סדור שים שלום

לחול

Siddur Sim Shalom FOR WEEKDAYS



THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City

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IRVING S. RAPAPORT

יצחק שמואל בן מאיר שמעון ופרומע, ז"ל

מִנְחַה לְחוֹל

Afternoon Service for Weekdays



מנחה לחול

On Tishah B'Av, tallit and tefillin are worn at Minḥah and the psalm of the day is recited here, pages 85-90.

אשרי 🗏

תהלים פ״ד:ה׳, קמ״ד:ט״ו אַשְׁרֵי יוֹשְבֵי בֵיתֶךּ, עוֹד יְהַלְלְוּךּ שֶּלָה. אַשְׁרֵי הָעָם שֶׁבְּּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

> תהלים קמ״ה, קט״ו:י״ח תִּהַלַּה לְדַוְד.

אַרוֹמְמְךּ אֱלוֹהֵי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךּ לְעוֹלֶם וַעֶד. בְּכָל־יוֹם אֲבָרְכֶךָ, וַאֲהַלְלָה שִׁמְךּ לְעוֹלֶם וַעֶד.

> נָּדוֹל יהוה וּמְהֻפָּל מְאֹד, וְלִגְדֻפָּתוֹ אֵין חֵקֶר. דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

ַהָדֵר כְּבוֹד הוֹדֶךְּ, וְדִבְרֵי נִפְלְאֹתֶיךְּ אָשְׂיחָה. וָּעֶזוּז נוֹרְאֹתֶיךְ יֹאמֵרוּ, וּגְדֻלָּתְךְ אֲסַפְּרֶנָּה.

ַזֵבֶר רַב־טוּבְךּ יַבִּיעוּ, וְצִדְקָתְךּ יְרַנֵּנוּ

חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חֲסֶד.

טוֹב יהוה לַכּּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו. זוֹדְוּךְ יהוה כָּל־מַעֲשֶׂיךּ, וַחֲסִידֶיךְ יְבָרְכְוּכָה.

בְּבוֹד מַלְכוּתְךּ יֹאמֵרוּ, וּגְבוּרָתְךּ יְדַבֵּרוּ. לְהוֹדְיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדֵר מַלְכוּתוֹ.

מַלְכוּתְרָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דוֹר וָדֹר. סוֹמֵךְ יהוה לְכַל-הַנִּפְלִים, וְזוֹקֵף לְכַל-הַכְּפוּפִים.

MINHAH FOR WEEKDAYS



PSALM 84:5; 144:15

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

Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145; 115:18 A Psalm of David.

I glorify You, my God, my Sovereign;

I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; God's greatness exceeds definition.

One generation lauds Your works to another, acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor. They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You; the faithful shall continually bless You,

recounting Your glorious sovereignty, telling tales of Your might.

And everyone will know of Your power, the awesome radiance of Your dominion.

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

Adonai supports all who stumble, and uplifts all who are bowed down.

צֵינֵי־כֹל אֵלֶיךּ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ. פּוֹתֵחַ אֶת־יָדֶךּ, וּמַשְׂבִּיעַ לְכַל־חֵי רָצוֹן.

צַּדִּיק יהוה בְּכֶל־דְּרָכִיוּ, וְחָסִיד בְּכֶל־מַעֲשָׂיוּ. קָרוֹב יהוה לְכָל־קֹרְאָיוּ, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בָאֲמֶת. רְצוֹן יְרַאָיו יַעֲשָׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יהוה אֶת־כֶּל־אֹהֲבָיוֹ, וְאֵת כְּל־הָרְשָׁעִים יַשְׁמִיד.

תְּהַלֵּת יהוה יְדַבֶּר־פִּי,
 וִיבָרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלֶם וָעֶד.
 וַאַבַרונוּ נָבַרַךְ יַהּ, מֵעַתָּה וְעֵד עוֹלֶם, הַלְלוּיַה.

חצי קרישׁ 🖔

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מֵלְכוּתִהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגַלָא וּבִוִמֵן קָרִיב, וָאִמְרוּ אַמֵן.

Congregation and Reader:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא לִעֵלֶּא מִן כַּל-בִּרְכָתָא וְשִׁירָתָא*

> *Between ראש השנה and יים כפור לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁיְרָתָא לַעָלָּא לְעֵלָּא מִבָּל־בּרְכָתָא וְשִׁיְרָתָא

ּתָשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Continue with the עמידה on page 122a or 122b (with אמהות,), through page 130.

