Torah.

In many congregations, one of the following birkhot is recited on Shabbat:

1. She-hereshaynu, v’lakhamnu v’lakhamnu ha-shovah. Praised are You Adonai our God, who rules the universe, granting us life, maintaining us, and enabling us to reach this day.

2. She-p’aramnu she-p’ukeshu me-oncho shel zevimmunah shel zo. Praised are You the One who has brought us to this time when our child assumes the obligation of mitzvot.

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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/Israel. May 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/Israel. May 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.

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/Israel. May 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 (Mafrik):
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hitan...and the Kallah who are to be joined under the bough, who have been called to the Torah with reverence for God, the Torah, and Shabbat/Israel. May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.

For those about to be married (Mafrik):
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hitan...and the Kallah who are to be joined under the bough, who have been called to the Torah with reverence for God, the Torah, and Shabbat/Israel. May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.
For a man who is ill.

Male:

For all who are ill.

Female:

One who is ill.

Male:

For all who are ill.

Female:

ney, a 16 44 67 64 70 89 44 102 90 93 88 94 71 102 92 64 75 44 97 94 90 64 77 64 70 71 44 71 94 78 93 114 94 80 102 90 80 93 88 94 71 102 92 64 75 44 102 90 80 93 81 70 35 116 64 80 35.

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For a Bar Mitvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/and the Retreat. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents pray for him 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 one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God, the Torah, and Shabbat/and the Retreat. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents pray for him 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.

Bring blessing and healing to _____, May the Holy One mercifully restores him to health and vigor, granting him physical and spiritual well-being.

Female: Bring blessing and healing to _____, May the Holy One mercifully restores her to health and vigor, granting her physical and spiritual well-being.

For all who are ill
Bring blessing and healing to (_____ and all those who suffer illness within our congregational family. May the Holy One mercifully restores 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 petitioning, we yet hope and pray that healing is at hand. And let us say: Amen.

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For the walk-in or a mother after childbirth

For the parents of a newborn daughter

For the parents of a newborn son

For the parents of a newborn daughter

For the parents of a newborn son

For the parents of a newborn daughter

For the parents of a newborn son

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For the well-being of a mother after childbirth
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, who have given birth to a 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 daughter
May God bless our ancestors, 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 bough, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _______ and _______ 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 bough, 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 Rit Milah.)
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _______ and _______ and the son born to them. May those parents be privileged to raise their son to a love of Torah, to the bough, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _______ and _______ and the son born to her. May she be privileged to raise her son to a love of Torah, to the bough, and to a life of good deeds. And let us say: Amen.

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**TOKHAR after the Haftarah**

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 fulfilment, 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 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.

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**On Shabbat (including Shabbat Ha-Tova)**

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, 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 Festivals (including Shabbat Ha-Tova)**

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, 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.

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**On Festivals**

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.

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**TOKHAR after the Haftarah**

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 fulfilment, 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 a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

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**On Festivals**

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.
A prayer for 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, heard to the warner and charity to the poor, and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for the 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 exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly that peace and security happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit, the breath of life, that they may thrive and prosper and create 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 influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the commandments and the words 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 peace for the State of Israel

A prayer for peace

A personal meditation

A prayer for peace for the State of Israel

A prayer for peace

A prayer for peace for the State of Israel

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A prayer for peace for the State of Israel

A prayer for peace 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

Arvice She-bachamayim, 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 shelter of Your peace. Guide its leaders and advisors with Your Light and Your truth. Help them with Your love, spread over it the shelter of Your peace. Guide the hands 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 nation will not threaten nation, and mankind will not again know war for all who live on earth shall realize we have come into being to hate 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 contained in Scripture: I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the hand of vicious beasts 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

Arvice Malleru, 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 we fall to one another in prisoner and rival. May evil-rich gods 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

Arvice She-bachamayim, 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 shelter of Your peace. Guide its leaders and advisors with Your Light and Your truth. Help them with Your love, spread over it the shelter of Your peace. Guide the hands 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.

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Replied on 20th January 2023

It is customary to stand during this prayer.

He who has made man and all of his works through the power of heaven.

The man takes his place before the throne of God and blesses him.

Replied on 20th January 2023

It is customary to stand during this prayer.

He who has made man and all of his works through the power of heaven.

The man takes his place before the throne of God and blesses him.
ANNOUNCING THE NEW MONTH

Nented on the Shabbat before Rosh Hashanah
It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us 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 piety,
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 Safar Torah while continuing.

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us 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 two 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.

ANNOUNCING THE NEW MONTH

Nented on the Shabbat before Rosh Hashanah
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This passage is then repeated by the Reader.
A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is noted. Some congregations include it during any period when Tahamot is recited on weekdays (for a list of these dates, see page 219), while others note it only on the Shabbat before.
Rash Hashanah: 9/14, 9/15, or 9/16.

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**151 TORAH SERVICE**

A memorial prayer for our martyrs

This prayer was introduced into the Ashkenazic liturgy in the twelfth 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 forge new Jewish ideals.

May the compassionate One, enthroned on high, remember with rahakim compassion the pious, the good, and the innocent; the holy community who laid down their lives in the sanctification of God's name. Salved and beautiful in their lives, in their death they were not parted. They were smarter than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the rest of the righteous of the world, and render remission of the servant's blood that has been shed, as it is written in the Teachings of Man, man of God. Abram God's people. Of nations, for God will save the blood of the servant, remission for the life, and shaves the people land.

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 redemption for the blood of Your servants be made known among the nations, in our right!" And the psalmist declares: "This One who remits remission for bloodshed remember them, God has not forgotten the cry of the humble."

**ASHREI**

PSALM 96:1-12

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

What happiness to worship God!

PSALM 115:1-12

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.

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**ASHREI**

PSALM 96:1-12

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

What happiness to worship God!
לא ניתן прочитать текст из-за низкого качества изображения.
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 unbounded cosmos;
Your reign endures throughout eternity.

God upholds all who faller,
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, loving 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, Hallelyah!

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.

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God is gracious and kind, patient and very loving,
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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, Hallelyah!
We now open the ark

Hakkelah

Hakkelah

On Rosh

On Rosh
RETURNING THE SEFER TORAH

We rose as the Ark is opened.

Y'shu'ach et shem Adonai, le nigra alimo lo vadu.
Praise Adonai, for God is unique, exalted.

Hodo al u'zv y'amayim, vayyarem keen lamo,
thelah l'havdir l'ma'aref am lavo. Halleluylah!

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

Halleluylah!

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 echoes with majesty. The voice of Adonai shatters 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 strikes 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'omer David.

