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

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Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly
Morning Service
for Shabbat
and Festivals

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Upon arising in the morning, we acknowledge God's companion in restoring us to life each day.

God bless you and keep you. May He make His face shine upon you, give you peace.
MORNING SERVICE

Birkhot Ha-Shalosh

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, instilling 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.
Silled with awe for You.
Adonai, I love Your house, the place of Your glory.
Before my Maker I humbly bow in worship.
May this be an auspicious time, Adonai, for my prayer.
Your love, O God, is great.
answer me with Your true deliverance.

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

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

Before creation shaped the world,
God, eternal, reigns alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
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Siddur Sim Shalom for Shabbat and Festivals
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We marvel at the miraculous ways our body functions.
Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or open, it would be impossible to exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

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

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

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

There are the deeds 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 Gamara

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.

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Chose one passage from the Torah

NAMES 26-20
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.

Selected from Leviticus 26:2-4
You shall be holy; I, Adonai your God; holy. 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.

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Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, removing sleep from my eye and slumber from my eyelids.
May we dwell with You in Your Torah, and cling to You until the morning. Keep us from error, from sin and transgression. Bring us not to trial or to disaster; 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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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 remember 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:

All of us must 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 supplication, but upon Your limitless love. What are we? What is our life? What is our pietas? 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 goodness, are meaningless, the days of our lives, empty. Human prescience 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 Jeishurun 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.

---

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

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

Praised be God’s glorious sovereignty throughout all time.
We acclaim God's holiness.

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

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our Guardian in heaven, be merciful to us for we bear Your great 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 34:23).

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Siddur Sim Shalom for Shabbat and Festivals

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DEVOTIONAL RABBINIC TEXTS

AVODA D'RAMA NADAN 6

Once, Rabbi Yehudah ben Zakai was walking with his disciple, Rabbi Yohanan, near Jerusalem after the destruction of the Temple. Rabbi Yohanan looked at the Temple ruins and said, "Rabbi! The place that atoned (for the sins of the people Israel) — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yehudah ben Zakai spoke to him these words of comfort: "Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of lovingkindness." For it is written, "Lovingkindness I desire, not sanctification." (Susa 6a)

1. SUSANA 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." (Deut 6:9). What does this verse imply? "To act justly" means to act in accordance with the principles of justice, "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written, "Doing charity and justice is more desirable to Adonai than sacrifices." (Neh 1:3). Rabbi Elazar further said: The reward for charity depends upon the degree of lovingkindness, as it is written, "Now according to your charity, but rap according to your lovingkindness" (Shabb 116a)

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

2. SUSANA 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." (Deut 6:9). What does this verse imply? "To act justly" means to act in accordance with the principles of justice, "To love kindness" means to let your actions be guided by principles of lovingkindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

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IV SOTAH 14a

Kabbalistic teaching: The seven holy names are considered to be the names of the seven days of the week. Each name is associated with a particular day and its corresponding spiritual force. These names are written from right to left in Hebrew, and their pronunciation and meaning are central to kabbalistic practice. The seven holy names are:

1. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.
2. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.
3. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.
4. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.
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6. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.
7. "Hakay" - associated with the Sabbath and represents the union of the Creator and the created.

These names are used in various kabbalistic rituals and meditations, where they are said to activate specific spiritual energies and convey deep spiritual meanings. The practice of reciting these names is considered to be a powerful spiritual tool for connecting with the divine.
V. TRA Chapter 1

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar premise in two texts.
3. A comprehensive principle may be derived from a single text, or from related texts.
4. A rule which appears general, but is followed by one or more particular cases, is limited to those particular cases.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specific or general qualifications are stated only to clarify the language.
8. A rule which appears general, but is followed by one or more particular cases, is limited to those particular cases.
9. A specific term followed by a general rule is expanded to include all that is implied by that rule.
10. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
11. Rules four and five do not apply if the specific or general qualifications are stated only to clarify the language.

Conclude with one of the following meditations:

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

Siddur Sim Shalom for Shabbat and Festivals

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The service continues with the appropriate Daily Psalm.
page 72-78.

The service continues with the appropriate Daily Psalm.
page 72-78.

The service continues with the appropriate Daily Psalm.
page 72-78.
KADDISSH D'rabbanan

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’yitkadash sh’mi ra’ba, b’alma di’ra’ v’k’rot, iverse melakhod b’hyayahon u’v’umotkhan u’v’ha’yeyi’el bel Yisra’el, ba’agla u’mo’zam karai v’nirim amen.

Yhei sh’mi ra’ba mi’vakhan la’am ol’mele de’alma.

Yitbarakh v’yitparah v’yitparah v’yitparah, v’yitbarakh v’yitbarakh v’yitbarakh, v’k’rot h’v’ha’yeyi’el b’hyayahon u’v’umotkhan. B’ilu h’v’ha’yehi’el v’ha’vrotah tov’vatha v’nirvaham da’alman ol’mele, v’nirvaham amen.

Or Shabbat Sh’moneh, lida la’mi kol kedovra v’nirvah.

Al Yisra’el vorabon v’al tamelahon, v’al kol tamelahon v’al kol man lan’kha b’irot, di’v’ta ha’de’mon v’al y’khal v’al y’khal.

Yhei la’hom v’la’hom la’hom ra’ba, b’nora’ha va’yehi’min, v’ha’yan akhiron um’zana v’ela, urvha vha k’zot ye’ho’vah di’v’niravah, v’nirvaham amen.

Grant lasting peace, O God, to our people and their teachers, 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 contentment. Save us from all danger and distress. And let us say: Amen.

Yhei la’hom ra’ba min’alav ha’yo’el.

Oseh shalom b’em’maya, hu ba’raham ya’aseh shalom akhiron v’al yisra’el, v’nirvaham.

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

KADDISSH D’rabbanan

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’yitkadash sh’mi ra’ba, b’alma di’ra’ v’k’rot, iverse melakhod b’hyayahon u’v’umotkhan u’v’ha’yeyi’el bel Yisra’el, ba’agla u’mo’zam karai v’nirim amen.

Yhei sh’mi ra’ba mi’vakhan la’am ol’mele de’alma.

Yitbarakh v’yitparah v’yitparah v’yitparah, v’yitbarakh v’yitbarakh v’yitbarakh, v’k’rot h’v’ha’yeyi’el b’hyayahon u’v’umotkhan. B’ilu h’v’ha’yehi’el v’ha’vrotah tov’vatha v’nirvaham da’alman ol’mele, v’nirvaham amen.

Or Shabbat Sh’moneh, lida la’mi kol kedovra v’nirvah.

Al Yisra’el Vorabon v’al tamelahon, v’al kol tamelahon v’al kol man lan’kha b’irot, di’v’ta ha’de’mon v’al y’khal v’al y’khal.

Yhei la’hom v’la’hom la’hom ra’ba, b’nora’ha va’yehi’min, v’ha’yan akhiron um’zana v’ela, urvha vha k’zot ye’ho’vah di’v’niravah, v’nirvaham amen.

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Yhei la’hom ra’ba min’alav ha’yo’el.

Oseh shalom b’em’maya, hu ba’raham ya’aseh shalom akhiron v’al yisra’el, v’nirvaham.

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

In some congregations the psalm for the day is recited at the end of the service.

Psalm 30 is on page 51.
Mourners' Kaddish is on page 52.

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The Psalm for Shabbat

On Shabbat the Levites recite this psalm in the Temple.

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praises, exalted God,
to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.

Your works, Adonai, make me glad;
I sing with joy of Your creation.

How vast Your works, Adonai!
Your designs are beyond our grasp.
The thoughtless cannot comprehend;
the foolish cannot fathom this:

The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.
But me You have greatly exalted;
I am anointed with fragrant oil,
I have seen the downfall of my foes;
I have heard the despair of my attackers.

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.

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.

72 Preliminary Prayers

After notation of the appropriate daily psalm(s),
the service continues with Psalm 30, page 81.

The Psalm for Shabbat

On Shabbat the Levites recite this psalm in the Temple.

A Song for Shabbat.

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72 Preliminary Prayers

After notation of the appropriate daily psalm(s),
the service continues with Psalm 30, page 81.
Psalm 30 is on page 1.
Maurer's Kiddush is on page 1.
THE PSALM FOR SUNDAY

On the first day of the week the Lévites 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 sanctuary?
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 Da’at.
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’vo’ot is the glorious Sovereign.
THE PSALM FOR MONDAY
Psalm 50 is on page #2.
Ma'arav's Kiddush is on page #2.

THE PSALM FOR MONDAY
Psalm 50 is on page #2.
Ma'arav's Kiddush is on page #2.
THE PSALM FOR MONDAY

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

PSALM 68
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 compassed and advanced,
but when they saw her they were astounded.

Panic stranded them: they fled in fright,
seized 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'vo-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 beneficence.

Let the mountain of Zion be glad,
let the cities of Jahveh 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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THE PSALM FOR TUESDAY

Psalm 30 is on page 5.
Mourners' Kaddish is on page 2.

THE PSALM FOR WEDNESDAY

Psalm 30 is on page 5.
Mourners' Kaddish is on page 2.

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THE PSALM FOR TUESDAY

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

PSALM 63
A Psalm of Asphah.

God rises in the court of the mighty;
pronouncing judgment over judges:

“How long will you pervert justice?
How long will you favor the wicked?”

“Champion the weak and the orphan;
uphold the down trodden 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.

Aris, 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 94
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?
Swaggering, boasting, they exude arrogance.

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

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Psalm 30 is on page #1.
Mearor's Kaddish is on page #2.

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**Preliminary Prayers**

They say, "Adonai does not see, the God of Jacob pays no heed."

Be sage, you simpletons.
When will you feel the eye 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 mortals to understand.
Adonai knows human schemes, how futile they are.
Blessed are those whom God disciplines and teaches Torah, training them to wait calmly in adversity until a pit be dug for the wicked.
Adonai will not abandon His people; God will not forsake His very own.
Justice will return to the righteous; all the upright in heart will strive for it.
Who will stand up for me against the ungodly? Who will take my part against widows? Were it not for God's help, I would be in my grave.

When I am filled with cares, Your comfort soothes my soul.
Are You allied with seas of wickedness, with those who frame injustice by statute? They conspire against the righteous, they condemn the innocent to death.
Adonai is my refuge; my God is my sheltering Rock.
God will repay them for their wickedness and destroy them with their own evil. Adonai our God will destroy them.
Psa 116:1-5

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

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THE PSALM FOR THURSDAY

Psalm 50 is on page #5.
Mourners Kaddish is on page #6.

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THE PSALM FOR THURSDAY

On the fifth day of the week
the Levite recited this psalm in the Temple:

Psalm 91

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 desce 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 pant 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,
than I would soon subdue their foes
and strike out at their oppressors.

Ememies of Adonai shall be humbled;
their downfall shall be unending.

But you would feed with the richest of wheat,
with honey from the rock would I satisfy you.

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THE PSALM FOR FRIDAY

Psalm 30 is on page 4.

THE PSALM FOR ROHSH HODESH

Psalm 30 is on page 4.
THE PSALM FOR THE NEW MONTH

Psalm 148
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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78 Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.

79 Psalm 30 is on page 81.
Mourner's Kaddish is on page 82.
78 PRELIMINARY PRAYERS

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild ass suss quench 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 people to cultivate it, 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 sets 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 playing thing.

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

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

Praise Adonai, my soul. Halleluyah!

79 PRELIMINARY PRAYERS

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THE PSALM FOR THE SEASON OF REPENTANCE

Psalm 30 is on page 1.

Mourners’ Kaddish is on page 6.

The Psalm for the Season of Repentance
From Rosh Hodesh Elul through Sukkot

Psalm 30 is on page 1.
Mourners’ Kaddish is on page 6.

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The Psalm for the Season of Repentance
From Rosh Hodesh Elul through Sukkot

Psalm 30 is on page 1.
Mourners’ Kaddish is on page 6.
THE PSALM FOR THE SEASON OF REPENTANCE

Psalms 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?

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 years:

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,
parvores of malice and lies.

Yet I have faith that I shall surely see
Adonai’s goodness in the land of the living.

Hopes in Adonai

Be strong, take courage, and hope in Adonai.

80 PRELIMINARY PRAYERS
Psalms 30
A Psalm of David.

A Song for the dedication of the Temple.

I exalt 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 God's holiness.

God's anger lasts a moment;
distress love is lifelong.

Tears may linger for a night;
joy comes with the dawn.

While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.

Hide Your face, Adonai, and I am terrified.

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

What profit is there if I am silenced?
What benefit if I go to my grave?

Will the dust praise You?
Will it proclaim Your faithfulness?

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

You transformed my mourning into dancing,
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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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.

Psalms 30
A Psalm of David.

A Song for the dedication of the Temple.

I exalt 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 God's holiness.

God's anger lasts a moment;
distress love is lifelong.

Tears may linger for a night;
joy comes with the dawn.

While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.

Hide Your face, Adonai, and I am terrified.

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

What profit is there if I am silenced?
What benefit if I go to my grave?

Will the dust praise You?
Will it proclaim Your faithfulness?

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

You transformed my mourning into dancing,
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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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.
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.

Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly
This group of prayers, beginning with Rakhash-shamir — 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 Gezer of Torah, and the Guardian of Israel. They serve as a prelude to the Bar’aha, with which the Shabbat Service formally begins.

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P' SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'haih that introduces P'ukei D'zimra, we praise our eternal, compassionate Creator. Our chanting of psalms celebrates God's sovereignty. Praised is God whose word created the world.