On a public fast (including תשעה באב), the הורה is read.

Continue on page 65.

Siddur Sim Shalom for Weekdays

The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity.

God fulfills the desire of those who are faithful; God hears their cry and delivers them.

Adonai preserves all who love Him, while marking the wicked for destruction.

My mouth shall praise Adonai. Let all flesh praise God's name throughout all time.

We shall praise Adonai now and always. Halleluyah!

#ATZI 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:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. 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.

Continue with the Amidah on page 122a or 122b (with Matriarchs), through page 130.

On a public fast (including Tishah B'Av), the Torah is read. Continue on page 65. Shalom for Weekdays

עמירה – מנחה לחול

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גְּדֶל לֵאלֹהֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד הְהַלְּתֶךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲלָב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְבִי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

> Between ראש השנה and ייום כפּור: זְבָרֵנוּ לְחַיִּים, מֱלֶךְ חָפֵץ בַּחַיִּים,

וֹכַתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךְ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשְׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ לִישׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְיִם יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 123.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלָה. **בָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

> **Between יום כפור and ראש השנה: בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

🎉 AMIDAH FOR WEEKDAY MINḤAH

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows 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.

Between Rosh Hashanah and Yom Kippur:

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

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

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

*From 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.

Between Rosh Hashanah and Yom Kippur:

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

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

When the Amidah is chanted aloud, continue on page 123.

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

**Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, holy Sovereign.

עמידה — מנחה לחול (כולל אמהות) עמידה

פִּי שֵׁם יהוה אֶקְרָא, הָבוּ גְׁדֶל לֵאלֹחֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתַּח וּפִּי יַגִּיד תִּהַלֶּתֶךְ.

בָּרוּךְּ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְּרָהָם אֱלֹהֵי יִצְקֹב, אֱלֹהֵי שָׁרָה אֱלֹהִי רִבְקָה אֱלֹהֵי יִצְקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רְבְּקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֻלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אֵל עֶלְיוֹן, גוֹמֵל חְסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהָב.

Between ראש השנה and יום כפור:

זַבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים,

ּוְכַּתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ַמֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן.

בָּרוּךְ אַתָּה יהוה מָגן אַבְרָהָם וּפֹקֵד שָׁרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶטֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁנִי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מִמִית וּמְי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְי וּמְדָּמִים יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כָמוֹךְ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וָנֶאֶמָן אַתָּה לְהַחֲיוֹת מֵתִים.

בָּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is chanted aloud, continue on page 123.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלְוּךּ פֶּלָה. **בַּרוּך אַתַּה יהוה הַאֵל הַקַּרוֹשׁ.

**Between ראש השנה and יום כפור:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

😕 AMIDAH FOR WEEKDAY MINḤAH

(with Matriarchs)

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

Praised are You Adonai, our God and God of our ancestors. God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows 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.

Between Rosh Hashanah and Yom Kippur:

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

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

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

*From Sh'mini Atzeret until 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.

Between Rosh Hashanah and Yom Kippur:

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

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 123.

Holy are You and holy is Your name.

Holy are those who praise You each day.

**Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, holy Sovereign.

קרושה 🗏

When the עמידה is chanted aloud, קרושה is added.

יְקַדֵּשׁ אֶת־שִּׁמְךּ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֵה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹרוֹ.

לְעֻמָּתָם בָּרוּך יאמֵרוּ:

בַּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קַדְשְׁךְ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךְ, וּלְגֵצַח נְצָחִים קְדֻשָּׁתְךְ נַקְדִּישׁ. וְשִׁבְחֲךָ אֶלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלֶם וָעֶד, כִּי אֵל מֶלֶךְ גַּדוֹל וְקָדוֹשׁ אָתָּה. *בָּרוּךְ אַתָּה יהוֹה הָאֵל הַקָּדוֹשׁ.

> *Between יום כפור and ראש השנה: בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקָּרוֹשׁ.

KEDUSHAH

When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo. Holy, holy, holy *Adonai Tz'va-ot*; the grandeur of the world is God's glory.

Heavenly voices respond with praise:

Barukh k'vod Adonai mi-m'komo. Praised is Adonai's glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l'olam Elohayikh Tziyon l'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.