Havo ladonai b'ne olam, havu ladonai kared va-oz.
Havo ladonai kvod olmo,
nishtavu ladonai ha'dosh kodesh.
Ked Adonai al b'mamot, til b'karan b'olam,
Adonai al majem nakh.
Ked Adonai ba-keho, ked Adonai be-hadar.
Ked Adonai ador awazim,
ve'ya'asher Adonai eto h'alle h'aronon.
Vayakdimon Kine' eog, V'oran v'otsem eog ve'or' yamim.
Ked Adonai hotse'lah veh, ked Adonai yahal medin.
yeh! Adonai medin kadosh.
Ked Adonai y'hol elayim,
ve'yorid yamim, unu'shakhal lide emer kaved.
Adonai la'makol yah, yah yah Adonai melakah.
Adonai ad'lamo y'ol, Adonai y'vashem eto vashalim.

RETURNING THE SEFER TORAH

We rose as the Ark is opened.

Y'shu'ach et shem Adonai, le nigra alimo lo vadu.
Praise Adonai, for God is unique, exalted.

Hodo al u'zv y'amayim, vayyarem keen lamo,
thelah l'havdir l'ma'aref am lavo. Halleluylah!

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thelah l'havdir l'ma'aref am lavo. Halleluylah!

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

Halleluylah!
On weekdays:

PRAISE 4
A Song of David. The earth and its grandeur belong to Adonai; the world and its inhabitants belong to Adonai. Who may ascend the mountain of Adonai? Who may stand in God’s sanctuary? One who has clean hands and a pure heart, who has not used God’s name in futility. God’s name is holy, and its grandeur shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob’s Daity. Lift high your hands, O you pious, you ancient doors! Welcome the glorious Sovereign! Who is the glorious Sovereign?

Adonai Tav-ta’ is the glorious Sovereign.

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 singing 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 days of old.

Ez hayim bi la-mahashakim bah, v’tom she’eha m’lakah.
Dyakheke darsheki no-ame, v’khol nitnathela shalom.
Haddure Adonai v’dehl Adonai v’nashoa, haday yamenu k’deom.

Siddur Sim Shlomo for Shabbat and Festivals
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We begin the Amidah by taking three steps forward to approach God’s presence, and standing humbly 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 brachot. We bend our knees while reciting “Barukh (Prayed),” and bow at “Ateh Yisrael,” rising as we utter God’s name. As we recite Modim (the prayer of Thanksgiving, page 153), we bow (without bending our knees) in gratitude to God, as we say “Modim amenu behemah.” We then bend our knees and bow once more during the brachot which follows (page 146).

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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MUSAF SERVICE

*IJTZI 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:
Yesh eme rama mivtsar ‘ilam ulemi’ amay.
May God’s great name be praised throughout all time.

Reader:

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

On Shabbat, continue on page 176a or 176b (with Minha), through page 161.

On Shabbat Kodesh and on Festivals
(including Shabbat Kol Nidre and Sukkot Amidah), continue on page 184a or 184b (with Mincha) through page 174.

For an interpretive Meditation on the Shabbat Amidah, see page 152, on the Festival Amidah, page 179.

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For an interpretive Meditation on the Shabbat Amidah, see page 152, on the Festival Amidah, page 179.
**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adenai, proclaim glory to our God: Adenai, open my lips, so I may speak Your praise.

Praised are You Adenai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, who lives forever, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life, hear us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You Adenai, Shield of Abraham.

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

*From Shmini Atzeret until Pesah:*

You cause the wind to blow and the sun to rise.

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

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life. Faithful are You in giving life to the dead. Praised are You Adenai, 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 Adenai, holy God.**

**On Shabbat Shuvah:**

Praised are You Adenai, holy Sovereign.

Silent recitation continues on page 158.

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*From Pesah to Shmini Atzeret, same add: You cause the wind to rise.*

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When the Rivera is chanted by the Herem, do not be added.

When the Rivera is chanted by the Herem, do not be added.
**KEDUSHAH**

_When the Reader chants the Amidah, Kedushah is added._

We render 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 Adonai Tzeva-'ot, mlo shol ha-'aretz k'vodos. 
Holy, holy, holy Adonai Tzava-'ot. 
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:

Barukh Adonai mim'mikomo. 
Praised is 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:

Shma Yisrael: Adonai Eolo, Adonai Eolo, Adonai Eolo. 
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: 

Ein Adonai Elohim. 
L Adonai, am your God.

And thus sang the psalmist:

YMoloh Adonai 'olam, Eshokh Yisrael 'al ha-dor, Haletzahay. 
Adonai shall reign through all generations; 
Zion, Your God shall reign forever, Haletzahay!

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 Shavuot.*

Praised are You Adonai, holy Sovereign.

The Kedushah is among the halachic proper of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's circle, just as with the ministering angels in chanting the most proper of praises.

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MUSAF FOR SHABBAT

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 the special offerings and sacrifices. Those who do so 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 mitzvot 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 our 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.

NUMBER 29:10
Offerings for the day of Shabbat: two yearling lambs without
blemish, 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 libation.

Alternative selection

You have established Shabbat, Adonai our God, declaring its
special holiness, ordering details of its sacred observances. Those
who delight in Shabbat will inherit enduring glory. Those who do
so in Shabbat will share the bliss of eternal life; those who love its
teachings have chosen greatness. At Sinai our ancestors
received the mitzvot 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 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. 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 pages 142-144.

Siddur Sim Shalom for Shabbat and Festivals
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MUSAF FOR SHABBAT

158

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

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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 our
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,
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who return Your children to their land, to lead us in joy to our
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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 pages 142-144.
359 MUSAF FOR SHABAT

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. 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, 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.

When the Reader recites Musaf, the congregation
continues silently:

We proclaim that You are Adonai our God and God of our ancestors.
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. 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, 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.

359 MUSAF FOR SHABAT

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. 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
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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.

When the Reader recites Musaf, the congregation
continues silently:

We proclaim that You are Adonai our God and God of our ancestors.
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. Install in us the holiness of Your mitzvot and let Your
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May we witness Your merciful return to Zion. Praised are You
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On Nabulah
We thank You for the miraculous deliverance, for the homerim, and for the triumph of our ancestors from ancient days until our time. In the days of Matathiahu son of Yehuman, the heroic Hammoni Amken, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your Name. 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 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 those 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.
Inscribe all the people of Your covenant for a good life.
May every living creature thank You and praise You faithfully, God of our deliverance and our help Praised are You Adonai, the essence of goodness, worthy of acclaim.

Modeled after:

Rise, 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, Kohenim, Your holy people.

Congregational:
May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai crown you with kindness and grant you peace.
May this be God’s will.

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An alternative concluding prayer

The Hannan's chanting of the Divine Name here.

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

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MUSAF FOR SHABBAT

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 of a life of eating, 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 Shrivah
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 notation 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. Praise 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
May it be Your will, Adonai our God and our Ancestor, 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, in ancient days.

Continue with Kiddush Shalom, page 191.