Sing praises.
Glorified is the Author of Creation.
Laud the One whose word is performance.
Acclaimed is God whose decree is fulfillment.
Revered the One whose mercy envelops the world.
Adored is God, whose kindness embraces all creatures.
Honored the One who rewards those who revere Him.
Blessed is God who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised is God's name.

Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalm of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

[Some congregations select from among the passages on page 84-103]

It is customary for the congregation to stand during the meditation of Rambah Sho-am. This practice dates back to the tenth century when Rambah Shoo-am was the beginning of the public service.

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Siddur Sim Shalom for Shabbat and Festivals
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Acclaim Adonai, invoke God's name.
Make God's deeds known among all people.
Praise God in song and in psalm; recall all of God's wonders.
Exult in God's hallowed name; let God's enemies rejoice in their 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 promise 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 prophet."

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 mere idols,
but Adonai created the heavens.
Grandeur and glory attend God; strength and joy abide in God's dwelling.

Acclaim Adonai, you families of nations!
Acclaim 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 swallowed 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
Exalt Adonai our God.
Worship God, who is holy.
Exalt Adonai our God, and bow toward God's holy mountain.
Adonai our God is holy.

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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.

Acclaim the power of God, whose pride is in the people Israel, whose majesty is in the heavens. Awesome is God in His holy place; the God of Israel gives courage and strength to His people. Praised be God, God of retribution — Adonai, God of retribution appear! Judge of the earth, bring the arrogant to judgment. Triumph is Yours, Adonai; may Your blessing be upon Your people. Adonai Ta’avo, be with us. God of Jacob, be our protection. Adonai Ta’avo, blessed are those who trust in You. Adonai, help us.

Answer us, Sovereign, when we call.

Save Your people, bless Your heritage; nurture and sustain them forever. We wait hopefully for Adonai; God is our help and our shield. In God our hearts rejoice, in God’s holy name do we trust. May Your lovingkindness be extended to us, Adonai, for we have placed our hope in You. Show us Your love, grant us Your saving power. Arise and come to our help. Redeem us because of Your love: ’I am Adonai your God who brought you out of the land of Egypt. Express your need and I will fulfill it.’ Blessed the people who are so privileged, blessed the people whose God is Adonai. I have indeed trusted in Your love; may I rejoice in Your saving power. I shall sing to Adonai, for God has been bountiful to me.

(On Naḥana Rabah, add Psalm 100, page 205.)

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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 Naḥana Rabah, 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 throughout the world.
The sun, from its tent in the heavens,
emerges like a bridegroom from his chamber,
xulting like a champion, eager to run his course.
From the rim of the east it rises,
to sweep in majesty 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?

Choose me of secret faults.
Restrain Your servant from wildfil sins;
may they not control me.
Then shall I be clear of wrongs,
instructed 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.
Psalm 34, like a number of other Psalms, is composed in the form of an acrostic, the first letter of the verse comprising the full Hebrew alphabet.

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Siddur Sim Shalom for Shabbat and Festivals
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PSALM 96
A Psalm of David, who found madness before Avimelekh and was forced to flee.
I will praise Adonai at all times,
God’s glory always on my lips.
In Adonai will I sing and make glad?
Proclaim God’s greatness with me;
let us each God together.
I sought Adonai who answered me,
freeing me from all my fears.
Look to God and be radiant, never to be downcast.
This poor wrath cried out:
Adonai heard and delivered him from all his troubles.
Adonai’s angels guard and rescue those who revere God.
Tests and find that Adonai is good;
blessed the one who takes refuge in God.
Let His holy ones 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.
Misfortunes destroy 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.

Siddur Sim Shalom for Shabbat and Festivals
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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 humanity 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 speaks aloud, 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, fourscore 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 reversion 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 hands be firmly established.

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.
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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 hands be firmly established.
Siddur Sim Shalom for Shabbat and Festivals
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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 foe'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 befall 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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Dwelling in the shelter of the Most High, 
shaking in the shadow of the Almighty,
I call Adonai my refuge and fortress,
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Siddur Sim Shalom for Shabbat and Festivals

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Psalm 118

Halleluyah! Praise Adonai's glory.
Offer praise, servants of Adonai
who stand in Adonai's house,
in the courts of the house of our God.
Halleluyah! 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 worshiped as divine.
Whenever Adonai pleases
He has 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 —
and 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 idol's 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 revere Adonai, praise Adonai.
Praised from Zion be Adonai who dwells in Jerusalem.
Halleluyah!
PSALM 118
Hodu len-don ki-tov ki-folam ha-dos.
Praise Adoni, 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-folam ha-dos; praise God who is almighty; praise the supreme Sovereign; God’s love endures forever.
Praise God the great light, the sun to rule by day; the moon and stars by night: God’s love endures forever.
Praise God who smote the Egyptian firstborn, and brought Israel out of their midst with strong hand and outstretched arm: God’s love endures forever.
Praise God who split the Sea of Reeds, and brought Israel through, while sweeping Pharaoh and his troops into the sea: God’s love endures forever.
Praise God who 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.
Praise God who 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.
Praise God who gives food to all flesh: God’s love endures forever.
Praise the Sovereign of heaven: God’s love endures forever.

PSALM 130
Hodu len-don ki-tov ki-folam ha-dos.
Praise Adoni, 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-folam ha-dos; praise God who is almighty; praise the supreme Sovereign; God’s love endures forever.
Praise God who made the great lights, the sun to rule by day; the moon and stars by night: God’s love endures forever.
Praise God who smote the Egyptian firstborn, and brought Israel out of their midst with strong hand and outstretched arm: God’s love endures forever.
Praise God who split the Sea of Reeds, and brought Israel through, while sweeping Pharaoh and his troops into the sea: God’s love endures forever.
Praise God who 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.
Praise God who 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.
Praise God who gives food to all flesh: God’s love endures forever.
Praise the Sovereign of heaven: God’s love endures forever.
PSALM 93
Sing to Adonai, you righteouse.
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 reverence 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 is 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,
washing the hearts of all, discerning all their deeds.
A king is not rescued by an army,
or 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 loving-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 loving-kindness, Adonai,
for we have placed our hope in You.

PSALM 93
Sing to Adonai, you righteouse.
It is fitting for the upright to praise God.
Praise Adonai on the harp;
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Longingly we hope in Adonai;
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May we enjoy Your loving-kindness, Adonai,
for we have placed our hope in You.
Siddur Sim Shalom for Shabbat and Festivals
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PSALM 96
A Song for Shabbat.
It is good to proclaim Adonai,
to sing Your praise, exalted God,
to affirm Your love each morning,
and Your faithfulness each night,
to the music of the harp
and the melody of the psalter.
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 cannot comprehend: the foolish cannot fathom this:
The wicked may flourish, springing up like grass,
but their doom is sealed, for You are exalted forever.
Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.
But me You have greatly exalted;
I am anointed with fragrant oil;
I have seen the downfall of my foes;
I have heard the despair of my attackers.
The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of Our God.
They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.
Adonai is sovereign, crowned with splendor;
Adonai reigns, reigned in strength.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.
The rivers may rise and rage,
The waters may pound and pound,
The floods may swell and storm.
Yet above the crash of the sea
And its mighty breakers
is Adonai our God, supreme.
Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.

Verses from Psalms, Proverbs, Exodus, and Chronicles
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 vanish 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 takes 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, grasps judgment 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.
Psalm 145 was uniquely transcribed by the Rabbinical Assembly.

It is the only psalm traditionally recited three times each day. This psalm enunciates God's primacy, which embraces all creatures, and the grandeur of God's work, which surpasses our comprehension.

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PSALM 146:1-12
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, extolling Your glory forever.
Great is Adonai, and praiseworthy:
God’s greatness exceeds definition.
One generation praises Your works to another, proclaiming 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.

Siddur Sim Shalom for Shabbat and Festivals
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PSALM 146

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

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

Blessed are those whose help is Jacob’s God, whose hope is Adonai, our God.
Maker of the heavens and the earth, the seas and all they contain.

God keeps faith forever;
brings justice to the oppressed,
and provides food for the hungry.

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

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Halleluyah! 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 evildoers 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 ravens 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 windy 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. Halleluyah!

Halleluyah! It is good to sing psalms to our God. How pleasant it is to praise God.

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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. Halleluyah!
PSALM 149
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!

PSALM 149
Halleluyah! Praise God in His sanctuary; praise God in His awesome heaven.
Praise God for His mighty deeds, for His infinite greatness.
Praise God with trumpets, cymbals, 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!
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### Nehemiah 9:1
You alone are Adonai. You created the heavens, the high heavens and all their array, the sea and all they contain. You sustain them all; the hosts of the heavens revolve You. 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 Perizzites, the Jebusites, and the Geshenites 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.

### Nehemiah 9:2
You alone are Adonai. You created the heavens, the high heavens and all their array, the sea and all they contain. You sustain them all; the hosts of the heavens revolve You. 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 Perizzites, the Jebusites, and the Geshenites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.
Then Moses and the people sang this song to Adonai:

I will sing to Adonai, mighty in majesty!
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 I will dispatch them."
You leaped 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,
avesoms 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.

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, mighty in majesty!
Horse and driver God has hurled into the sea.
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This is my God, to whom I give glory —
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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.

(On Hashana Rabbah, continue on page 104.)

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

At dawn I seek You, Rabbis, Rock scholars; My morning prayers I offer, and those at evening time. I tremble in Your awesome presence, continue.

For my deepest secrets I stripped before Your sight. My tongue, what can it say? My heart, what can it do?

Is there strength, what is my spirit too?

But should music be sweet to You in mortal key, Your praise will I sing as long as breaths in me.

Siddur Sim Shalom for Shabbat and Festivals
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The nations take note and tremble; panic grips the dwellers of Philistia. Edom's chieftains are chilled with terror; trembling seizes the mighty of Moab. All the citizens of Canaan are confounded; deaf and dumb descend upon them. Your overwhelming power makes them still as stone, while Your people, Adonai, the people whom You have redeemed — pass peacefully over.

Lead them to Your lofty mountain; let them lodge there in Your abode, the sanctuary You have established. Adonai shall reign throughout all time.

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Is there strength, what is my spirit too?

But should music be sweet to You in mortal key, Your praise will I sing as long as breaths in me.
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 enticed, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumber nor sleep, You still the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fill the sea and could joy flood our tongue like countess waves —
Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun —
Could we weep with arms like an eagle’s wings and run with gentle grace, as the swiftest deer —
Never could we fully state our gratitude for one 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.
Psukei Dzmea

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

On Festivals, 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.

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

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**Hatzi Kaddish**

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

Congregation and Reader: Yehi Shem Raba M’ravah” (Yahweh, His name be magnified).

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

Reader: Glorified and celebrated, lauded and worshiped, exalted and honored, exalted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter.

And let us say: Amen.

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

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בּוָלְתִּית נַפְשֵׁיָה בַּגְוִיאַתֵּךְ אֲנָנוּ. אָנִי שַׁמְחֵת עַל זָאת אֲנוּנָה בַּגְוִיאַתֵּךְ.

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SHAHARIT

K'RIAT SHMA AND ITS B'RAKHOT

Reader:
B'raknu et Adonai ha-mo-v'rah.
Praise Adonai, the Exalted One.

Congregation, then Reader:
B'raknu Adonai ha-mo-v'rah v'ladnu.
Praised be Adonai, the Exalted One, throughout all time.

In this brochah (which continues through page 100), we praise God for the majesty of Creation and the
miraculous 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 caseinocytes 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 Pillar of strength, protecting Rock,
sheltering Shield, sustaining Stronghold. Incomparable,
immitable, peerless and singular, Adonai our God. You are
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the world to come, peerless Redeemer in the days of the
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SHAHARIT

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our Sovereign — incomparable in this world, immisible 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 adored by the mysteries of heaven.

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

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

God 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 . . .
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SIDDUR SIM SHALOM 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 hymns 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.

On Monday:
You Glorify the earth and its creatures with mercy, in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creatures. Uniquely sealed since earliest time, enthroned amidst praises and premonences 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, consistently recalling God’s named glory. Praise shall be Yours, Adonai our God. For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

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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 hymns 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.

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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 recalling God’s named glory. Praise shall be Yours, Adonai our God. For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

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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.
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 chosen 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 kadosh Adonai Tzva’ot, mi l’shol ha-aretz V’kodo.
Holy, holy, holy, Adonai Tzva’ot.
the grandeur of the world is God’s glory.

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

Baruch Adonai me-mikomo.
Praised in the glory of Adonai throughout the universe.

This passage, which concludes the first brakhat before Kriyat Shema, celebrates the miracle of God’s ongoing work of creation.

Te praiseworthy God they sweetly sing, in song they celebrate the living, endowing God. For God is unique, doing mighty deeds, creating new life, cherishing justice, seeing righteousness, repaying victory, bringing healing.

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

Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.

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The first paragraph of the Sh'ma (v.1), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty: The second paragraph (v.2) expresses the acceptance of the discipline of Israel while the third paragraph contains an action that symbolizes the above principle: Greeting at the new fringes.

It is customary, during the recitation of the third paragraph of the Sh'ma (v.3), to kiss the tetzafim at each mention of the word “shema” as a formal expression of our love.

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*As we prepare to chant the Sh'ma, we gather together the tetzafim, the four fringes of the tallit, a reminder of our loving dedication to all of God's mitzvot.
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, boundless Your tender compassion.
Avino M Malka, 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.
Until all our thoughts to love and revere You.
Then we will never be brought to shame,
for we trust in Your awesome holiness,
and will delight in Your deliverance.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land.
For You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

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

"Barukh shem k'vod malkhuto" was the people's response. It was not part of the biblical text of the Sh'ma.