*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, holy Sovereign. אַתָּה חוֹגֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֶנוֹשׁ בִּינָה. חָגֵּנוּ מֵאִתְּךְּ דֵּעָה בִּינָה וְהַשְּׁבֵּל. בַּרוּך אַתַּה יהוה חוֹגֵן הַדֵּעַת.

ּהֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךּ, וְקַרְבֵנוּ מַלְבֵנוּ לַאֲבוֹדְתֶךּ, וְהַחֲזִיבֵנוּ בִּּתְשׁוּבָה שְׁלֵמָה לְפָּנֶיךָ. בָּרוּך אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה.

> It is customary to strike the heart twice in contrition as we acknowledge our sins.

סְלַח לֶנוּ אָבְינוּ כִּי חָטָאנוּ, מְחַל לֵנוּ מַלְבֵּנוּ כִּי פָּשְׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יהוה חַנּוּן הַמַּרְבָּה לִסְלְחַ.

רָאָה נָא בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךּ, בִּי גּוֹאֵל חָזָק אֶתָּה. בָּרוּך אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל.*

רְפָּאֵנוּ יהוה, וְגַרָפֵּא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלֶּתֵנוּ אֲתָּה, וְהַצֵּלֵה רְפוּאָה שְׁלֵמָה לְכֵל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וִיהִי רָצוֹן מִלְּפָנֵיךְּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהַרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמֵיִם, רְפוּאַת הַנֵּפֶשׁ וּרְפוּאַת הַגוּף, לְ_____ בֶּן/בַּת בְּיַהָהָם, וְחַזֵּק אֶת יִדֵי הָעוֹסְקִים בְּצַרְכֵיהֵם,

פִּי אֵל מֶלֶךְ רוֹפֵא נֶאֶמֶן וְרַחֲמָן אֲתָּה. בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

*On a public fast (including תשעה, the Reader adds:

עֲגֵנוּ יהוה, עֲגֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְּרוֹלֶה אֲנֵחְנוּ. אַל תַּפְּנוּ יְאֵל תַּסְתֵּר פָּגֵיךּ מִפֶּנוּ, וְאֵל תִּקעַלֵּם מִהְּחָנְּתֵנוּ. תֵּפֶן אֶל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פָּגֵיךּ מִפֶּנוּ, וְאֵל תִּקעַלֵּם מִהְּחָבָּתֵנוּ. טֵֶרֶם נִקְרָא אֵלֶיךּ עֲגֵנוּ, כַּדָּבָר שֶׁנָּאֲמַר: ״וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אָעֶנָה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע״. כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ אַתָּה יהוה הָעוֹנֶה בְּעת צָרָה, צַּרָה.

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

It is customary to strike the heart twice in contrition as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.*

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions,

On behalf of one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to ______, along with all others who are stricken, and strengthen those who tend to them.

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

*On a public fast (including Tishah B'Av), the Reader adds:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.

בָּרֵךְ עָלֵינוּ יהוה אֶלֹהֵינוּ אֶת הַשָּׁנָה הַוֹּאת וְאֶת־כְּל־מִינֵי תְבוּאָתָהּ לְטוּבָה

From December 5th to not (December 6th in a Hebrew year divisible by four):

וְתֵן טַל וּמָטָר לִבְרָכָה

וֹתֵן בְּרָכָה

עַל פְּנֵי הָאַדָמָה, וְשַׂבְּעֵנוּ מִטוּבָה, וּבָרֵך שְׁנָתֵנוּ כַּשָּׁנִים הַטוֹבוֹת. בָּרוּך אַתָּה יהוה מְבָרֵך הַשָּׁנִים.

ּתְּקַע בְּשׁוֹפָּר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֶיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאֶרֶץ. בָּרוּך אַתָּה יהוה מְקַבֵּץ נְדְחֵי עַמּוֹ יִשְׂרָאֵל.

הָשִּׁיבָה שׁוֹפְּטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַהְּחִלֶּה, וְהָסֵר מִמֶּנוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךְ בְּחֶטֶר וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. *בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹחֵב צְדָקָה וּמִשְׁפָּט.

> *Between ראש השנה and יום כפור נפרוּך אַתַּה יהוה הַמֵּלֶךְ הַמִּשְׁפַּט.

וְלַ**מַּלְשִׁינִים** אַל תְּהִי תִקְנָה, וְכָל הָרְשְׁעָה כְּבֶגַע תֹּאבֵד, וְכָל אוֹיְבֶיךּ מְהַרָה יִפָּבְתוּ, וְהַזִּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה שֹבֵר איִבִים וּמַכְנֵיעַ זִדִים.

על הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךְ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרִי הַצֶּדֶק וְעָלֵינוּ, יֶהֶמוּ נָא רַחֲמֶיךְ יהוה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכַל הַבּּוֹטְחִים רַחֲמֶיךְ יהוה אֱלֹהֵינוּ, וְשִׁים חֶלְקֵנוּ עִמֶּהֶם, וּלְעוֹלֶם לֹא נֵבוֹשׁ בְּשִׁמְךְ בָּאֶמֶת, וְשִׁים חֶלְקֵנוּ עִמֶּהֶם, וּלְעוֹלֶם לֹא נֵבוֹשׁ בִּיּשְׁקְוּ בִּרוּךְ אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesaḥ to December 4th (December 5th in a Hebrew year divisible by four):

Grant blessing

From December 5th to Pesaḥ (December 6th in a Hebrew year divisible by four):

Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hashanah and Yom Kippur: Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

ּוְלִירוּשָׁלֵיִם עִירְךּ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָה כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָה בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִפֵּא דָוִד מְהַרָה לְתוֹכָה תָּכִין. *בָּרוּך אַתָּה יהוֹה בּוֹנֵה יְרוּשָׁלֵיִם.

*On תשעה באב:

נחם, יהוה אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּזֹן וְאֶת־אֲבֵלֵי יְרוּשָׁלֵיִם, וְאֶת־הָעִיר שֶׁחֲרֵבָה הָיְתָה, וַאֲבֵלָה מִבְּלִי בְנֵיהָ, עַל עַבְּּלְּי הִיּיְרָאֵל שֶׁהוּטַל לֶחֶרֶב, וְעַל בְּנֶיהָ אֲשֶׁר מָסְרוּ וַבְּשָׁם עָלֶיהָ. צִיּזֹן בְּמַר תִּבְּבָּה, וִירוּשָׁלֵיִם תִּמֵן קוֹלָה: לִבִּי לִבִּי עַל חַלְלֵיהֶם, מֵעֵי מֵעִי עַל חַלְלֵיהֶם. רַחֵם יהוה אֱלֹהֵינוּ, בְּרַחֲמֶיךְ הָרַבִּים, עָלֵיהָ, יְהִיּעְלַיִם תִּמְּלְבְּנִית מֵחֻרְבָּנָה וְהַמְיֻשֶּׁבֶת מִשׁוֹמְמוּתָה. יְהִי רָצוֹן מְלְיִם עִירְךְ הַנְּבְּנֵית מֵחֻרְבָּנָה וְהַמְיֻשֶּׁבֶת מִשׁוֹמְמוּתָה. יְהִי רָצוֹן מִלְּבְנִית מְחִרְבָּנָה וְהַמְיֻשֶּׁבֶר מְשׁוֹמְמוּתָה. יְהִי רָצוֹן וְיְשִׁישׁוּ אִתְּה בְּל־אוֹהְבֶּיִי יְהוּדְה בְּלִיה עָלֶיהָ, נְּשְׁמְעוּ בְּלָרוֹ יְהוּדְה הַנְּלְבִים קוֹל שְׁשוֹן וְקוֹל שִׁמְחָה, קוֹל חָתָן וְקוֹל בַּלְּה וְנִשְׁלְיִם לְּלְבָבוֹר אֶלְיִה, בְּאָמוּר: וַאֲנִי אֶהְיֶה בְּלֹה בְּלָה, בְּלִה, הְוֹשְלְים לְעִירְךְ אֲשָׁר פָּלְה, וְלְּבָבוֹר אֶהְיֶה בְתוֹכָה. בְּרוֹּךְ אַשָּׁי סְבִיב וּלְּכָבוֹר אֶהְיֶה בְתוֹכָה. בְּתוֹכָה. בְּרוֹּבְ אַתְיִם בְּיוֹן וּבּוֹבה יְרוּשְׁלְיִם. יְהוֹה מְנֵם צִיּלוֹן וּבּוֹבה יְרוּשְׁלְיִםם.