MUSAF FOR SHABBAT

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 of a life of eating, 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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A MEDITATION ON THE MUSAF AMIDAH
FOR SHABBAT

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

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, uplifts the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to bliss. We praise You, God who2

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

1 You ordered Shabbat, You will it. Its holiness You invested its symbols, rites, and profusions. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life. Jews who treasure her rubric details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God’s command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pagan sanctity of sacrifices.

Those who observe Shabbat, calling it a piousness, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of Creation.

A MEDITATION ON THE MUSAF AMIDAH
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Those who observe Shabbat, calling it a piousness, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of Creation.
Shabbat celebrates the world’s creation.

On Shabbat we attest that God is Creator:
Blissed are those who tell of God’s goodness.
Shabbat expands our lives with holiness.
Be open to joy with both body and soul.
Blissed are those who make Shabbat a delight.
Shabbat is a festival of future redemption.
Rejoice in Shabbat, inherit God’s holy mountain;
Blissed are those who will sing in God’s Temple.
The holiness will all be restored to God’s home.
Shabbat rests make whole our fragmented lives.
It foreshadows a world totally at peace.
Blissed be God, the Master of peace.
May His harmony, seen in nature, enhance every life.
May we be removed by the calm of Shabbat.
As we praise our Creator for the gift of Shabbat.

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God’s compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to revolve the inclination to squander time on vanity. Help us, Creator, to find true pleasures in Your Torah; plant, in our sometimes unrolling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward; May we be inspired by the spirit of Shabbat, as we praise You, God who blesses Shabbat.

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To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty,
The radiance of joy, enhancement of the soul.
To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty:
That all mortals are equal, children of God.
To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history.
Affirm the world without becoming its slave.
To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit.
The joy of the good.
The grandeur of living in the face of eternity.
To celebrate Shabbat is to sense God’s presence.
God sustains us even when our spirits falter.
May we deepen our spirituality and expand our compassion.
As we praise our Creator for the holiness of Shabbat.

Continue here:
O our God, our ancestors’ God, find pleasure in our Shabbat.
Consecrate us with Your milk Messiav, give us a share in Your truth.
Set us with Your goodness, delight us with Your help.
Make our hearts worthy to serve You truly.
May we possess Your holy Shabbat with love and eagerness.
May the people Israel, bearer of Your holy name, be blessed with tranquility.
We praise You, O God whose Shabbat is sacred.
Would that Your people at prayer gained delight in You.
Would that we were aflame with the passionate piety of our ancestors’ worship.
Would that You found our worship acceptable, and forever cherished Your people.
If only our eye could see Your glory permanently renewed in Jerusalem.
We praise You, God whose presence forever radiates from Zion.

Siddur Sim Shalom for Shabbat and Festivals
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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 sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Compassionate One, Your love is eternal, You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

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

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

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On page 272.

The Habanna notation begins with page 1.

In the morning, after the reading of the Shema. The Yom Tov portion of the Maamor is read. On page 272.

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

When the Haftarah is chanted aloud, continue on page 262.

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

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**MUSAF FOR FESTIVALS & SHABBAT ROSH HODESH**

**MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH HODESH**

On Sh'mini Atzeret and the first day of Pesah, the recitation begins with Gamah or Tal, 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 living 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 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 Sh'mini Atzeret until Pesah" you cease 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 failing, 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. Praiseworthy 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 page 167.

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

"From Pesah to Sukkot, same add" you cease the dew to fall.

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MUSAF AMIDAH FOR FESTIVALS & SHABBAT KOSHER HODESHI

MUSAF AMIDAH FOR FESTIVALS
and SHABBAT ROSH HODESHI
(with Matriarchs)

On Shmini Atzeret and the first day of Pesach, the Reader's recitation begins with Gamur or Tal, page 117.

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, Leah, 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 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 Shmini Atzeret until Pesach.

Your love sustains the living. Your great mercies give life to the dead. You support the failing, 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 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 166.

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

*Musaf to Shabbat, same add: You cause the dew to fall.

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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 Adonai Tze-ot, m'lo khol hawetz kvodo.

Holy, holy, holy Adonai Tze-ot - the grandeur of the world is God's glory.

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

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

Baruch kvod Adonai mem-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:

Sh'ma 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. 1. Adonai, am your God.

On Shabbat and Holidays, and Shabbat Rosh Hashah, omit the following three lines:

Adonai, eternal, how magnificent Your Name is 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:

Yimlah Adonai Ola'om, Bohashiy Tivan' (va-dor, Helelyah).

Adonai shall reign through all generations.

Zion, your God shall reign forever, Halashiyah!

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 Hashah, continue on page 169.

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 by 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 Moons for Your solemn feasts. 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 Festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:14-21

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

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yartzeit 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 the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libation, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

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MUSAF FOR SHABBAT KESHER HODESH

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Continue with "Those who celebrate," next page.
MUSAF FOR SHABBAT KESHT HODKHSH

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 benevolence, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and amnesties 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 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.

Continue on page 174.

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MUSAF FOR SHABBAT KESHT HODKHSH

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Alternative selection

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Continue here:

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

Continue on page 174.
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 and fest.) Festivals for joy and holidays for happiness, among them this (Shabbat and fest.)

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.

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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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In some congregations the readings of sacrificial offerings on the festivals, on pages 132 and 133, are noted here. These passages from the Torah are taken from the Masoretic text for each festival. On all festivals, the recitation concludes with the passage at the bottom of page 133. Unlike the other selections, it is not taken word for word from the Torah.

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

Arize Malkenu, 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 passage 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 offerings). The Festival burnt offerings always included bulls, rams, and young lambs. The number of animals required could vary: libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.

171 MUSAF FOR FESTIVALS

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Some congregations omit these passages and continue on page 174.
On Festivals:

On the first two days of rain.

On all other days of rain.

On each Festival:

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On Postcards:

To Shabbat:

Those who celebrate Shabbat rejoice in Your sovereignty and Beshalom. 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 God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficial; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple forever and restore 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 habitations. There will we make pilgrimages three times a year in Our Festivals, as it is written in Your Torah: "Three times a year shall all the 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 173.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficial; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gate of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. Then the tribe ascended, the tribe of Adonai, as the people Israel were commanded, reigned over the earth. And there we will make pilgrimages three times a year in Our Festivals, as it is written in Your Torah: "Three times a year shall all the 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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Continue on page 173.

Alternative selection
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 song) insull in us the holiness of Your milkvet 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 hallows (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.*

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*May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.*
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation 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 wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting. You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Tammuz: We thank You for the miraculous deliverance, for the horizon, and for the triumph of our ancestors from ancient days until our time. In the days of Matthias son of Yehanan, the heroic Haraneman Kohen, 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 enlarged 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 and Your holy ones have created Your glory and returned to all the world, achieving great victories and miraculous deliverances for Your people Israel. Then, when Your people Israel were in Your shrine, cleansed Your Temple, purified Your sanctuary, and kindred 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 be You Adonai, the source of redemption, worthy of acclaim.