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If there is no answer ask why.

Shmot

This is the beginning of the Book of Exodus.

The word 'Shmot' is derived from the Hebrew word 'shemot', which means 'names'. It is believed that the Israelites were called by their names in Egypt, and so the book begins with their names and histories.

The Book of Exodus tells the story of the Israelites' exodus from Egypt, their pilgrimage through the wilderness, and their transition from slavery to freedom. It is a testament to the power of faith and the strength of a people.

The book is divided into two major parts: the first part, which covers the story of the Israelites in Egypt, and the second part, which tells the story of their journey to the Promised Land.

The book is rich in symbolism and imagery, and is considered one of the most important and influential books in the Hebrew Bible.

If there is no answer ask why.
KIRIAT SHIFMA

If there is no minyan, add God to a faithful covenant.

DEUTERONOMY 4:18
Sh'ma Yisroel, Adonai Eloheinu, Adonai Ehad

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

Shabbat

Praised be God's glorious sovereignty throughout all time.

V'ahavatha et Adonai Elohecha v'k'hal Yisroel v'vakhol mish'or yavhoo v'vakhol modiucha. V'ahavatha v'ein-Assher v'ein-Assher v'kahal V'hayam v'ein-Assher v'ein-Assher v'kahal Yisroel v'ein-Assher v'ein-Assher v'kahal Yisroel v'kahal Yisroel.

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

Then the days and the days of your children, in the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

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

Your teaching is true and enduring.
Your words are established forever.

Awesome and revered are they, unassayable right; well ordered they are, always acceptable.
They are eloquent, majestic and pleasant, our precious, everlasting legacy.
True 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.

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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You were always the help of your 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. Happily 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 firstborn 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 acclaimation, extolling you with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to you.

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

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

Rock of Israel, arise to Israel’s defense. Fulfill your promises to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, Adonai Tzva’ot. Praised are you Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Ha’Neha’ah), continue on page 124a or 124b (with Matzor) through page 126.
On Festivals, continue on page 126a or 126b (with Matzor) through page 128.
For an interpretative Meditation on the Shabbat Amidah, see page 121, on the Festival Amidah, page 128.
(On Nasanah Rabbah, continue on page 3-2.)

You were always the help of your 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. Happily 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 firstborn 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 acclaimation, extolling you with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to you.

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154a SHIARIT FOR SHABBAT

**SHIARIT 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 Shavuah:
Remember that we may live, O Sovereign who delights in life, Incurs us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.
Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Shir Hama’arav until Pesukah:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercy gives life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shavuah:
Whose mercy can compare with Yours, Sources of compassion? In mercy You remember Your creatures with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 114.

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

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

Silent recitation continues on page 117.

*Between Pesukah and 25 minute/Adonai, same add: You cause the dew to fall.*
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Shaharit Amidah for Shabbat

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On Shabbat Shuvah:
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When the name is chanted by the Human, vary is added.

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When the name is chanted by the Human, vary is added.
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 prophets' vision:

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

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

Barukh Kvod Adonai mi-k'mkomo.
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:

Yomei Adonai Yisrael, Beishloch Teyin Dor va-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 Shabbat:
Praised are You Adonai, holy Sovereign.
אלה אני אלול, עמלת, הזקן, בְּנֵי הָאָדָם.

כִּי יִשָּׂאוּ בְּחָשָׁם וְלֹא יְשַׁעֲאוּ,
בַּשָּׂם חָשָׁם וְלֹא יְשַׁעֲאוּ.

כִּי יָיִשָּׂא קְנֵי מַצָּה וְלֹא יְיָשַׁע, 
בְּקָנֵי מַצָּה וְלֹא יְיָשַׁע.

כִּי יָיִשָּׂא אֲשָׁר שֵׁם קָדוֹשׁ וְלֹא יְיָשַׁע,
בְּאֲשָׁר שֵׁם קָדוֹשׁ וְלֹא יְיָשַׁע.

כִּי יָיִשָּׂא אֲשָׁר אָסְרַיֵי עֲבָדִי וְלֹא יְיָשַׁע,
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Siddur Sim Shalom for Shabbat and Festivals
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117 SHIHKRET FOR SHABBAT

Moses rejoiced at the gift of his destiny
when You declared him a faithful servant,
serving 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 is it written in Your Torah:
The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
through all generations.
It is a sign between Me and the people Israel for all time,
that in six days Adonai made the heavens and the earth,
and on the seventh day, ceased from work and 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,
for You have given Shabbat in love to Your people Israel,
the descendants of Jacob whom You have chosen.
May the people who receive 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,
as the people Israel, who honor Your name,
will always find rest on this day.
Praised are You Adonai, who blesses Shabbat.

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will always find rest on this day.
Praised are You Adonai, who blesses Shabbat.
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 in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate. Your kindness never-ending. We have always placed our hopes in You.

When the Rosh Hodesh Tel Webad, 46

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When the Rosh Hodesh Tel Webad, 46

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

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

In the days of Matathias son of Yehoram, the heroic Hamnunim Ahken, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, saved Your people in times of trouble. You defended them, vindicated them, and avenged their honor. 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 pious 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 shire, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praise to You.

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

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.

Nัดor adds:

Bless 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.

Cantillation:

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai shower kindness and grant you peace.

May this be Adonai’s will.

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May Adonai shower kindness and grant you peace.

May this be Adonai’s will.
120 SHIARAT 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 to a life of eating, filled with generosi-ty and contentment, kindness and well-being — and peace. May it please You to bless us 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 Shavuot*
May we and the entire House of Israel remember and record in the Book of life, eating, contentment, and peace. *Praised are You Adonai, Sources of peace.*

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

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

An alternative concluding prayer
Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being, and I will pursue 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. *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, upholds 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 wreath life from death.

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

Blessed 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 rulers 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, moments of Creation.

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O our God, our ancestors' God, find pleasure in our Sabbath, consecrate us with Your mitzvot, 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 preserve Your holy Sabbath 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 alike with the passionate pinned of our ancestors' worship. Would that we found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, O God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our 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 confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

O our God, our ancestors' God, find pleasure in our Sabbath, consecrate us with Your mitzvot, 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, and we preserve Your holy Sabbath 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.

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As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.
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.

On Simchat Torah and the first day of Pesach:
You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. 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 Amida is chanted aloud, continue on page 124.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

On Simchat Torah and the first day of Pesach:
You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. 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 Amida is chanted aloud, continue on page 124.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.
When the prayer is chanted aloud, continue on page 124.

Silent recitation continues on page 125.

*Between two and three vavs, same add. * קוקס

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When the prayer is chanted aloud, continue on page 124.

Silent recitation continues on page 125.

*Between two and three vavs, same add. * קוקס

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12b SHAIHARIT FOR FESTIVALS

**SHAIHARIT AMIDAH FOR FESTIVALS**

(with Matriarchs)

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, 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. 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 Simhah Torah and the first day of Pesah*

You cause the wind to blow and the rain to fall.

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

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

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

Silent recitation continues on page 125.

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*Return from Pesah and Shabbat, same add: You cause the wind to fall.

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

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Silent recitation continues on page 125.

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*Return from Pesah and Shabbat, same add: You cause the wind to fall.
When the rema is chanted by the Human, vary is added.

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When the rema is chanted by the Human, vary is added.
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 prophetic vision:

Kadosh Kadosh Adonai Emet, mi lo kheda va enu ki vode.
Holy, holy, holy Adonai Tav-olet,
the grandeur of the world is God’s glory.

In thundering chorus, majestic voices resound, lifted toward singing exhalphim and resonating:

Barukh Kvod Adonai m’mkomo.
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:

Yemishk Adonai’lam, Ishayikh Tiypon dor va-dor, Halleluyah.
Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.
You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Festival of Sukkot, season of our rejoicing.
Festival of Shmini 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.

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

Festival of Sukkot.
Festival of Shmini Atzeret.
Festival of Matzot.
Festival of Shavuot.

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.

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, (that favor in our shabbos) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly) Adonai our God, grant that we inherit Your holy (shabbos and festivals), so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) the people Israel and the Festivals.

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

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

MDIMIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that 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 kindness never-ending. We have always placed our hope in You.

When the Reader notices: Muslim, the congregation continues:

We proclaim that You are Adonai our God and God of our ancestors, of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for surrounding us. May You continue to grant us life and sustain us. 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.
The Human's chanting of the women ends here.
277 SHAMAYT 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:
Kosher us, our God and God of our ancestors, with the thousand
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.  Ken y’hi ratzon.
May Adonai show you favor
and be gracious to you.  Ken y’hi ratzon.
May Adonai show you kindness
and grant you peace.  Ken y’hi ratzon.
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 condescension, 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
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are You Adonai, who blesses His people Israel with peace.
The silent recitation of the prayer concludes with a personal prayer.

יִנְהַג בְּבֵית הַמֶּדַּשֶּׁכָּר וּמֶרֶב רֵחֶם.

An alternative concluding prayer.

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

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An alternative concluding prayer.

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128 SHAIKART 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. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer
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 singing, contentment, for the sake of Your deliverance from 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 brings peace to His universe bring peace to us and to all the people Israel. Amen.

Nahalot begins on page 133. An introduction to Nahalot is on page 132. When Sukkot falls on a weekday, we continue with N'hit'lat Tefilot, page 133.

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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. Heals the sick, upholds the exhausted, Theresa the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power inexpressible? You govern both life and death. Your presence brings our souls to blossom. We praise You, God who wrests life from death.

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

Out of all humanity You chose us, You loved us. You found pleasure in us. Out of all peoples, through Your love, You united us. You endowed us, You drew us near to serve You, and shared with us Your great and holy names. Lovingly, Adonai Eshbaim. You gave us (Shabbath 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 Matzot, 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 ascend, ever and always, in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace.

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130 SHAIKHAT FOR FESTIVALS

On this festive day, remember to join us as our ancestors joined us to joy in the day of the holiday. May our spirits rise in exultation and in the joy of the day.

Shower upon us, Adonai Eloheinu, the gift of Your Fruits for life and peace to Your people Israel. May we have joy in Your gift, which You have prepared in love. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness. Help us with Your wisdom. May our hearts be filled with glad and glorious tranquility. Let Jews who worship find joy today. We praise You, O God, whose holiness illuminates Israel and the saved seasons. May God's peace be forever radiate from Zion.

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Shower upon us, Adonai Eloheinu, the gift of Your Fruits for life and peace to Your people Israel. May we have joy in Your gift, which You have prepared in love. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness. Help us with Your wisdom. May our hearts be filled with glad and glorious tranquility. Let Jews who worship find joy today. We praise You, O God, whose holiness illuminates Israel and the saved seasons. May God's peace be forever radiate from Zion.

On this festive day, remember to join us as our ancestors joined us to joy in the day of the holiday. May our spirits rise in exultation and in the joy of the day.

Shower upon us, Adonai Eloheinu, the gift of Your Fruits for life and peace to Your people Israel. May we have joy in Your gift, which You have prepared in love. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness. Help us with Your wisdom. May our hearts be filled with glad and glorious tranquility. Let Jews who worship find joy today. We praise You, O God, whose holiness illuminates Israel and the saved seasons. May God's peace be forever radiate from Zion.
TAKING THE LULAV

For Sukkot when it falls on a weekday (the lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly tree, branch of palm tree,
bough of leafy tree and willow of the brook, and you shall rejoice
before the Lord your God seven days" (Deut. 16:13).

The four varieties specified in this verse are known, in order as etrog (citron), lulav (palm), hadas (myrtle), and arava (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadassim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When mounting the krabah, hold the etrog with the pitam (tip) facing down.

BARUCH AT SHAMAI

Praised are You Adonai our God, who rules the universe,
insulting us in the holiness of mi'koret
by commanding us to take the lulav.

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

After the krabah, turn the etrog over and hold it as the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, kohanu if you wear your right shoulder, to the left, then upward, then downward.

TAKING THE LULAV

For Sukkot when it falls on a weekday (the lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly tree, branch of palm tree, bough of leafy tree and willow of the brook, and you shall rejoice before the Lord your God seven days" (Deut. 16:13).

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Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When mounting the krabah, hold the etrog with the pitam (tip) facing down.

BARUCH AT SHAMAI

Praised are You Adonai our God, who rules the universe,
insulting us in the holiness of mi'koret
by commanding us to take the lulav.

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

After the krabah, turn the etrog over and hold it as the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, kohanu if you wear your right shoulder, to the left, then upward, then downward.

TAKING THE LULAV

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"...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 the Lord your God seven days" (Deut. 16:13).

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Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When mounting the krabah, hold the etrog with the pitam (tip) facing down.

BARUCH AT SHAMAI

Praised are You Adonai our God, who rules the universe,
insulting us in the holiness of mi'koret
by commanding us to take the lulav.

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

After the krabah, turn the etrog over and hold it as the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, kohanu if you wear your right shoulder, to the left, then upward, then downward.

TAKING THE LULAV

For Sukkot when it falls on a weekday (the lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly tree, branch of palm tree, bough of leafy tree and willow of the brook, and you shall rejoice before the Lord your God seven days" (Deut. 16:13).

The four varieties specified in this verse are known, in order as etrog (citron), lulav (palm), hadas (myrtle), and arava (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadassim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When mounting the krabah, hold the etrog with the pitam (tip) facing down.