Silent recitation of the Amikam continues on page 178.

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During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

"All the glory of the Father, the Son and the Holy Spirit. Blessing who creates the heavens and the earth. Amen."

Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

"Amen, amen, I say to you: whoever does not enter the kingdom of heaven in his Heart, let him be accursed."

Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

"Let our prayer ascend as incense to the Lord." Amen.

Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

"The Lord is the king, the Most High God, the mighty king, the mighty ruler." Amen.

Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

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Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

"The Lord is the king, the Most High God, the mighty king, the mighty ruler." Amen.

Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.

During the repetition of the verses the Haman continue here (except in congregations where Kahatim chant the priestly blessing):

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Congregation:

Kahatim

Haman, followed by Kahatim, word by word

The Haman continue on page 178.
During the repetition of the Amidah, the Reader continues here (except in congregations where Kahanim chant the priestly blessing):

Kiss us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Congregation:
Your holy people:

Kahanim

Praised are You Adonai our God, who rule 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. Amen.

May Adonai show you favor and be gracious to you. Amen.

May Adonai show you kindness and grant you peace. Amen.

Congregation:

Realized in might, You are peace and Your name is peace. Kiss us and the entire House of Israel with life and with enduring peace.

The Reader continues on page 178.

During the repetition of the Amidah, the Reader continues here (except in congregations where Kahanim chant the priestly blessing):

Kiss us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

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Realized in might, You are peace and Your name is peace. Kiss us and the entire House of Israel with life and with enduring peace.

The Reader continues on page 179.
The Human's chanting of the inner world here.

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

An alternative concluding prayer for 121

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 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. Fratrate 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, Hoshanot are recited, page 200.

Siddur Sim Shamash for Shabbat and Festivals
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[On Shabbat Add] Those who observe Shabbat, calling it a plague, rejoice in Your sovereignty, contentment and delight with Your creation. All who keep Shabbat holy—Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of creation.

Shower upon us, Adonai Elkanah, the gift of Your Festivals for life and peace, for happiness and joy. As You have promised to bless us. Consecrate us through Your Law, give us a share of Your truth, fulfill us with Your glory, cover us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious occasions. Let those who worship You find joy today. We praise You O God, whose holiness illuminates Israel and the sacred seasons.

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

You are our God today as You were our ancestors’ God throughout the ages. Foundation of our love, we are Yours in gratitude and love. Our love is safe in Your hand, our souls destined to Your care. Our sources of wonder and our praises of Your miracles and kindnesses great. You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Compassionate One, Your Love is eternal. You are our forever hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose holiness is great.

May my tongue be innocent of malice and my lips free from lie. Whose speech is holy, whose heart is sound, whose will is pure in 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 heart, God, because You are living, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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May my tongue be innocent of malice and my lips free from lie. Whose speech is holy, whose heart is sound, whose will is pure in 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 heart, God, because You are living, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.
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: Yamei Refa’o Venishm’o elohay mercy.

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

Reader: Glorified and celebrated, lauded and worshiped, exalted and honored, entailed 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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May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
This ancient mikamic lesson emphasizes that our future roots upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Haran, living and pursuing peace, and attracting others to Torah.

Some congregations add סֱדָּרָה דִּיאִבּוֹת page 71.  

Siddur Sim Shalom for Shabbat and Festivals
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Siddur Sim Shalom for Shabbat and Festivals
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EIN KELOHINU:

Ein keloheinu,
ein kadonenu,
ein K'makenu,
M.khloheinu,
mi khadonenu,
mi l'makenu,
Nadeh leleheinu,
nodah ladonenu,
nodah lemiskenu,
Barak Eloheinu,
barak Adonenu,
Barak Makkenu,
barak Moshe-enu.

Ahu hu Eloheinu,
ahaha hu Adonenu,
ahaha hu Makkenu,
ahaha hu Moshe-enu.

Ahu ha-sh-hitut avotionu Tanakha et k'tonet ha-eemim.

None compare to our God, to our Ruler.
None compare to our Sovereign, to our Deliverer.

Who compare to our God, to our Ruler?
Who compare 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.

Talmud RABBIKIN 4a:
Rabbi Kalner taught in the name of Rabbi Hanina:
Peace is increased by disciple of sages, as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Deut 4:1). The second mention of "your children" (benochek) means all who have true understanding (hitpalel).
Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:16). May they be peace within your walls, security within your gate. For the sake of my colleague and friends 1 say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare (122:19). May Adonai grant His people strength; may Adonai bless His people with peace (29:1).

Some congregations add Kaddish D'Rabbanan, page 71.

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EIN KELOHINU:

Ein keloheinu,
ein K'makenu,
M.khloheinu,
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mi l'makenu,
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Barak Eloheinu,
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The authority of Alon ha-Mishor has been accredited to Rabi, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Kness Hahanah liturgy, Alon ha-Mishor has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.

Siddur Sim Shalom for Shabbat and Festivals

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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 Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the highest heights. This is our God; there is no other. In truth, God alone is our Rule, 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!"

Aleph shin-shin-alef lamed he-vet, laet g'dolah yoter be-shavit, shlah avot k'goyy he-aretz, v'to samu k'mishpah hot ha-dadamah, she-la-sah he'enu k'hanem, v'gal'am yir'ehu k'hanem. Va-adonai korm umat'atsu umodim l'neve elohim ha-lakham, 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, and for all time. Sovereignty is Yours in glory, now and forever. Thus is it 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."

V'ten v'haya Adonai 'imelekh al kol ha-aretz, bayam ha-yehiy Adonai shad u-mi'mo shad.

Some congregations add psalms appropriate to the day (page 72 to 40).

One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph, as we long for God's covenant to all humanity, our sage chose the more personal intimacy of the second person to describe our relationship with God.

Siddur Sim Shalom for Shabbat and Festivals

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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 joys 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 invoke those who mourn, and those absenting Yizkor, to praise God's name with the words of the Kaddish.

Mourners and those absenting Yizkor:

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Mourners and those absenting Yizkor:

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MOURNER’S KADDDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. For all others to the extent that God’s sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or seeking Yahalom join in praise of God’s name.

Mourners and those observing Yahalom
Yigda el v’ydishel shemai rabah b’alma dina v’la’ah r’vah, v’yi’amer b’kaddish b’ha’agekon uv’yi’amekhekon uv’yi’aseh el v’lo Yisra’el.

Be’agdal veh’me’anei k’v’no’z amayim.

Congregation and mourners:
Yesh shmei raba v’la’asam lo v’la’asam amayim.

Mourners:
Yib’alek v’vishedah v’yi’tzakar v’yizkoruv v’yotzei.

*Yela min kol b’kaddish v’ha’agekon v’lo Yisra’el.

*Osh shalom b’kaddish v’ha’agekon.

An English translation of the Mourners’ Kaddish may be found on page 42.