BARUCH AT SHAMAI

Praised are You Adonai our God, who rules the universe,
insulting us in the holiness of mi'koret
by commanding us to take the lulav.

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

After the krabah, turn the etrog over and hold it as the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, kohanu if you wear your right shoulder, to the left, then upward, then downward.

Siddur Sim Shalom for Shabbat and Festivals
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Hallel

Hallel is recited on Sukkot (including Hol Ha-mo’ed, the intermediate days), Sh’mi‘i Atseret, Simhat Torah, Pesach, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-Atama’u (Israel Independence Day), and also, in some congregations, on Yom Yarushatayim.

On Sukkot, the havdav and string are held as Hallel is recited (except on Shabbat). During the chanting of “Hoda’u” (page 138), and “Ame” and “Hoda’u” (page 137), they are waved (forward, right, back, left, up, and down) — first by the Hazan, then by the congregation.

On Rosh Hodesh and the last six days of Pesach, the opening sections of Psalms 115 and 116 are omitted. This is known as Ha’el Ha’hel (Parseh-Hele). When Shabbat Ha’amekkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 115 to 119 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

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

Hallel begins on page 133.

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Hallel begins on page 133.

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Hallel

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

Psalms 113

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 sets them with the powerful, with the powerful of His people.

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

Psalms 114

When Israel left the land of Egypt, when the House of Jacob left alien people, Judah became God's holy one; Israel, God's domain.
The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee Jordan, why did you retreat?
Mountains, why leap like rams, and hills, like lambs?
Even the earth trembled at Adonai's presence, at the presence of Jacob's God who turns rock into pools of water, first, into fountains.

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 115

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 sets them with the powerful, with the powerful of His people.

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

Psalms 116

When Israel left the land of Egypt, when the House of Jacob left alien people, Judah became God's holy one; Israel, God's domain.
The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee Jordan, why did you retreat?
Mountains, why leap like rams, and hills, like lambs?
Even the earth trembled at Adonai's presence, at the presence of Jacob's God who turns rock into pools of water, first, into fountains.
The following passage is omitted at Rosh Hashanah and the last six days of Pesach.

Psalm 118:1-24

Not for us, Adonai, not for us, but for Yourself, win praise through Your love and faithfulness.

Why should the nations say, "Where is their God?"
That 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.

Their maker, 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 the House of Aaron 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.

Psalm 118:9-12

Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children’s.
May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Hallelujah!

Psalm 118:14-24

Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children’s.
May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Hallelujah!

Psalm 118:25-34

Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children’s.
May you be blessed by Adonai, Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Hallelujah!
The following passage is omitted on Rosh HaShanah and the last six days of Pesach.

**PSALM 116:1-2**

I love You, O God, because You hear me. I will call on God in days of need. The cords of death encompassed me; the grave held me in its grip. I found myself in distress and despair. I called on Adonai. I prayed that God would save me. Gracious is Adonai, and kind. Our God is compassionate.

Adonai protects the simple. I was brought low and God saved me. Be at ease once again, my soul, for Adonai has dealt kindly with you. God has delivered me from death, my 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: Motsale cannot be trusted!

**PSALM 116:1-2**

How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance, and invoke Adonai by name. I will honor my vows to Adonai in the presence of all His people. Gracious in Adonai’s sight is the death of the faithful. I am Your servant, born of Your maidservant. You have released me from bondage. To You will I bring an offering, and invoke Adonai by name. I will honor my vows to Adonai in the presence of all His people, in the courts of the House of Adonai, in the midst of Jerusalem. Halahlayhah!

Siddur Sim Shalom for Shabbat and Festivals

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The following passage is omitted on Rosh HaShanah and the last six days of Pesach.

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PRAISE ADONAI, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluiah!

Hodu leonu, ki liflatzom hodo.
Praise Adonai, for God is good;
God's love endures forever.

Let the House of Israel declare:
God's love endures forever.

Let the House of Aaron declare:
God's love endures forever.

Let those who serve Adonai declare:
God's love endures forever.

In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear:
what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai's name I overcame them.

Though they surrounded and encircled me,
in Adonai's name I overcame them.

Though they surrounded and encircled me,
like burning stingers they were smothered.

In Adonai's name I overcame them.

Hard pressed was I and bittering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.
The home of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me, but did not condemn me to death.

Open for me the gates of triumph,
that I may enter to praise Adonai.
This is the gateway of Adonai.
The righteous shall enter therein.

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

Ana Adonai hashiv’ah na Ana Adonai hatzil’ah na.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.
Adonai is God who has given us light; enrapture 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 Yehudai here continue on page 200.

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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. 

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On Sukkot, Congregations that include Yehudai here continue on page 200.
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:
Yihi meir kav nhim rishon u'maim olam alav.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshipped, 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 Anim Zemanim, page 135.
On Simhel Torah, continue on page 213.
On the first day of Shemesh, Aki'am, page 222-223, is noted immediately before the reading from the Torah.

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得益 קראת התורה

ביום כהה לא יראך את המ豕ת ואל יראך את העוות.

אמרו הרמב"ם: "העזיק נפש האדם מישראל בישבון ערבב הוא двух עדים, שעתון בשעה כלשהי, רי"ף." יראך את המषה ואת העוות, או יראך את המידה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא שלוש עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא ארבע עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא חמש עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא שישה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא שבע עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא שמונה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא עשרה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא עשרה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא עשרה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא עשרה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

אמרו הרמב"ם: "העניק נפש האדם בישבון ערבב הוא עשרה עדים, שעתון בשעה כלשהי, רי"ף." יראך את המידה ואת העוות, או יראך את המषה ואת העוות.

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TORAH SERVICE

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119
On 32b (excluding map)

Three verses are recited three times.

The verse is recited three times.

This verse is recited three times.

This verse is recited three times.

This verse is recited three times.

Siddur Sim Shalom for Shabbat and Festivals

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I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortal do I rely, nor upon angels do I depend, but on the God of my ancestors, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust unto God holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people, for goodness, for life, and for peace. Amen. Be an arbiter, v'hinei kaddishaya yarei ane emet yishkha. 

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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Siddur Sim Shalom for Shabbat and Festivals

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343 TORAH SERVICE
The Shirah Torah is taken from the Ark
Reader: Then: congregation.
Sh'ma Yisrael: Adonai Eishenu Adoneinu she'ahad.
Hear, O Israel: Adonai is our God, Adonai is one.
Ehad Eishenu, gadol Adoneinu, kadosh sh'ma.
Unique is our God, supreme our Ruler, holy in spirit.

On Nishana Rabbah and Simhath Torah
Sh'di, gadol Adoneinu, kadosh ve'amidat.
Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:
Acclaim Adonai with me; let us exalt God together.
Reader and congregation.
L'cha Adonai haq'dash v'hashem Ya'asher V'ha'elat.
V'ha'mazal v'hacham sa'ad y'asher v'shalom.
Romnu Adonai Eishenu.
V'shadur vein ki d'kol ha'mekdash.
Romnu Adonai Eishenu.
Ehad Eishnu, gadol Adoneinu, kadosh sh'ma.
Unique is our God, supreme our Ruler, holy in spirit.

Tosha Reader (or Gabbai)
May God help, save, and shield all who trust in Him. And let us say Amen. Let us all declare the greatness of God and give honor to the Torah. (let the first to be honored come forward) Praised is God who gives the Torah to Israel in holiness.

Congregation and Torah Reader
V'adam ha'makkom b'adonai Eishenu hayim kulabim hayom.
You who remain steadfast to Adonai your God have been sustained to this day.

344 TORAH SERVICE
The Shirah Torah is taken from the Ark
Reader: Then: congregation.
Sh'ma Yisrael: Adonai Eishenu Adoneinu she'ahad.
Hear, O Israel: Adonai is our God, Adonai alone.
Ehad Eishenu, gadol Adoneinu, kadosh sh'ma.
Unique is our God, supreme our Ruler, holy in spirit.

On Nishana Rabbah and Simhath Torah
Sh'di, gadol Adoneinu, kadosh ve'amidat.
Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:
Acclaim Adonai with me; let us exalt God together.
Reader and congregation.
L'cha Adonai haq'dash v'hashem Ya'asher V'ha'elat.
V'ha'mazal v'hacham sa'ad y'asher v'shalom.
Romnu Adonai Eishenu.
V'shadur vein ki d'kol ha'mekdash.
Romnu Adonai Eishenu.
Ehad Eishnu, gadol Adoneinu, kadosh sh'ma.
Unique is our God, supreme our Ruler, holy in spirit.

Tosha Reader (or Gabbai)
May God help, save, and shield all who trust in Him. And let us say Amen. Let us all declare the greatness of God and give honor to the Torah. (let the first to be honored come forward) Praised is God who gives the Torah to Israel in holiness.

Congregation and Torah Reader
V'adam ha'makkom b'adonai Eishenu hayim kulabim hayom.
You who remain steadfast to Adonai your God have been sustained to this day.
BIRKAT HA-GOMEL
Praised are You Adonai our God, who rules the universe, choosing us from among all people by giving us the Torah. Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe, giving us the Torah of truth, planting within us life eternal. Praised are You Adonai, who gives the Torah.

In many congregations, one of the following birkhat is recited by parents of a Bar/Bat Mitzvah:
Bar/Bat Mitzvah, Adonai melek ha-olam.
1. She-heheya-vnu, 36 lamed mi-mem ha-khadash.
Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.
2. She Phạmdamu ha-olam me-onsho shel zevaim-onshah shel zo.
Praised to 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/Holiday. 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/Holiday. 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.

Plural:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and ______ who have been called to the Torah with reverence for God, the Torah, and Shabbat/Holiday. 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 (Magenod)

A male:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Family ______ and ______ who has been called to the Torah with reverence for God, the Torah, and Shabbat/Holiday. 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 the Family ______ and ______ who has been called to the Torah with reverence for God, the Torah, and Shabbat/Holiday. 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.

Plural:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and ______ who have been called to the Torah with reverence for God, the Torah, and Shabbat/Holiday. 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 a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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 restore him to health and vigor, granting him physical and spiritual well-being.

Male: bring blessing and healing to ____
May the Holy One mercifully restore him to health and vigor, granting him 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 restore them to health and vigor, granting them physical and spiritual well-being, together with all others who are ill. And although Shabbat/ Yom Tov is a time to refrain from potions, we yet hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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 restore him to health and vigor, granting him physical and spiritual well-being.

Female: bring blessing and healing to ____
May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being.

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

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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, Rebeca, Rachel, and Leah, bless ____ (name), 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 rear 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 restore him to health and vigor, granting him physical and spiritual well-being.

Female: bring blessing and healing to ____
May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being.

For all who are ill:
bring blessing and healing to (____ and all those who suffer illness within our congregational family.) May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being, together with all others who are ill. And although Shabbat/ Yom Tov is a time to refrain from potions, we yet hope and pray that healing is at hand. 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 huppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter (The son is named at the Rosh HaShanah)

May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _______ and _______ and the son born to them. May her name be known among the people Israel as _______.

May she be privileged to raise her son to a love of Torah, to the huppah, and to a life of good deeds. And let us say: Amen.

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Before Musaf is called, še’er yamim is recited.
(When we read from the Torah, both are placed on the Reader’s desk for the chanting of še’er yamim.)

Hanan.

The man and You are called to raise and to the horn run.
A faithful to Your house shall sing praises.

(On the following page, continue on page 153.)

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TOHAR SERVICE

The Torah is raised.

V'izot ha-Torah ashur, sahel, Meshuchah lishma b'nei Yisrael.
ali'ah Adonei, k'vad Meshuchah.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On HaShana Rabbah, continue on page 129.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe,
appointing devoted prophets, and upholding their teachings,
messages of truth. Praised are You Adonai, who loves the
Torah, Moses His servant, Israel His people, and prophets of
truth and righteousness.

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TOHAR SERVICE

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TOHAR SERVICE

The Torah is raised.

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ali'ah Adonei, k'vad Meshuchah.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On HaShana Rabbah, continue on page 129.)

B'rakhah before the Haftarah

Praised are You Adonai our God, who rules the universe,
appointing devoted prophets, and upholding their teachings,
messages of truth. Praised are You Adonai, who loves the
Torah, Moses His servant, Israel His people, and prophets of
truth and righteousness.
Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

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

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

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

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

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

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

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Siddur Sim Shalom for Shabbat and Festivals

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

A prayer for those who serve the community
May God bless our ancestor, 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, devoted to the warrier 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 our country
Our God and God of our ancestor: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercises just and rightful authority. Teach 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.

Create of all flesh, bless all the inhabitants of our country with Your spirit. Grant of all races and creeds 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 fulfill the children of Israel’s Prophet, "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

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

A prayer for those who serve the community
May God bless our ancestor, 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, devoted to the warrier 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.

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May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them fulfill the children of Israel’s Prophet, "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.
A prayer for the State of Israel

A personal meditation

A prayer for peace

A prayer for peace
A prayer for the State of Israel

Arvivo Shemeshaham, 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 grace and strength, 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 have or to destroy. We have come into being to praise, to labor, and to love.

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

Poulid the promises conveyed in Scripture: I will bring peace to the land, and you shall live down and no one shall terrify you. I will rid the land of vicious 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 water fills the sea. And let us say: Amen.