Siddur Sim Shalom for Shabbat and Festivals
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This song is attributed to Yehudah Hadda, a twelfth-century
Kabbalist. The post-embossing 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 whole humanity aware
that no human language can do more than hint at God’s true majesty.
He attempts to describe a God who is beyond all description, a God
for whom he longs, but can never really know.

Siddur Sim Shalom for Shabbat and Festivals
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HYMN OF GLORY
An'Im Tzi'met

The Ark is opened
Melodies we weave, songs we softly sing:
Yearning for Your presence, to You I long to cling.
Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.
When speaking of Your Glory, Your radiance sublime,
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, "To 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 prophet's speech,
You hinted at Your glory, which lay beyond their reach.
The warmth 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 the head,
God's power and holiness install 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 pride 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 bounteous gold,
That bears the holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Varel, God's people, crowned God with their praise.

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Thus I sing Your glory in speech as well as song:
Declaring with my love, "To 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 prophet's speech,
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The warmth of Your power, the marvel of Your might
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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 the head,
God's power and holiness install 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 pride 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 bounteous gold,
That bears the holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Varel, God's people, crowned God with their praise.

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Grasping at Your mystery, captured by Your spell.
When speaking of Your Glory, Your radiance sublime,
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, "To 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 prophet's speech,
You hinted at Your glory, which lay beyond their reach.
The warmth 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 the head,
God's power and holiness install 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 pride 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 bounteous gold,
That bears the holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Varel, God's people, crowned God with their praise.
In some congregations, the Ma’aser’s Kiddush is recited on page 144.

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MUSAF FOR SHABBAT

Enclosed is God’s head with curly locks of youth, blue black as any raven, splashed as the truth.
Nothing is more precious among God’s treasures than His voice, sweet of His delights.
God’s eulogized people adorn God as a crown. A royal diadem of beauty and renown.

God isqueens the people He nurtured since their birth to be the head and honor for 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 smiteth eulogized sons like grapes pulled from a vine.

The knot of God’s telltale shows in humble Moses’ year.
A Vision of God’s ways was his glimpse of paradise.

Reading up the humble, embroiled upon their praise, God relishes like people, exalted 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 joyous 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 as the prayer
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 praise, may You grant it with ascent;
The scent 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 greatest, the power, and the splendor.
Yours is the triumph and the majesty.
For all in the heavens and on the earth is Yours.

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

Siddur Sim Shalom for Shabbat and Festivals

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ADON OLAM

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

Before creation shaped the world, eternally God 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, 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.

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Yizkor
Memorial Service
There 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 seek and a time to lose, a time to forget and a time to remember.

This day in sacred convocation 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.

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But Adonai's compassion for those who are steadfast, God's tenderness to children's children, remain, age after age, unchanging.
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 mortals, eternal God,
that You should be mindful of them?

What are mortals, 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.

Rise us with Your love in the morning,
that we may joyously sing all our days.

Vertex — Memorial Service

When I stay from You, Adonai, my life is as dust;
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 perishes.
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,
giving us a share in the unending life.

God redeem 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.

— [Author]

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When Yerusha 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 erase the affection and emotions we feel for the one who no longer moves about in our midst.

We know that whatever loves, someday must die.

That, however, is true only of the material world.

The spiritual can stand forever.

When we lose one who is dear, we mourn, but we must not mourn senselessly.

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.

— Shulchan Arukh

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 miracle of our people's part, deliverance from peril into promised land.

Yet we remember slaughter and destruction, and questions born from ashes of the unremembered.

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

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

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IV

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 makes me glad.
I shall raise 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.

BARUKH ATAH ADONAI
Praised are 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 sustains their grief 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:

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:

May God remember the soul of my father who has gone to his eternal home. In loving remembrance 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 grow myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation strengthen the tie that links me to his memory and to our entire family. May I be made forever in dignity and peace.

Amen.
Siddur Sim Shalom for Shabbat and Festivals

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YIZKOR — MEMORIAL SERVICE

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 remembrance, is 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 God grant us 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 remembrance, is 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 God grant us in dignity and peace. Amen.

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In memory of a son or a brother:

God has called to rest and peace, among the righteous, my son/son-in-law/brother/brother-in-law, may his memory be blessed. May God be our shield, a tower of strength, and a fortress throughout our days.

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

In memory of a daughter or a sister:

God has called to rest and peace, among the righteous, my daughter/sister, may her memory be blessed. May God be our shield, a tower of strength, and a fortress throughout our days.

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In memory of other relatives and friends:

God has called to rest and peace, among the righteous, my relative/friend, may his/her memory be blessed. May God be our shield, a tower of strength, and a fortress throughout our days.

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In memory 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 courage and 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.

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.

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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.

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 courage and 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 all the dead:

Al ma'alei kedoshim, shem b'emet, ameim u'me’ateh batzrot, mizerin
ken levdu le'chakore shel sim ha'olah. Kedoshat, kaperim, shem rov zechut
kaperim, shem be'emet, ameim, va'ameim, va'ameim u'me’ateh batzrot.

Kaperim, levdu le'chakore shel sim ha'olah, shem b'emet, ameim, va'ameim,
va'ameim, va’ameim u’mateh batzrot. Shem be’emet, ameim u’mateh batzrot,
va’ameim, va’ameim, va’ameim u'mateh batzrot. Shem be’emet, ameim
u’mateh batzrot, va’ameim, va’ameim, va’ameim u’mateh batzrot.

In memory of the six million:

Kaperim, levdu le'chakore shel sim ha'olah, mizerin ken levdu le'chakore
shel sim ha'olah. Kaperim, levdu le'chakore shel sim ha'olah, shem b'emet,
ameim, va'ameim, va'ameim, va'ameim, va'ameim, va'ameim, va'ameim,
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va'ameim, va'ameim, va'ameim, va'ameim, va'ameim, va'ameim, va'ameim,
Adonai is my shepherd, I shall not want.

네이plements of water are refreshed to me,

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 staff and Your rod comfort me.

Surely goodness and kindness shall be my portion
all the days of my life,

and I shall dwell in the house of Adonai forever.

Adonai is my shepherd, I shall not want.

네이plements of water are refreshed to me,

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

You staff and Your rod comfort me.

Surely goodness and kindness shall be my portion
all the days of my life,

and I shall dwell in the house of Adonai forever.
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,
be not only a reminder of those no longer with us,
but also a reminder of how we should live
and the values that we should represent.
— Simcha Kling

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— 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 hallowed 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 everpresent hope, our eternal source of comfort, as we recite the words of the Kaddish.

**MOURNER’S KADDISH**

Yigdale v’Yidkadeh shmei safe, b’alma di v’rei k’ritei,
vlamikhi melanbui b’hayekhol uv’yomkhein
uv’hayei shel bel Yisra-el,
ba’agela uw’man karim v’mevin amen.