A personal meditation

Arvivo Mellelu, 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 distraction and jealousy. Save us from partisans and rivalry. May salihl grīd not divide us; may grīd in one another unite us. Help us to renew 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

Arvivo Shemeshaham, 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 grace and strength, 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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In the light of Your Torah grant us, the people Israel, and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.
The Hanan holds the iron rod while continuing.
מִשְׁפֵּשָׁה חֵן בְּאֵלָיוֹתָה תַּאֲקִידֶיָּוָו מְעַבְּדָה לְּיהוָה.
אתְוַאָלְא בְּאֵלָיוֹתָה יִתְּנָה תַּמוּא בְּמָאָתָה.
(אמא)
(אמא)
לִשְׁפָאָלָה לַעֲלֵםָה
(אמא)
(אמא)
This passage is then repeated by the Hanan.

The congregation repeats these two lines, then continues.

The Hanan holds the iron rod while continuing.
מִשְׁפֵּשָׁה חֵן בְּאֵלָיוֹתָה תַּאֲקִידֶיָּו מְעַבְּדָה לְּיהוָה.
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This passage is then repeated by the Hanan.
ANNOUNCING THE NEW MONTH

Noted 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 recurrent life guided by the love of Torah; a life in which our worthy aspirations will be fulfilled. Amen.

The Reader holds the Safer 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 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 recurrent life guided by the love of Torah; a life in which our worthy aspirations will be fulfilled. Amen.

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The Reader holds the Safer 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.
A memorial prayer for our martyrs

Custans vary as to when this memorial prayer is noted. Some congregations include it during any period when Yom Kippur is noted on weekdays (for a list of those dates, see page 20), while others note it only on the Shabbat before.

Rosh Hashanah, Simchat Torah, or Yom Kippur.

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Rosh Hashanah, Simchat Torah, or Yom Kippur.
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 true to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with rabbins compassion the pious, the good, and the innocent; the holy community who lived their lives in the sanctification of God's name, honored and beautiful in their lives, in their death they were not parted. They were rather than angels, enrobed in doing the will of their Creator. May our God remember them for good together with the other righteous and the holy community who was holy for God. O nations, for God will avenge the blood of the servants, render retribution to the sin, and shares His people's 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 dwell in Zion." And in the Psalms it is said: "Why should the nations ask, 'Where is their God?' Let Your retribution for the blood of Your servants be made known among the nations, in our sight." And the psalmist declares: "The One who remembers retribution for bloodshed remembers them; God has not forgotten the cry of the humble."
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 falter,
and lifts up all the downtrodden.
All eyes must look to You with hope;
satisfy our needs in due time.
Your hand is always ready to fill all life with joy.
You are just in every way, living in every gesture.
You are near to all who call upon You.
to all who call upon You with integrity.
May God always hear the prayer of the pious,
always answer their pleas, come to their aid.
May God guard every loving soul,
and destroy all wickedness.
May my own lips utter God's praise;
may all people worship God always.
May all of us praise God now and forever. Hallehuyah!
Returning the Sefer Torah

We rise as the Ark is opened.

Y'hudati be'em Adonai, k'negde eino Yavo.

Praise Adonai, for God is unique, exalted.

Hodo al etzv' YMajem, yayamem keren lamo, Thilah, Lish baradini l'vnei Yoroam kno. Halaliyahu!

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

On Shabbat

PSALM 29
A Song of David. Acclam Adonai, exalted creatures; acclam Adonai, glorious and mighty. Acclam Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai sends over rushing waters. The voice of Adonai sends over rushing waters. The voice of Adonai sends over rushing waters. The voice of Adonai sends over rushing waters. The voice of Adonai is majestic. The voice of Adonai is majestic. The voice of Adonai is majestic. The voice of Adonai is majestic.


Siddur Sim Shalom 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 accompaniment the opening and closing words of the first bracelet. We bow our knees while reciting “Barukh [Frased],” and bow at “Atah [Praise],” rising as we utter God’s name. As we recite Minim (the prayer of Thanksgiving, page 178), we bow without bending our knees in gratitude to God, as we say “Modim onshavo lekh.” We then bow our knees and bow once more during the brakhs which follow (page 140). At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

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

**IATZI KADDISH**

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

Congregation and Reader: Yehi shem re'ya mive'adlam, 1'amal u're'ya dimaya. 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 at 176b (with Minhagim) through page 181.

On Shabbat Rash Hashana and on Retribules (including Shabbat HaIlHaShanah and Hoshana Rabbah), continue on page 184a at 184b (with Minhagim) through page 187.

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

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Mikhna Shelashah

When the room is rooted aloud, continue on page 157.

When the room is rooted aloud, continue on page 157.

Silent recitation continue on page 158.

Silent recitation continue on page 158.

פרלד ב', קינא ר' קראה

When the room is rooted aloud, continue on page 157.

When the room is rooted aloud, continue on page 157.

Silent recitation continue on page 158.

Silent recitation continue on page 158.
**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adonai, I 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, shielded who shields us in 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.

**On Shabbat Shalom:**

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

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

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

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great 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.

**Silent recitation continues on page 158.**

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**MUSAF AMIDAH FOR SHABBAT**

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**Silent recitation continues on page 158.**
**MUSAF FOR SHABBAT**

**MUSAF AMIDAH FOR SHABBAT**

(with Matriarchs)

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On Shabbat Shalosh

Remember that we may live, O Sovereign who delights in life, blessed are You 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 Shalosh until Palm Sunday:

You cause the wind to blow and the rain to fall.

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

On Shabbat Shalosh

Whose mercy can compare with Yours, Sources of compassion? In mercy You remember Your creatures with life.

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

When the Amida is铭ed aloud, continue on page 153.

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

*On Shabbat Shalosh:

Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 153.

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

Siddur Sim Shalom for Shabbat and Festivals

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**MUSAF AMIDAH FOR SHABBAT**

(with Matriarchs)

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Siddur Sim Shalom for Shabbat and Festivals

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KEDUSHAH

When the Reader chants the Amida, Kedushah is added.

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

Kadosh Kadosh Kadosh Adonai Tzevi-m, mi-le-khol ha-aretz v’kodesh. Holy, holy, holy Adonai Tzv’o, et ha-kodesh ha-kodesh ha-kodesh. The grandeur of the world is God’s glory.

God’s glory fills the universe. When one angelic choir asks, “Who is God’s glory?” another responds with praise:

Barak k’vod Adonai m’mikomo.
Praised in Adonai’s glory throughout the universe.

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

Shema Yisrael: Adonai Echenu Adonai echad. Hear, O Israel: Adonai is our God, Adonai alone.

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

An Adonai Echenu. I Adonai, am your God.

And thus sang the psalmist:

Yimlich Adonai Lamak Eish;bakhayikh Tzioni vidor va-dor, Haleiykah! Adonai shall reign through all generations; Zion, Your God shall reign forever, Haleiykah!

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 halitza prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God’s closest circle, joining with the ministering angels in chanting the most precious of praises.

Siddur Sim Shalom for Shabbat and Festivals

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KEDUSHAH

When the Reader chants the Amida, Kedushah is added.

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

Kadosh Kadosh Kadosh Adonai Tzevi-m, mi-le-khol ha-aretz v’kodesh. Holy, holy, holy Adonai Tzv’o, et ha-kodesh ha-kodesh ha-kodesh. The grandeur of the world is God’s glory.

God’s glory fills the universe. When one angelic choir asks, “Who is God’s glory?” another responds with praise:

Barak k’vod Adonai m’mikomo.
Praised in Adonai’s glory throughout the universe.

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

Shema Yisrael: Adonai Echenu Adonai echad. Hear, O Israel: Adonai is our God, Adonai alone.

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

An Adonai Echenu. I Adonai, am your God.

And thus sang the psalmist:

Yimlich Adonai Lamak Eish;bakhayikh Tzioni vidor va-dor, Haleiykah! Adonai shall reign through all generations; Zion, Your God shall reign forever, Haleiykah!

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Siddur Sim Shalom for Shabbat and Festivals

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For an alternative that omit 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 light in Shabbat will inherit enduring glory. Those who save Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to 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.

Numbers 28:19-20

Offerings for the day of Shabbat: two yareim lamb 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, ordaining details of its sacred observances. Those who delight in Shabbat will inherit enduring glory. Those who save Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to our land and to settle us within our borders. No mere man shall his bread be heard in our land; no mere man shall destruction be found within its borders. After we are privileged to worship You there, in splendor and in awe, as in ancient days. Other alternative English modulations may be found on pages 142-144.

Siddur Shir Shalom for Shabbat and Festivals

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You have established Shabbat, Adonai our God, prescribing by Your will the special offerings and sacrifices. Those who do light in Shabbat will inherit enduring glory. Those who save Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

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358 MUSAF FOR SHABBAT

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. Insist 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.

MODAH

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

When the Reader recites Modah, 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
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Siddur Sim Shalom for Shabbat and Festivals
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On Hanukkah

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 Mattathias son of Yehanan, the heroic Haminon son of Ashken, and in the days of his son, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your covenant. 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 praise 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.

Reader adds:

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

Cupitation:

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai give you kindness and grant you peace.

May this be God's will.

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

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May Adonai show you favor and be gracious to you.

May Adonai give you kindness and grant you peace.

May this be God's will.
The man's chanting of the prayer ends here.
The silent recitation of the prayer concludes with a personal prayer.

An alternative concluding prayer

Continued with the Ashkenaz page 141.

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The man's chanting of the prayer ends here.
The silent recitation of the prayer concludes with a personal prayer.

An alternative concluding prayer

Continued with the Ashkenaz page 141.

The man's chanting of the prayer ends here.
The silent recitation of the prayer concludes with a personal prayer.

An alternative concluding prayer

Continued with the Ashkenaz page 141.
Grant universal peace, with happiness and blessing, grace, love, and mercy for you and for all the people Israel. Bless us, our Creator, one and all, with Your Light; for You have given us, by the light, the guide to a life of acting, 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 Shavu’ah
May we and the entire House of Israel be remembered and recorded in the Book of Life, blessing, rapture, and peace. Praised are You Adonai, Sources of peace.

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

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

Continue with Kaddish Shalom, page 181.

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

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An alternative concluding prayer
May it be Your will, Adonai our God, to open for me the gate of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will sing in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

Continue with Kaddish Shalom, page 181.

Grant universal peace, with happiness and blessing, grace, love, and mercy for you and for all the people Israel. Bless us, our Creator, one and all, with Your Light; for You have given us, by the light, the guide to a life of acting, 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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Continue with Kaddish Shalom, page 181.
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 blossom. We praise You, God who destroys life from death.

Sacrificed 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 willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reapp-erating glory Jews who cherish Shabbat gain fullness of life. Jews who treasure its subtle 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 Lord, 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 pageant of sacrifices.

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

A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

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Those who observe Shabbat, calling it a plesure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery, sweetest of days, moments of Creation.
Shabbat celebrates the world’s creation.
On Shabbat we attest that God is Creator.
Blessed are those who tell of God’s goodness.
Shabbat expands our lives with holiness.
Be open to joy with both body and soul.
Blessed are those who make Shabbat a delight.
Shabbat is a festival of future redemption.
Rejoice in Shabbat, inherit God’s holy mountain.
Blessed are those who will sing in God’s Temple.
The holiness will all be restored to God’s home.
Shabbat rots make whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace.
May His harmony, seen in nature, exahns every life.
May we be restored 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 resist the inclination to squander time on vanity. Help us, Creator, to find true pleasure in Your Torah, plant, in our sometimes unwinding 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 hallows Shabbat.

Siddur Sim Shalom for Shabbat and Festivals
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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 males 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 no 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 and honey, give us a share in Your truth.
Sate us with Your goodness, delight us with Your help.
Make our hearts worthy to serve You truly.
May we possess Your holy Shabbat with love and serenity.
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 amale with the passionate piety of our ancestors' worship.
Would that You found our worship acceptable, and forever cherished Your people.
If only our eyes could see Your glory penenially renewed in Jerusalem.
We praise You, God whose presence forever radiates from Zion.

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Continue here:

O our God, our ancestors' God, find pleasure in our Shabbat.
Consecrate us with Your milk and honey, give us a share in Your truth.
Sate us with Your goodness, delight us with Your help.
Make our hearts worthy to serve You truly.
May we possess Your holy Shabbat with love and serenity.
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 amale with the passionate piety of our ancestors' worship.
Would that You found our worship acceptable, and forever cherished Your people.
If only our eyes could see Your glory penenially renewed in Jerusalem.
We praise You, God whose presence forever radiates from Zion.
You are our God today as You were our ancestors. God throughout the ages! Firm foundation of our lives, we are Yours in gratitude and love. 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 Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living comfort 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.

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 Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living comfort 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.

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MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH HODESH

On Sh'mini Atzeret and the first day of Pesach, the Kiddushin begins with Gamsham or Tal, page 217.

When I call upon Adonai, proclam glory to our God Adonai, open my lips, so I may speak Your praise. Praised are You Adonai, our God and our ancestor, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows livingkindness, Creator of all, You remember the pi'us 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 Pesach.*

Your love sustains the living. Your great mercy gives life to the dead. You support the living, heal the sick, the tattered. 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 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 Festival, the silent recitation of the Amidah continues on page 170.

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

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MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH HODESH

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

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On page 217.

Siddur Sim Shalom for Shabbat and Festivals (Hebrew Edition)

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Siddur Sim Shalom for Shabbat and Festivals (Hebrew Edition)
On Shabbat and Festivals, the silent recitation of the Amidah continues on page 168.

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

On Shabbat and Festivals, the silent recitation of the Amidah continues on page 168.