Yhei shmei raba m’vakhol falam u’salem alama.
Yitbarekh v’yitbaken v’yitvadoyv v’lnovden,
v’layadenu v’yitdaleh shmei d’kolhu, k’ri’u
l’ela min kol birola v’kolhu, tsibbhu v’neshama
dalamon b’alma, v’mivan amen.

Yhei shmei raba min shmaya
V’yahem alenu v’kol Yisra-el v’mevin amen.

Oseh shalom b’me’or ha’yah, hu ya’aseh shalom
alenu v’kol Yisra-el, v’mevin amen.

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, 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.

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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 hallowed 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 everpresent hope, our eternal source of comfort, as we recite the words of the Kaddish.

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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.
FOR SUKKOT

HOSHIANOT

When the first day falls on Shabbat, begin on page 212.

On weekdays:

We stand as the Ark is opened.
A Sofet Torah is removed, and held on the kinnah.
All who have a harel and a ring form a procession
behind the Reader, who chants the first four lines
— echoed by the congregation — and the prayer for that day.

Reader then congregation:

Hoshanot:
For Your sake, our God, please help us.
Hoshanot:
For Your sake, our Creator, please help us.
Hoshanot:
For Your sake, our Redeemer, please help us.
Hoshanot:
Because You seek our welfare, please help us.

Priyot for first day
(second day when the first day is Shabbat):

Send help for the Temple Mount: the foundation stone,
The House of Your choice, the granary of Orman the Jebusite,
The sacred shrine, Mount Meriah, the hill of revelation and abode
of Your splendor, where David resided. Send help for the
goodwill of Lebanon, lovely height and joy of the earth,
perfection of beauty, home of righteousness. Send help for
the dwelling prepared for You, the tranquil habitation,
the tabernacle of Jerusalem, the goal of the pillar tribes,
the precious cornerstone; magnificent Zion, place of the Holy
Holies, object of our love, the home of Your glory. Send help
for Zion, the hill to which the world turns.

Priyot for second day
(on Sunday, the preceding passage is repeated):

Send help for the Temple Mount: the foundation stone,
The House of Your choice, the granary of Orman the Jebusite,
The sacred shrine, Mount Meriah, the hill of revelation and abode
of Your splendor, where David resided. Send help for the
goodwill of Lebanon, lovely height and joy of the earth,
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the precious cornerstone; magnificent Zion, place of the Holy
Holies, object of our love, the home of Your glory. Send help
for Zion, the hill to which the world turns.

Priyot for first day
(second day when the first day is Shabbat):

For the sake of Your truth and Your covenant,
Your greatness and Your glory, Your Torah and Your majesty,
Your meeting-place and Your name; for the sake of Your mercy and Your
goodness, Your unity, Your honor, and Your wisdom; for the
sake of Your sovereignty, Your eternity, Your counsel, Your
strength and Your splendor; for the sake of Your righteousness,
Your holiness, and Your abundant mercies; for the sake of Your
divine presence and Your praise, help us now.

Priyot for second day
(on Sunday, the preceding passage is repeated):

Send help for the Temple Mount: the foundation stone,
The House of Your choice, the granary of Orman the Jebusite,
The sacred shrine, Mount Meriah, the hill of revelation and abode
of Your splendor, where David resided. Send help for the
goodwill of Lebanon, lovely height and joy of the earth,
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the dwelling prepared for You, the tranquil habitation,
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the tabernacle of Jerusalem, the goal of the pillar tribes,
the precious cornerstone; magnificent Zion, place of the Holy
Holies, object of our love, the home of Your glory. Send help
for Zion, the hill to which the world turns.
Conclude each day with the following.
Save Yourself and us!

As You redeemed our ancestors from Egypt, releasing Your people from bondage,

hosha na!

As You saved our nation and its leaders, singled out for God's salvation,

help us now.

As You delivered the hosts of our people, accompanied by hosts of angels,

hosha na!

As You guided the innocent from exile, freeing them from their oppressors' bonds,

help us now.

As You rescued those sinking in the depths of the sea,

hosha na!

Your light enabling them to cross over,

hosha na!

As You saved the chozer who sang out: "God saved!" and You who gave birth to them were saved with them,

help us now.

As You freed them, declaring: "I will bring you out,"

which our sages interpreted:

"I went out with you,"

hosha na!

As You aided those who raised the altar,
carrying willow branches to encircle it,

help us now.

As You redeemed the captured Ark from our foes,
punishing the Philistines with Your wrath,

hosha na!

As You treasured the people You sent into Babylon,
accompanying them into exile,

help us now.

As You saved the lot of the captive tribes of Jacob, return and restore us, who dwell still in the tents of Jacob, and save us.

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 Shefr Torah is returned, and the Ark is closed. The service continues with Kiddush Shalom, page 141.

Conclude each day with the following.
Save Yourself and us!

As You redeemed our ancestors from Egypt, releasing Your people from bondage,

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As You saved our nation and its leaders, singled out for God's salvation,

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The Shefr Torah is returned, and the Ark is closed. The service continues with Kiddush Shalom, page 141.
On Shabbat:
The Ark is opened, but no Silver Torah are removed. Law and drag are not held, and there is no procession.

Reader, then congregation:
Hosha na. For Your sake, our God, please help us.

Hosha na. For Your sake, our Creator, please help us.

Hosha na. For Your sake, our Redeemer, please help us.

Hosha na. 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 mitzvah 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.

External, we beseech You: Help us now.

As You shielded the first mortal, granting him mercy and atonement on the holy Shabbat, Hosha na!

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 na!

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As You provided for Your chosen ones, encamped in the Wilderness of Sin, where they were 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 na!

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 na!

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 na!

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

As You divided the exiled masses returning to their homeland, who read from Your Torah on each day of this Festival, hoshia na!

As You heartened Your people, Your delight, restored to Your Temple, bearing the lulav each day of this Festival, help us now.

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

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.

As You provided for Your chosen ones, encamped in the Wilderness of Sin, where they were 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 na!

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 na!

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

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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 Kiddush Shalom on page 187.

In congregation that add Hashanah after HaShabbat, the service continues with Kiddush Shalom on page 138.

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FOR HOSHANA RABBAH

Hoshana Rabbah is not observed as a full Festival day, but since Jewish tradition considers it the final day of the Season of Repentance, it shares many of the characteristics of Yom Tov, especially the content of the Shabbat service. In Sidur Sim Shalom, the order of prayers for Hoshana Rabbah is as follows:

The service begins as dove Shabbat (for Shabbat, page 6:14-10.
Psalm 100, vaytov holom), then pp. 97-103, and 106-114.
The weekday Amida is recited, including the vaytov, pp. 9-8.
This is followed by vaytov, page 2:23.
The Torah Service begins on page 238 with יִזְכֵּר נַעֲכָר יָדָּיו.
and include the selection for Hoshana on page 140.
After the Torah reading and the return of the Torah, it continues with יִזְכֵּר נַעֲכָר יָדָּיו.