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

On Shabbat and Festivals, the silent recitation of the Amidah continues on page 168.

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On Shabbat and Festivals, the silent recitation of the Amidah continues on page 168.

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

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

On Shabbat and Festivals, the silent recitation of the Amidah continues on page 168.

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

When the Reader chants the Amidah, Kedushah is added.

We receive 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 Trem’to, mi’lo khol ha-aretz kvodo.

Holy, holy, holy Adonai Trem’to, 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-komemo.

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:

Shema Yisrael: Adonai Eloheinu, Adonai shad.

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

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

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

An Adonai Eloheinu.

I. Adonai, am your God.

On Shabbat and Festivals, continue on page 169.

On Festivals, continue on page 170.

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KEDUSHAH

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An Adonai Eloheinu.

I. Adonai, am your God.

On Shabbat and Festivals, continue on page 169.

On Festivals, continue on page 170.

Siddur Sim Shalom for Shabbat and Festivals
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On Shabbat Rosh 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 and New Moon Feasts for an assembly. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

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

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

NUMBERS 28:1-5
Offerings for the day of Shabbat: two yingling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon Feasts you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yingling 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.

Siddur Sim Shalom for Shabbat and Festivals

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On Shabbat Rosh 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 and New Moon Feasts for an assembly. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

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

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Continue with “Those who celebrate,” next page.
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.

**Continuous 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 parenthesis.

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and announcement 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 hallowed 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 restores the Divine Presence to Zion.

**Continue on page 174.**

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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.

**Continuous 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 parenthesis.

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and announcement 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 hallowed 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 restores the Divine Presence to Zion.

**Continue on page 174.**
On Festivals:

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

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

Festival of Sukkot, season of our rejoicing.
Festival of Sh'mini Atzeret, season of our rejoicing.
Festival of Mat'ot, 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.

Siddur Sim Shalom for Shabbat and Festivals
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In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are noted here. These passages from the Torah are taken from the Mafair portion for each Festival. On all Festivals, the rotation concludes with the passage at the bottom of page 173. Unlike the other solutions, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are noted here. These passages from the Torah are taken from the Mafair portion for each Festival. On all Festivals, the rotation concludes with the passage at the bottom of page 173. Unlike the other solutions, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

Siddur Sim Shalom for Shabbat and Festivals
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On Festivals:

Arvino Malbom, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unto 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 offering). The Festival burnt offerings always included bulls, rams, and young sheep. 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 those passages and continue on page 174.

Siddur Sim Shalom for Shabbat and Festivals
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On Shabbat:
Those who celebrate Shabbat rejoice in Your sovereignty and hail 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. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish 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 habitation.

There will we make pilgrimages three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavrut, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and 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 anew and reestablish 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 habitation.

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Continue on page 175.

Alternative selection

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Alternative selection

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Continue on page 175.
ר' שבתי קאמחי

שבת המכסה-

כד ערב

Realm of the Shekhinah

ולא יspecifier

סוד ובשכינה

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Realm of the Shekhinah

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סוד ובשכינה

כד ערב

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סוד ובשכינה
On Festivals:

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) fill us in the holiness of Your millenot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully (lovingly and willingly). Adonai our God, grant that we inherit Your holy (Shabbat and Festivals), so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) the people Israel and the Festivals.

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

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

During the repetition of the Amidah, in congregations where Kohanim chant the thousand blessing from the priestly blessing:

May our prayer be pleasing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great mercy, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

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MUSAF FOR FESTIVALS & SHABBAT KOSH KODISH

All service continue here:

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation, in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wondrous gifts 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 Namer notes Muslim, the congregation continues silently.

We thank you for the miraculous deliverance, for the horahm, and for the triumph of our ancestors from ancient days until today. In the days of Matthew son of Yehanan, the heroic Harnammn 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 saved their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to You. You have created and saved Your glorious temple to all the world, achieving great victorics and miraculous deliverance for Your people Israel. When your children entered Your Holy Temple, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exalt You. May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the source of good, worthy of exaltation.

Silent recitation of the Amikam continue on page 178.

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Silent recitation of the Amikam continue on page 178.

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During the repetition of the Havanah, the Havanah
continue here (except in congregations where
Kohanim chant the publicly blessing).

Congregation:

Pray, who shall reply?

Kohanim:
This is the Havanah, the Havanah, a new Havanah.

Congregation:

Pray, who shall reply?

Kohanim:
A new Havanah.

The Havanah continue on page 178.

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

Knesses: Our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Kahanim: May Adonai bless you and guard you. Amen.

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The Reader continues on page 178.
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, a 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. Fulfill 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.

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An alternative concluding prayer for Sukkot:

Sovereign, Master of joy in whose presence-despair takes flight, grant me the capacity to welcome and extend the holiness of this Sukkot with happiness and delight. Let all who seek You be jubilant, remembering Your presence. Teach me to transcend and surmount with abiding contentment, for sentencing from You grows out of despair. Revive in me 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 extends universal peace bring peace to us and to all the people Israel. Amen.

On Sukkot, Hoshanot are recited, page 200.
A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray

Our ancestors worshiped You Abraham and Sarah, Rebecca and Isaac, Jacob and Leah, and stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being who breathes through our ancient lives. We, their distant descendants, draw strength from their lives and from Your redeeming work as our help and our shield, as You were there. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exalted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You gave us (Shabbath for rest), Portraits for joy, sweet and holy days for delight.

The Festival of Sukkot, season of our rejoicing, this Festival of Simhat Torah, season of our rejoicing, the Part of Matzot, season of our liberation, the Pe'ah, season of Peace, season of Matam Tovah, a sacred gathering, moments of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in the Temple in ancient days. The hand of history has been heavy upon us. We pray, Adonai Elomdeh, God of our ancestor: Show mercy once again to us and to Your place, Beit haMikdash, Jerusalem and enhance her splendor and Aruni Melakah, reveal to us Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people, Reyes us into a global center. Lead us to Zion with joy to Jerusalem. Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifices.

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 chose us, You loved us. You found pleasure in us. Out of all people, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy name. Loving, Adonai Elomdeh, You gave us (Shabbath for rest), Portraits for joy, sweet and holy days for delight.

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MUSAF FOR FESTIVALS

(On Shabbat Add. Those who observe Shabbat, calling it a plague, rejoice in Your sovereignty. Congratulate and delight with Your blowing, blow Shabbat holy—Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of creation.)

Shower upon us, Adonai Eloheinu, the gift of Your festal songs: 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 good things, bless Your servant, our God. Make our hearts worthy to serve You truly. May Your holy Parables be our glad and glorious countenance. Let lovers who worship You find joy today. We praise You O God, whose holiness illuminates Israel and the sacred seasons. That Your people at prayer games of delight in You. Would that we were aftimes with the passionate pity 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, throughout the 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 songs 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 forever our hope. Let all the living contend You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose presence forever radiates from Zion.

May my tongue be innocent of malice and my lips free from lies. When compared to the melody may my voice be altogether 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 grace me, 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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KADDIASHALEM

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: Yosef shimetzo m'khabad Hashem v'al'im eloym amayn. 
May God's great name be praised throughout all time.

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

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

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

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

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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.
EIN KELOHINU

Ein kelohehu, ein kadenu, ein k'malkenu, ein k'meshomoenu,
M khishdomehu, mi khishdomehu, mi l'makshoenu,
Noded lelohehu, noded lodonom, noded l'moshehu,
Barakh Eishuenu, barakh Adonenu, barakh Mosheh-enu.
Atah hu Eishuenu, atah hu Adonenu, atah hu Moshehu.
Atah hu she-heh-kiyo avotenu tanakha et k'tont ha-amim.

Note compare to our God, to our Ruler.
Note 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 SHABBAT 9a

Kabbi KLTN taught in the name of Rabbi Hanina: Peace is increased by discipline of sage; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Deut 21:4). The second mention of your children (benochek meshape) means all who have true understanding (chronapeh).

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 gates.

For the sake of my colleague and friend 1 say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare (112:19). May Adonai grant the people strength; may Adonai bless the people with peace (28:1).

Some congregations add Kadish D'Rabbanan, page 71.

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EIN KELOHINU

Ein kelohehu, ein kadenu, ein k'malkenu, ein k'meshomoenu,
M khishdomehu, mi khishdomehu, mi l'makshoenu,
Noded lelohehu, noded lodonom, noded l'moshehu,
Barakh Eishuenu, barakh Adonenu, barakh Mosheh-enu.
Atah hu Eishuenu, atah hu Adonenu, atah hu Moshehu.
Atah hu she-heh-kiyo avotenu tanakha et k'tont ha-amim.

Note compare to our God, to our Ruler.
Note 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.

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Kabbi KLTN taught in the name of Rabbi Hanina: Peace is increased by discipline of sage; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Deut 21:4). The second mention of your children (benochek meshape) means all who have true understanding (chronapeh).

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 gates.

For the sake of my colleague and friend 1 say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare (112:19). May Adonai grant the people strength; may Adonai bless the people with peace (28:1).

Some congregations add Kadish D'Rabbanan, page 71.

182 MUSAF FOR SHABbat AND Festivals
The authority of Aleinu has been accredited to R. Babylonian rabbis 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 Rush Hachanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently carries our universalist hope that someday God will be worshipped by all humanity.
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 knees and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth whose glorious abodes are 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: Adonai is God in heaven above and on earth below; there is no other.”

Aleinu Sh-ab-e-sh-ladon ha-kol, ladet gadol 'otzeret shem ha-yom, v'shim aru'm k'vun ha-veta v'to samu'm k'mish'ul had-hadamah, v'shaim ha-kol ha-khamah, v'ganavnik k'hol hamamon.

Vas-anuniku korim umishamitah umodim
Lini melakh mahlekh butchamik, Ha-dosh Baruch Hu.

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So some congregation add psalms appropriate to the day (page 72 to 74).

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 we say that God is in the highest heaven, whose glorious abodes are 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: Adonai is God in heaven above and on earth below; there is no other.”

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183  MUSAF 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 love, 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, so we invite those who mourn, and those observing Yizkor, to pray God's name with the words of the Kaddish.

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MOURNER’S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. For only by the consciousness of God’s sovereignty in our time can we truly mourn our dead, as long as we have hope and can experience the fulfillment of the prophecy of comfort in the future. Thus, in mourning our dead, we're comforted with the knowledge of the conclusion of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God’s name.

Mourners and those observing Yahrzeit:
Yitgadlē v’ydashēk shel me’enu b’k’l ha’aretz, v’yamli khalutē bi’hayeikhon u’v’yomeikhem u’v’ayyel śelō bel Yisro’e-il, ba’agdēl u’v’me’enu kar’u v’imēl amayn.

Congregation and mourners:
Yerē she’mē rēb mi’asek la’lam u’v’al me’enu amayn.

Mourners:
Yitba’al v’yelah’ēk v’yel’pa’ar v’yitnem v’yibna’ali, v’yel’had v’yelah’ēk v’yelah’ēk shēmi d’kudsha, b’rēkh hu
*Fele min ko’l brikhata v’hihata tovetha ba’nehemata da’am’ren b’alma, v’imēl amayn.

On Shabbath Shemini: V’lō d’la mi’lē brikhata v’hihata

Yerē she’mē rēb min sh’mayyā
v’hiyey alenū v’ko’l Yisro’el, v’imēl amayn.

Oshē shalom b’mim’omayy, hu y’alēsh shalom aleinu v’ko’l Yisro’el, v’imēl amayn.

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

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HYMN OF GLORY
An'Im Z'moret
The Ark is open

M'lo'ze I weary, song I sweetly sing;
Yearning for Your presence, to You I long to cling.
Within Your shining hand is my soul delight to dwell;
Graceing 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.
Thou 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 prophetic speech,
You hinted at Your glory, which lay beyond their reach.
The warmest 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 all of Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought,
While ever Your great ones were in all they taught.
In vain did they describe You as one new young, new old,
With hair now dark, now gray — as if it could be told:
Youth and force in battle, old age on judgment day.
Like a seasoned soldier, whose hands will clear the way.
Adorned with triumph, a helmet on His head.
God's power and holiness instill His face 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 beaten gold,
That bears His holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Ves'el, God's people, crown God with their praise.
Enclosed is God’s hand with curly locks of youth, hair black as a raven, splashed as the truth.
Nothing is more precious among God’s created rights than Zion, seat of splendor, child of God’s delight.

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

God’s Enabled people adorn the people He nurtured since their birth.
God’s Enabled people adorn the people He protected in their youth.

There is no greater, no more precious than Zion, seat of splendor, child of God’s delight.
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’s Enabled people adorned 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.
Running up the humble, they’ve been 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 incentives 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 prayer, may You grant it with ascent.
The secret of ancient offerings to You is my intent.

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

The Ark is closed.

Yours, Adanan, 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.

Adanan, I express my arrogance.
Who can recount Adanan’s mighty deeds?
Who can do full justice to God’s praise?

Enclosed is God’s hand with curly locks of youth, hair black as a raven, splashed as the truth.
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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 reigned alone,
but only with creation dawned
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

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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Three score and ten our years may number,
Four score years if granted the vigor.
Laden with trouble and travail,
Life quickly passes; it flies away.

What are mortal, eternal God,
that You should be mindful of them?

What are mortal, that You should take note of them,
that You have made them little less than angels?

The sounds of infants attest to Your power;
the magnificence of life reflects Your glory.
The heavens display Your splendor.
What majesty is Yours throughout the world?