Hoshana follows, pages 204-212; Kiddush Shalom, page 181;
unfreed, and Maaseh Rabbah, pages 182-184; and Psalm 27, page 80.

PASCH 190

A Psalm of Praise.
Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.

Know that Adonai is God;
God fashioned us and we are His.
God’s people, the flock God shepherds.
Enter God’s gates with thanksgiving, His courts with praise.
Exalt God and exalt Him.
For Adonai is good; God’s love is eternal.
God’s faithfulness endures for all generations.

205

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The weekday Amida is recited, including the vaytov, pp. 9-8.
This is followed by vaytov, page 2:23.
The Torah Service begins on page 238 with יִזְכֵּר נַעֲכָר יָדָּיו.
and include the selection for Hoshana on page 140.
After the Torah reading and the return of the Torah, it continues with יִזְכֵּר נַעֲכָר יָדָּיו.

Hoshana follows, pages 204-212; Kiddush Shalom, page 181;
unfreed, and Maaseh Rabbah, pages 182-184; and Psalm 27, page 80.

PASCH 190

A Psalm of Praise.
Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.

Know that Adonai is God;
God fashioned us and we are His.
God’s people, the flock God shepherds.
Enter God’s gates with thanksgiving, His courts with praise.
Exalt God and exalt Him.
For Adonai is good; God’s love is eternal.
God’s faithfulness endures for all generations.

205

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We stand with lulav and etrog in hand, as the Ark is opened. All of the Sefer Torah are removed to be held in the hands. The Haman chants the first four lines and then chants one psalm while leading each of the seven processions, in which all who have a lulav and an etrog participate. The words “Hashanah” are repeated by the congregation in a refrain after each phrase chanted by the Haman.

For the sake of Your truth and Your covenant, Your greatness and Your glory, for the sake of Your goodness and Your holiness, help us now.

Send help for Marah, the site of Your Temple, joy of the earth, perfection of beauty — Zion, place of the Holy of Holies. Help us now.
This faithful nation, bright as the sun, still endures forever. Though often tormented, she continues to proclaim that You are One. Tossed in the storm of suffering, they who bear Your name beneath Your help will not fall.

Adonai, my sole source of salvation. I was brought low but You have delivered me. Help those who hope in You. Provide water for every shrub. Condemn not the earth to infertility; withhold not Your blessing of rain. Satisfy Your thirsting creation, all those who call upon You. Help us now.

This faithful nation, bright as the sun, still endures forever. Though often tormented, she continues to proclaim that You are One. Tossed in the storm of suffering, they who bear Your name beneath Your help will not fall.

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L Halakha

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Supplement for Festivals

150 L Halakha

This supplement contains the laws applicable to specific holidays and festivals. It includes the blessings, prayers, and the order of the festival services. The content is based on the Rabbinical Assembly’s Siddur Sim Shalom, providing a comprehensive guide for the celebrations of various Jewish holidays and their rituals.

The supplement is divided into sections, each focusing on a specific aspect of the festival, such as the laws governing the use of certain foods or the proper way to conduct the services. Each section includes the legal opinions (halakhot) and the corresponding prayers and blessings.

The supplement is a valuable resource for those preparing for Jewish holidays and festivals, offering guidance on how to observe the traditions and maintain the spiritual integrity of the celebrations.

Enjoy this supplement as a tool to enrich your understanding and practice of Jewish holidays and festivals.
The voice of the prophet rings out, proclaiming good news of peace and deliverance.

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

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Siddur Sim Shalom for Shabbat and Festivals

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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 soil and other hard surface, causing leaves to fall.

Nearer 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 causes 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 Days of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, and on Hanukkah Shalom, when the decree is sealed.

Nearer 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 causes 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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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 Barfi Torah are returned to the Ark, and the Ark is closed.

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

Siddur Sim Shalom for Shabbat and Festivals

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 soil and other hard surface, causing leaves to fall.

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The following aspire are chanted by one or a series of individuals each phrase is then repeated by the congregation.

לשמעת הוהי

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שמור המetimes על הישען והישען

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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 bless 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:

Ariе, Adonai! May Your enemies be scattered;

may Your foes be put to flight.

Ariе, 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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All the romanized texts are removed from the original text of the Rabbinical Assembly, to be carried by congregants in even nigrog through the sanctuary. After each prayer it is customary to dance with the romanized text, while singing appropriate songs.

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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;
bless the walls of Jerusalem.
For in You alone do we put our trust,
Sovereign, exalted God, eternal Master.

All the Sifrei Torah are removed from the Ark,
to be carried by congregates in seven processions
(Nakufah) through the sanctuary.
Adonai, we beseech You, save us.
Adonai, we beseech You,
cause us to prosper. Adonai, answer us when we call.

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

Second Nakufah
Proclaimer of righteousness, save us. God clothed in splendor,
cause us to prosper. Radiantly living One, answer us when we call.

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

Fourth Nakufah
Known of our thoughts, save us. Mighty and regal, cause us to prosper.
God clothed in righteousness, answer us when we call.

Fifth Nakufah
Eternal Ruler, save us. Source of light and majesty, cause us to prosper.
Upholder of the falling, answer us when we call.

Siddur Sim Shalom for Shabbat and Festivals
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**Siddur Sim Shalom for Shabbat and Festivals**

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**SUPPLEMENT FOR FESTIVALS**

**Sinth Hakolah**

Helper of the needy, save us. Redeemer, Deliverer, cause us to prosper. Rock everlasting, answer us when we call.

**Sinth Hakolah**

Holy, awesome, save us. Merciful, compassionate, cause us to prosper. Upholder of the covenant, answer us when we call.

Supporter of the innocent, save us. Eternal in power, cause us to prosper. Perfect in Your ways, answer us when we call.

In the evening, we read from one Sifrei Torah, and all the men are returned to the Ark.

In the morning, we read from three Sifrei Torah, and the others are returned to the Ark.

The Torah service continues with Shma Yisra-el, page 141.

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**The Sixth Hallel**

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The Torah service continues with Shma Yisra-el, page 141.
SUPPLEMENT FOR FESTIVALS

The Hamotzi Lecha B'rachot is called to the Torah as follows:

With permission of the One
elevated beyond all song and adoration,
awesome beyond all praise and acclamation,
the essence of wisdom and power;
external Ruach Master of creation —
and with permission of this great 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 good; your reward will be so ample.

Male:
Ares, ares, ares, ___________ Hamotzi Lecha B'rachot
Ares, ares, ares, ___________ Hamotzi Lecha B'rachot
Ares, ares, ares, ___________ Hamotzi Lecha B'rachot
with the permission of this holy congregation.

We will respond "Amen" to your blessing in acclamation.