Teach us to use all of our days,
that we may attain a heart of wisdom.
Bless us with Your love in the morning,
that we may joyously sing all our days.

When I stray from You, Adonai, my life is as death;
but when I cleave to You, even in death I have life.

You embrace the souls of the living and the dead.
The earth inheres that which perisheth.
The dust returns to dust;
but the soul, which is God, is immortal.

Adonai has compassion for His creatures.
God has planted eternity within our soul,
giving us a share in the unending life.

God redeems our life from the grave.
May we all be charitable in deed and in thought,
in memory of those we love who walk the earth no more.
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.

— John Hallow

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

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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 affect and emotions we feel for the one who no longer moves about in our midst.

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

The spiritual can endure forever.

When we love one who is dear, we mourn, but we must not mourn unnecessarily.

We must be grateful for what we have had and find comfort in our memories.

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

— Simcha Klingen

II

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, delivered from peril into promised land.

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

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

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

— Simcha Klingen

III

Siddur Sim Shalom for Shabbat and Festivals

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191 YIZKOR — MEMORIAL SERVICE

Yet we shall survive to sing, to flourish,
to turn our mourning into gladness.

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

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

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

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

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

— Yohanan ben Zakkai

1V

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 know whence will come the courage to continue.
Yet I shall not despair!

I shall praise God who gave me my beloved.
I shall sing unto God who enables us to love.
I shall voice thanks for what I have bad.
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.

BA’ASHI ATAH ADONAI!

Praised are You, O God!
You have allowed me to know love.
You have granted me an eternal treasure.

— Simonah King

191 YIZKOR — MEMORIAL SERVICE

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BA’ASHI ATAH ADONAI!

Praised are You, O God!
You have allowed me to know love.
You have granted me an eternal treasure.

— Simonah King
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 adheres to their pain as we now remember our brothers and sisters, grandchildren, 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 spoken. 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 ties that link me to my memory and to our entire family. May I rest forever in dignity and peace. Amen.

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 adheres to their pain as we now remember our brothers and sisters, grandchildren, and our other relatives and friends.

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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 reminiscences, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and all the many other gifts with which she blessed me. May these moments of meditation strengthen the ties that link me to her memory and to our entire family. May she rest forever in dignity and peace. Amen.

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

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

Siddur Sim Shalom for Shabbat and Festivals

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In memory of a son or a brother.

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

In memory of a daughter or a sister.

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

In memory of other relatives and friends.

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

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

*In memory of a way:*  
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.

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

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In memory of all the dead.

In memory of the six million.

Kneled, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of our brethren who perished in the Shoah—men, women, and children of the House of Israel who were slaughtered and suffocated and burned to ashes. May their memory endure, and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

Kneled, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of all our beloved who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

Kneled, compassionate God, grant infinite rest in Your sheltering presence, among the holy and pure, to the souls of our brethren who perished in the Shoah—men, women, and children of the House of Israel who were slaughtered and suffocated and burned to ashes. May their memory endure, and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

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Adonai is my shepherd, I shall not want.

I shall lie down in green pastures.

He leads me beside still waters.

He refreshes me in the heart of the hills.

And guides me over all paths of righteousness.

For his name’s sake, I will dwell in the house of Adonai forever.

Though I walk in the valley of the shadow of death,

I shall not fear any evil.

You are by my side.

You spread the table before me;

You elevate me.

I prepare a banquet in my presence; you elevate me.

You anoint my head with oil, my cup overflows.

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

And I shall dwell in the house of Adonai forever.

Adonai is my shepherd, I shall not want.

I shall lie down in green pastures.

He leads me beside still waters.

He refreshes me in the heart of the hills.

And guides me over all paths of righteousness.

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You are by my side.

You spread the table before me;

You elevate me.

I prepare a banquet in my presence; you elevate me.

You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be mine 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 remembrance of those no longer with us,
but also a reminder of how we should live
and the values that we should represent.

— Shoshana Kring

Siddur Sim Shalom for Shabbat and Festivals
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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 Redeemer, our ever-present hope, our eternal source of comfort, as we recite the words of the Kaddish.

MOURNER’S KADDISH

Yigdale v’Yikdash shmol’ rea, b’mal’ di’r, k’ri’te, v’yamikl’ malikute b’hayikho y’sumekhon u’yavhi’ sel’ b’t Yisroel. ba’gela u’v’man kar’im vi’lmo amen.
Yei sh’mol’ raba mi’mal’kui’ fam’u’al’me li’ma’ya.
Yitarkh v’yikdash v’ya’pya’ ury’mon v’li’mon, v’y’he’er u’v’yikdash shmol’ di’ku’hen, b’k’ho li’la min ko’le brish’ta v’k’dla, tosh’huta v’ne’hamata da’l’mon’ ba’lma, vi’lmo amen.
Yei sh’mol’ raba mi’mol’ y’sam’ya.
v’ham’son’ aleu’ v’ko’l Yisroel, vi’lmo amen.
Och sh’rom’ bi’om’ma’ yu’yal’sh’lom aleu’v’ko’l Yisroel, vi’lmo 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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On weekdays:

We stand as the court is opened.

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Hana, the congregation:

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Prayer for first day

(second day when the first day is new)

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Hana, the congregation:

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

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Hana, the congregation:

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Prayer for first day

(second day when the first day is new)

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Hana, the congregation:

A court was removed, and hold on the high day.

All who have a laver and string (a procession) behind the Hana, who chants the morning — and the prayer for that day.

Prayer for second day

(second day when the first day is new)
FOR SUKKOT

HOSHIANOT

When the first day falls on Shabbat, begin on page 262.

On weekdays:

We stand as the Ark is opened
A Sofet Torah is removed and held on the himam
All who have a haliot and shuluq form a procession behind the Reader, who chants the first four lines —

Requiesce at the conglomeration — and the prayer for that day

Reader then conglomeration:

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.

Prayer 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 fame; 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.

Prayer for second 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 fame; 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.

Siddur Sim Shalom for Shabbat and Festivals
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Conclude each day with the following:

**Save Yourself and us!**

As You redeemed our ancestors from Egypt, releasing Your people from bondage, b'sha'a and, help us now.

As You saved our nation and its leaders, singed out for God's salvation, b'sha'a and, help us now.

As You delivered the hosts of our people, accompanied by hosts of angels, b'sha'a and, help us now.

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

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

As You saved the lot of the captives 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 Sifrei Torah is returned, and the Ark is closed.

The service continues with Kiddush Shalom, page 141.

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**Supplement for Festivals**

Conclude each day with the following:

**Save Yourself and us!**

As You redeemed our ancestors from Egypt, releasing Your people from bondage, b'sha'a and, help us now.

As You saved our nation and its leaders, singed out for God's salvation, b'sha'a and, help us now.

As You delivered the hosts of our people, accompanied by hosts of angels, b'sha'a and, help us now.

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

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

As You saved the lot of the captives 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 Sifrei Torah is returned, and the Ark is closed.

The service continues with Kiddush Shalom, page 141.
The Shirah mom is opened, but no mossarim are numbered.

On Shabbat:

The Shirah mom is opened, but no mossarim are numbered.

Human, Ani congregation:

א. הודע
ב. הודע
ג. הודע
ד. הודע
ה. הודע
ו. הודע
ז. הודע
ח. הודע
ט. הודע

On Shabbat:

The Shirah mom is opened, but no mossarim are numbered.

Human, Ani congregation:

פ. הודע
פ. הודע
ג. הודע
ד. הודע
ה. הודע
ו. הודע
ז. הודע
ח. הודע
ט. הודע

On Shabbat:

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Human, Ani congregation:

א. הודע
ב. הודע
ג. הודע
ד. הודע
ה. הודע
ו. הודע
ז. הודע
ח. הודע
ט. הודע

Siddur Sim Shalom for Shabbat and Festivals

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On Shabbat:

The Ark is opened, but no Stefan Torah are removed. Laver and struggling are not held, and there is no procession.

Reader, then congregation:

Hashanu. For Your sake, our God, please help us.

Hashanu. For Your sake, our Creator, please help us.

Hashanu. For Your sake, our Redeemer, please help us.

Hashanu. 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 mitzvahs of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You. Help us now.

As You shielded the first mortal, granting him mercy and atonement on the holy Shabbat, hashanu.

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, hashanu.

Siddur Sim Shalom for Shabbat and Festivals
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On Shabbat:

The Ark is opened, but no Stefan Torah are removed. Laver and struggling are not held, and there is no procession.

Reader, then congregation:

Hashanu. For Your sake, our God, please help us.

Hashanu. For Your sake, our Creator, please help us.

Hashanu. For Your sake, our Redeemer, please help us.

Hashanu. 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 mitzvahs of kindling Shabbat lights, and recite Kiddush. They recite the Shabbat Amidah with its seven blessings, and call seven people to the reading of the Torah. Grant them deliverance — the immortality that will be a complete Shabbat.

Eternal, we beseech You. Help us now.

As You shielded the first mortal, granting him mercy and atonement on the holy Shabbat, hashanu.

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, hashanu.
As You provided for Your chosen ones, 
encamped in the Wilderness of Sin, 
where they wisely gathered 
a double portion of bread on the sixth day, help us now.
As You upheld Your faithful ones, 
who thoughtfully taught the laws of Shabbat preparation 
and earned their Shepherd's praise, 
hotho' 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, hotho' 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, hotho' na!
As You emerged, in the Temple, Solomon and his people, 
who added seven days of Shabbat 
to their seven-day feast of dedication, help us now.

As You sheltered Your people, Your delight, 
restored to Your Temple, 
bearing the lulav each day of this Festival, hotho' na!
As You fortified those who, in reverence, 
beat willow leaves 
even on Shabbat, and who, at the base of the altar, 
placed branches from Mea, hotho' na!
As You inspired those who praised You 
with boll, 
shelter 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 wisely gathered 
a double portion of bread on the sixth day, help us now.
As You upheld Your faithful ones, 
who thoughtfully taught the laws of Shabbat preparation 
and earned their Shepherd's praise, 
hotho' 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, hotho' 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, hotho' na!
As You emerged, in the Temple, Solomon and his people, 
who added seven days of Shabbat 
to their seven-day feast of dedication, help us now.

As You sheltered Your people, Your delight, 
restored to Your Temple, 
bearing the lulav each day of this Festival, hotho' na!
As You fortified those who, in reverence, 
beat willow leaves 
even on Shabbat, and who, at the base of the altar, 
placed branches from Mea, hotho' na!
As You inspired those who praised You 
with boll, 
shelter willow branches as they left the altar, 
chanting hymns to its beauty, help us now.
As You encouraged all whose thanks and hope
have remained constant, who declare:
"We are God's, and to God our eyes are turned," hoshia na.
As You emboldened those who surrounded
Your exalted wing-spreader, singing:
"Eternal, we beseech You — deliver us," so help us now.
As You moved the host of Your zealous Kohanim,
who ministered on Shabbat,
with double offering and sacrifice,
hoshia na!
As You inspired Your Levites, who,
assembled on their sacred platform,
sang "A Psalm, a Song for Shabbat."

As You have preserved Your comforted children,
whose constant joy is to do mitzvot,
s in Your grace grant them redemption
and bring them home in peace,
hoshia na!
As You have always fulfilled the hopes of those
devoted to mitzvot, who wait for redemption,
O God of redemption,
v'hoshia na!

Bless and deliver Your people, Your heritage: shelter and
sustain them forever. May my words of supplication be near
Adomai 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 Adomai is God;
there is no other.

The Ark is closed, and the service continues
with Kaddash Shalom on page 128.
In congregation that add Hoshanot after Hallel,
the service continues with Kaddash Shalom on page 138.

---

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FOR HOShana RabbaH

Hoshana Rabba 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 Siddur Sim Shalom, the order of prayers for Hoshana Rabba is as follows:

The service begins as do Shabbat (for Shabbat, page 614-2)
Psalm 100, 127, 130, then pp. 87-103, and 104-114.
The weekday Amidah is recited, including ו‎יִשָּׁרֵא ה‎, pages 3-8.
This is followed by י‎מָר‎, page 105-109.
The Torah Service begins on page 133 with 'וּנִשְׁתַּחֵז'Brien'
and includes the selection for Nefilat Ha-Mikra on page 140.
After the Torah reading and the return of the Torah, it continues with י‎מָר‎ and י‎וֶה י‎נֶצֶח‎, pages 128-238.
Musaf follows with ו‎זָרֵי מָה, on page 175.
and the Nefilat Amida, page 146-174.
Musaf follows, pages 204-212; Kiddush Shalom, page 191;
moshemot and Masechtot Kiddush, pages 182-194;
and Psalm 27, page 80.

A Psalm of Praises.
Acclaim Adonai, all people on earth.
Worship Adonai in gladness;
come before God with joyous song.
Know that Adonai is God.
God exalted 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.

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Enter God's gates with thanksgiving.
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Exalt God and exalt Him.
For Adonai is good; God's love is eternal.
God's faithfulness endures for all generations.

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We stand with salmon and sing in hand, as the Ark is opened. All of the Shirah Tovah are removed to be held in the king. The Hoshanot chanted the first four lines and then chanted as one prayer while leading each of the seven processions, in which all who have a later and an

day participate. The words "Hoshanot" are repeated by the congre-
gation as a refrain after each phrase chanted by the Hoshanot.}

Hoshanot

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

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

For Your sake, our Maker, please help us.

Hoshanot

For Your sake, our King, please help us.

Hoshanot

For Your sake, our God, please help us.

Hoshanot

For Your sake, our God, please help us.

Send help for Mariah, the site of Your Temple, joy of the earth, perfec-
tion of beauty — Zion, place of the Holy of Holies. Help us now.

Send help for Mariah, the site of Your Temple, joy of the earth, perfec-
tion of beauty — Zion, place of the Holy of Holies. Help us now.
Lulav and etrog are set aside, and willow twigs are taken.

Nisan with rain, those who pour their hearts out like water. Help us for the sake of Abraham, who went through fire and water. Those who have inherited the Torah, as living water. For the sake of Your servants who served You with libations of water, for the sake of Moses who, with Your help, gave his people water. Let us prophesy. Open the earth to Your blessing of water. Save us, God, our stronghold.

Have compassion, forgive our sin, save us.

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Have compassion, forgive our sin, save us.
The voice of the prophet rings out, proclaiming good news of peace and deliverance.

Yemenite version:

Kol ha'amor be-moshav ha'ish. 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.

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

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

There is a tradition that the Days of Judgment, which begin on Rosh Hashanah and continue through Yom Kippur, and on Hashana Rabbah, when the service is ceased.

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 prayer. And save us in the Book of a good life. Amen.

The Shabbat service begins with the Kol Nidre, page 119.

The service conveys with Kaddish Selihah, page 131.

In congregations in which your name is called, the service continues with Kaddish Selihah, page 131.

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The following apara are chanted by one or a roster of individuals: each prase is then repeated by the congregation.

אַהֲרָךְ נְאַה הַלַּגְּדוֹר, כִּי זֶה הַדּוֹר.:

לְעָשָׁהּ בּוֹאָה לְהֶכְּלוּ לְבָנָה. כִּיּוֹלֶּאָה בּוֹאָה לְהֶכְּלוּ לָטָּה.:

וְיִדְカードָּה הַלַּגְּדוֹר, שְׁמַעְתָּּו בּוֹאָה לְהֶכְּלוּ לְבָנָה.:

וְיִדְ버ָּה הַלַּגְּדוֹר, שְׁמַעְתָּּו בּוֹאָה לְהֶכְּלוּ לְבָנָה.:

The Shirah is opened.

יתוּת נְאַה הַלַּגְּדוֹר:

עִקְּבֻּה הַלַּגְּדוֹר:

קַדְּרַה הַלַּגְּדוֹר:

קַרְצָה הַלַּגְּדוֹר:

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The Shirah is opened.

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FOR SIMHAT TORAH

HAKAFOT

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

You have been clearly shown that Adonai alone is God; there is none besides God.
Give thanks to Adonai who works great wonders alone; God’s love is forever.
None compare to You, Adonai, and nothing compares to Your creation.
The glory of Adonai endures forever; may God rejoice in His works.
May the name of Adonai be praised, now and forever.
Cry out: Deliver us, God our deliverer!
Gather us and save us from among the nations, that we may give thanks to Your holy name, that we may take pride in Your praise.
Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time.
May Adonai grant His people strength; may Adonai kiss His people with peace.
May our words be pleasing to the Master of all.
The Ark is opened

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight.
Arise, Adonai, to Your sanctuary; You and Your glorious Ark.
Let Your Kohanim be clothed in triumph; let Your faithful sing for joy.
For the sake of David Your servant, do not reject Your anointed.

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

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

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

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

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

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

All the Sefirot Torah are removed from the Ark,
to be carried by congregations in seven processions
(Naftali) through the sanctuary.

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

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

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

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

Fourth Naftali
Knower of our thoughts, save us. Mighty and rightglad, cause us to prosper. God clothed in righteousness, answer us when we call.

Fifth Naftali
Boshal Ha’olam, save us. Source of light and mercy, cause us to prosper. Upholder of the failing, answer us when we call.

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SUPPLEMENT FOR FESTIVALS

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Shem 1

Help of the needy, save us. Redeemer, Deliverer, cause us to prosper. Rock everlasting, answer us when we call.
Ana’nu V’yom k’orenu.

Shem 2

Holy, awesome, save us. Merciful, compassionate, cause us to prosper. Upholder of the covenant, answer us when we call.
Ana’nu V’yom k’orenu.

Supporter of the innocent, save us. Eternal in power, cause us to prosper. Perfect in Your ways, answer us when we call.
Ana’nu V’yom k’orenu.

In the evening, we read from one Sefer Torah, and all the notes are returned to the Ark.
In the morning, we read from three Sefer Torah, and the others are returned to the Ark.
The Torah service continues with Shma Yisrael, page 141.

The Ha’matkal Me’Arav is called to the Torah as follows:
Requesting permission of God, mighty, awesome, and great, I lift my voice to sing and to celebrate, to praise the One who sustains us and dwells in light sublime, who has granted us life and allowed us to reach this time, enabling us to arrive at this day to myriads in the Torah, which grants honor, as we lift up our voice.
It brings pleasures to the heart and light to the eyes, and joy when we embrace its value we so prize.
May it be the will of the Almighty to grant blessings in profession to be chosen for this reading of the Torah at its conclusion.

Male:
Aye, aye, aye, Ha’matkal Me’Arav.
Through the merit of this deed may God grant you a privileged sight.
To witness children and children’s children immersed in Torah with delight.

Female:
Aye, aye, aye, Ha’matkal Me’Arav.
Through the merit of this deed may God grant you a privileged sight.
To witness children and children’s children immersed in Torah with delight.

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May it be the will of the Almighty to grant blessings in profession to be chosen for this reading of the Torah at its conclusion.

Male:
Aye, aye, aye, Ha’matkal Me’Arav.
Through the merit of this deed may God grant you a privileged sight.
To witness children and children’s children immersed in Torah with delight.

Female:
Aye, aye, aye, Ha’matkal Me’Arav.
Through the merit of this deed may God grant you a privileged sight.
To witness children and children’s children immersed in Torah with delight.
The Hebrew text is as follows:

1. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

2. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

3. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

4. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

5. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּرְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

6. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

7. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

8. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

9. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
   דוּרְעָה גִּלְגִּל כְּלָלִים

10. מַהְיוּת וְשִׁימוֹן חֲדָשִׁים
    דוּרְעָה גִּלְגִּל כְּלָלִים וְשִׁימוֹן חֲדָשִׁים
    דוּרְעָה גִּלְגִּל כְּלָלִים
SUPPLEMENT FOR FESTIVALS

The Hataf'ot Po'litah is called to the Torah as follows:
With permission of the One
exalted beyond all song and adoration,
awesome beyond all praise and acclamation,
the essence of wisdom and power,
spiritual Ruler, Master of creation —
and with permission of this just 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 acclamation.
In being chosen for this beginning you set a fine example.
Your portion is so good; your reward will be so ample.

Male
Aries, aries, aries, ___________ Hataf'ot Po'litah Bara,
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing in acclamation.

Female
Aries, aries, aries, ___________ Hataf'ot Po'litah Bara,
to greet the great and awesome God with adoration,
with the permission of this holy congregation.
We will respond "Amen" to your blessing in acclamation.
On this day, and the first day of Nisan, when the Temple stood, bring the tithe of the harvest of your land, and give it to the Lord your God. The tithe of the harvest shall be used for the purchase of what is devoted to the Lord your God.

Siddur Sim Shalom for Shabbat and Festivals
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GENESH, the prayer for rain, requests that God, in the name of our most worthy ancestors, grant ample rain and a productive winter season to the Land of Israel. It is recited on Shabbat, since it would be inappropriate to ask for rain while we still dwell outside in the cabbah.

On this day, and the first day of Nisan, when the Temple stood, bring the tithe of the harvest of your land, and give it to the Lord your God. The tithe of the harvest shall be used for the purchase of what is devoted to the Lord your God.

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GESHEM & TAL
On Shabbat and the first day of Pesach, at the conclusion of the Amidah, begin here.
The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, great, mighty, awesome, exalted God who bestows kindness, Creator of all. You remember the seven days of our ancestors and 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.

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


GESHEM & TAL (with Matzavei)
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TAL, the prayer for dorei benchasim. God provides sufficient sustenance to the people of Israel to ensure a year of prosperity. According to the Midrash, it was on the first day of Pesach that Israel blessed Jacob, asking God to grant him the "dorei of heaven.
Both Gemhr and Tal were composed by Rabbi Elazar Ha-Kallir, in eighth-century Palestine.

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congregation: Congregation, than human, line by line.

The swish pair is closed.
The human continue with 'לע הוהי תבש', page 146a or b.

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**Siddur Sim Shalom for Shabbat and Festivals**

**TAL**

Our God and God of our ancestors:

*For a blessing, not for a cure,*
*For life, not for death,*
*For abundance, not for famine.*

The Ark is closed.

The Reader continues with “Your love...”

*page 144a & b*

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**Siddur Sim Shalom for Shabbat and Festivals**

**TAL**

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*For a blessing, not for a cure,*
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The Ark is closed.

The Reader continues with “Your love...”

*page 144a & 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, uprise them from our midst.
Restore Your city and make us again a people of song.
May the hope of our redemptor draw near.
Haron, O Friend, the time of redemption promised by Your ears.
Left from us the darkness shadow; raise up, each a people that has long known insult.
Bestow upon them wisdom, to teach, to cleanse many nations.
Reveal Your saving might: proclaim the hour of redemption.
Haron, O Friend, with the rod’s speech, to put an end to my imprisonment.
I am deep-splashed in captivity; for my crown of glory 1 year, and seek to return to the glorious mountain.
I am left without a leader, without prophet to restore me.
Plead my cases; remove my guilt and pain.
Let my enemy see and be confounded.
Let me announce to them who reproach me that my Friend has come —
my Redeemer, my Beloved, my father’s God.
For the merit of the ancients, deliver their children and children’s children. Praised are You Adonai, Redeemer of Israel.

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.
Pfulfill the promises of deliverance: Restore 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, wish 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 pias stoning in our hearts. Left us from the mine; redeem the people You did guard with tenderness in this month of freedom, as in days of old.
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CONTINUE ON PAGE 123

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CONTINUE ON PAGE 123
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, AKEDAT/IM MILIN (introduction medley), describe the poem’s purpose — to introduce the Words of the Ten Commandments.

Akedatim was written in Aramaic by Rabbi Meir ben Isaac Nahorai in twelfth-century Germany.
FOR SHAVUOT

AKDUMUT

Akdamut prays God as Creator of the world. It highlights the
iniquity of any mortal attempt at such praise. The angel join in
praise to the Creator YHWH and respectful as angels are,
the praises of the people loyal in far more precious to God
because of Israel’s unique devotion to God on earth. The people
to have been enticed to join others in idolatry, but they have
withheld temptation, maintaining their loyalty to God and Jewish
tradition, anticipating the time when they will enjoy the Shabbat,
the splendor of God’s presence. All of us, the past conclude, will
be able to merit and enjoy that splendor by fulfilling the “Ten Words
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 parched,
And all the reeds pen, and all 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 united
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.

222

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They arise each morning to their calling.

222
All the celestial beings join in a chorus of praise;
In union they call to one another:
All the earth is full of the glory of the thrice Holy One.

In a mighty roar,
As the thundering noise of vast waters,
Moving amidst the heavenly spheres
Where the divine light glows brilliant,
The angelic hosts proclaim their words of adoration:
Praised be God’s glory by every whispering lip
From the place of His abode which is everywhere.
All the celestial hosts rear their response in awe:
The splendor of God’s dominion is acclaimed from age to age.

Yet dearer to God than this
Is the song of the children of Israel,
Rising to Him morning and evening,
In free outpourings of adoration.

Chosen to be the faithful servants of God’s will,
They continually rehearse God’s praises,
Who summoned them in love
to pursue the labors of Torah,
And accept their supplications and entreaties,
Which weave a crown of glory for the Almighty.

The Eternal cherishes their prayers
And keeps them ever before Him,
Thus declaring the greatness of Israel
Who revere that God is One.

Israel acclaims the glory of the Ruler of the universe,
And offers God homage before kings and princes.

They all gather and ask in wonder,
Who is this your beloved, O fair one,
For whom you brave the peril of the lion’s den?

223 SUPPLEMENT FOR FESTIVALS

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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?
If you but join our fold.
We would cover you with splendor and glory;
In every land would we ratify your every wish.
A wise reply is Israel's:
How can you know God with your foolish minds?
How compare the glories you see below
With the glory that is God's,
With the splendor of God's deeds
In the hour of our deliverance,
When the light divine will shine on us,
While darkness covers your mocking multitudes,
When God will manifest His glorious might
And render His foes their due,
And triumph to the people
Abounding in virtue
Whom God has loved.

Joy unnumbered 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.
The exalted will dwell before their Creator;
Arrayed on golden thrones,
With seven steps ascending,
Resplendent as the azure of the sky
And the brightness of the stars.

They will acclaim God:
It is God we trusted with faith unyielding
In the days of our captivity.
God will lead us forever,
Renewing us with the glee of youthful dancers.

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We will possess the portion
God set apart for us in ancient days.
Leviathan and the wild ox of the mountains
WILL charge and contend with each other;
The beast going fiercely with its horns,
The sea monster striking with its mighty fins.

But Adonai will make an end of them
With His great sword,
And prepare a banquet for the righteous.

They will sit at tables of precious stones,
Rivers of balsam flowing before them;
And they will drink the precious wine
Stored for them from the first of days.

O you upright who have heard the song of God's praise,
May you ever be in the blessed circle of God's faithful.

Through all eternity, exalted be Adonai
Who conferred true love upon us
By entrusting to us the Torah.

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