Female:
Ares, ares, ares, ___________ Kallet Lecha B'rachot
Ares, ares, ares, ___________ Kallet Lecha B'rachot
Ares, ares, ares, ___________ Kallet Lecha B'rachot
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In being chosen for this beginning you set a fine example.
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Ares, ares, ares, ___________ Hamotzi Lecha B'rachot
with the permission of this holy congregation.

We will respond "Amen" to your blessing in acclamation.

Female:
Ares, ares, ares, ___________ Kallet Lecha B'rachot
Ares, ares, ares, ___________ Kallet Lecha B'rachot
Ares, ares, ares, ___________ Kallet Lecha B'rachot
with the permission of this holy congregation.

We will respond "Amen" to your blessing in acclamation.
On your way and the first day of Rosh Hashanah, chant the Shemoneh Esreh here.

The Shemoneh Esreh is opened.

G-d has come. The year has come. May G-d accept our prayer.

May G-d give us a good year, high, full, and in peace.

On your way, continue with this page.
**SUPPLEMENT FOR FESTIVALS**

**GESHEM & TAL**

On Sh'mini Atzeret and the first day of Pesach at Ma'arav, the chanting of the Amida begins here.

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, whose Name is 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. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

You 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 Matzavim)**

On Sh'mini Atzeret and the first day of Pesach at Ma'arav, the chanting of the Amida begins here.

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On Pesach, continue with Tal, page 218.

TAL, the prayer for door blessings: God to provide sufficient sustenance in Israel to assure a year of prosperity, according to the Mishnah, it was on the first day of Pesach that lessor blessed Jacob, asking God to grant him the “dew of heaven.” Both Geshem and Tal were composed by Rabbi Elazar Ha-Kalir in eighteenth-century Palestine.

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215 SUPPLEMENT FOR FESTIVALS

TAL

Our God and God of our ancestors:

Dear, precious dew, into Your land befall.
Pour out Your blessing in Your exaltation.
To strengthen us with ample wine and corn.
And give us chosen your seed foundation.
In dew.

Dear, precious dew, the good year’s crown, we await.
The earth in pride and glory may be planted,
And that the city ends so dedicated
Into a glimming crown may be transmuted
By dew.

Dear, precious dew, let fall upon the land;
From heavenly treasures be this accorded.
So shall the darkness by a beam be spanned.
The faith of Your vineyard be rewarded
By dew.

Dear, precious dew, to make the mountains sweet.
The savour of Your excellence recalling
Deliver us from exile, we entreat.
So we may sing Your praises, softly falling
As dew.

Dear, precious dew, our graces to all,
And all our youth shall taste it.
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 baseness.
Behold our people follow You like sheep.
And look to You to give the earth her greatness
With dew.

You are Adonai our God
who causes the wind to blow and the dew to fall

Congregation, then Reader, line by line:

For a blessing, not for a curse.
Amen.

For life, not for death.
Amen.

For abundance, not for famine.
Amen.

The Ark is closed.
The Reader continues with “Your love...”, page 144a or b.

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215 SUPPLEMENT FOR FESTIVALS

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Dear, precious dew, into Your land befall.
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Into a glimmering crown may be transmuted
By dew.

Dear, precious dew, let fall upon the land;
From heavenly treasures be this accorded.
So shall the darkness by a beam be spanned.
The faith of Your vineyard be rewarded
By dew.

Dear, precious dew, to make the mountains sweet.
The savour of Your excellence recalling
Deliver us from exile, we entreat.
So we may sing Your praises, softly falling
As dew.

Dear, precious dew, our graces to all,
And all our youth shall taste it.
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 baseness.
Behold our people follow You like sheep.
And look to You to give the earth her greatness
With dew.

You are Adonai our God
who causes the wind to blow and the dew to fall

Congregation, then Reader, line by line:

For a blessing, not for a curse.
Amen.

For life, not for death.
Amen.

For abundance, not for famine.
Amen.

The Ark is closed.
The Reader continues with “Your love...”, page 144a or b.
FOR PESAH

On the first day of Pesah:
Haron, O Friend divine, the time of our renewal; return to us in mercy.
The oppressors of our people have all but consumed us; destroy, uproot them from our midst.
Rewrite Your city and make us again a people of song.
May the Lord of our redemer redeem us.
Haron, O Friend, the time of redemption promised by Your words.
Left from us the darkness shadower; raise up, each a people that has long known insult.
 ersten upon them, word, to teach, to cleanse many nations.
Reveal Your saving might; proclaim the hour of redemption.
Haron, O Friend, with the rods speed, to put an end to my impairment.
I am deepsold 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.
Fixed my eyes; remove my guilt and pain.
Let my enemy see and be confounded.
 Let me announce to them who reproach me
that my friend have 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 124.

On the second day of Pesah:
Haron, O Friend divine, to the city of Your presence.
Though we have broken Your covenant, return in mercy to the shrines of Your love.
Realize the promises of deliverance: Renew Your city in joy, make her again an object of rejoicing.
Haron, O Friend, to Your shrine of peace.
Though we have strayed from You, Lord, with favor upon 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 singing in our hearts.
Left us from the mine; redeem the people You did guide with tenderness in this month of freedom, as in days of old.
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Continue on page 124.

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Siddur Sim Shalom for Shabbat and Festivals
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On the first day of Shavuot, Akedatim 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, אָכוּדָּת מַלַּיְיָה (Akedatim), describe the poem’s purpose — to introduce the Words of the Ten Commandments.

Akedatim was written in Aramaic by Rabbi Mois Ron Isaac Nahori in 12th-century Germany.
FOR SHAVUOT

AKDAMUT

Abodam praise God as Creator of the world. It highlights the inadequacy of any mortal attempt at such praise. The angels join in groups to praise the Creator. Yet wondrous and respectful as angels are, the praises of the people are indeed more precious to God because of Israel’s unique devotion to God on earth. The people have been enticed to join others in idolatry, but they have withdrawn temptation, maintaining their loyalty to God and Jewish tradition, anticipating the time when they shall enjoy the Shabbat, the splendid of God’s presence. All of us, the past conclaves, will be able to merit and ensure that splendor by fulfilling the “Ten Works” presented at Mount Sinai by the Living God. The words that embody God’s gift of Torah, which we are about to hear in the Torah reading.

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 patched.
And all the reeds pens, and the oceans ink.
And all who dwell on earth scribes,
God’s grandeur could not be told.
Sovereign over the heavens above
God reigns supreme on earth below.
God launched creation unsaid
And contains it in the bounds of His law.
Without weariness 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.

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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 unison 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 hear 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 praises, 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 homages before kings and princes. They all gather and ask in wonder, Who is this your beloved, O fair one, For whom you brave the peril of the lion's den?

Siddur Sim Shalom for Shabbat and Festivals
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If you but join our fold, We would cover you with splendor and glory; In every land we would rafiy your every wish.

A wise reply is Israel’s: How can you know God with your foolish minds? How compare the glory you bestow 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 unmarred 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 waited upon 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.
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 balm 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.

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