אָת־אָמַח דָּוִד עַבְדְּךְּ מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךּ, כִּי לִישׁוּעָתְךְ קִוּיְנוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יהוה מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שָׁמֵע קּוֹלֵנוּ יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־הְפִּלְּתֵנוּ, כִּי אֵל שׁוֹמֵעַ הְפִּלּוֹת וְתַחֲנוּנִים אֶתָה, וּמִלְפָנֶיךּ מַלְבֵּנוּ רֵיקָם אַל הְּשִׁיבֵנוּ, וְמִלְּפָנֶיךּ

[&]quot;בחם" (naḥem/grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. The prayer of comfort for Tishah B'Av, the date associated with the destruction of both Temples, is found above. On the next page, we have added a second prayer on that model, to be said on Yom Ha-shoah, as a response to the Holocaust.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant.* Praised are You Adonai, who builds Jerusalem.

*On Tishah B'Av:

Comfort, Adonai our God, the mourners of Zion and those who grieve for Jerusalem, the city which once was so desolate - in mourning, like a woman bereft of her children. For Your people Israel, smitten by the sword, and for her children who gave their lives for her, Zion cries bitter tears. Jerusalem gives voice to her anguish: "My heart goes out for the martyred, my entire being mourns the slain." Have mercy, Adonai our God, in Your great compassion for us and for Your city, Jerusalem, rebuilt from destruction and restored from desolation. Adonai, who causes Zion to rejoice at her children's return, may all who love Jerusalem exult in her; may all who mourn Jerusalem of old rejoice with her now. May they hear in the cities of Judah and in the streets of Jerusalem sounds of joy and gladness, the voices of bride and groom. Grant peace to the city which You have redeemed, and protect her, as You declared: "I will surround her,' says Adonai, 'as a wall of fire, and I will be the glory in her midst" (Zekhariah 2:9). Praised are You Adonai, who comforts Zion and rebuilds Ierusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

The traditional prayer of comfort for Tishah B'Av depicts Jerusalem as destroyed and desolate. Such is no longer the case in our day. Therefore, the variant above was adopted. We seek comfort for past desolation while acknowledging the miracle of the restoration of Jerusalem and the land of Israel. We pray for their continued well-being.

On a public fast (including השעה באב), during the silent recitation of the עמידה, those who are fasting add:

אָבֶנוּי, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְּדוֹלָה אֲנֵחְנוּ. אַל תַּנְנוּ, וְאַל תַּסְתֵּר פָּנֵיךְ מִמֶּנוּי, וְאַל תִּרְעַלֵּם מִהְּחָבָּנְוּוּ. אֱל תַּסְתֵּר פָּנֵיךְ מִמֶּנוּי, וְאַל תִּרְעַלֵּם מִהְּחַבָּנְוּוּ. הֵבֶּי בָּצְרָה נָאָ קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךְּ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךְ עֵנִר בָּבְר שָׁנָּאָמֵר: ״וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֶנֶה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע״. כִּי אַתָּה, יהוה, הָעוֹנֶה בְּעַת צָרָה, פּוֹדֶה וּמַצִּיל בְּכַל עַת צָרָה וְצוּקָה,

On יום השואה:

נַחָם, יהוה אֱלֹהֵינוּ, אֶת שְׁאֵרִית עַמְּךְ יִשְׂרָאֵל, אוּד מֻצָּל מֵאֵשׁ. כִּי קָם עָלֵינוּ אוֹנֵב אַכְזָר, בִּקִשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מְנֵּעֵר וְעַד־זָקַן, טַף וְנָשִׁים, וְאָמֵר לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּבֵר שָׁם יִשְׂרָאֵל עוֹד. אֲזִי הַמִּיִם שְׁטָפְוּנוּ, הְרְוֵנוּ לַעַנָה. אוֹי־נָא לְנוּ שֵׁם יִשְׂרָאֵל עוֹד. אֲזִי הַמִּנוּ מְנַחִם. עַל־אֵלֶה אֲנִי בוֹכִיָּה. אַךְ לֹא כְּנִצְח תִּשְׁבָּחְנוּ,

פִּי אַתָּה שׁוֹמֵעַ הְּפִּלַת עַמְךּ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה שׁוֹמֵעַ הְפִּלָּה.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְךּ יִשְׂרָאֵל וּבִּתְפִּלָּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and חול המועד:

אָלהִינוּ נִאלהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָאֶה וְיֵרָאֶה וְיִבְּא וְיַגִּיעַ, וְיִרָאָה וְיֵרָאֶה וְיִרָּאֶה וְיִבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְאוֹם אִיים בּּוּרְבָּיִים וּיְבְּבְאָר וְבְּבְּאָה וְבִּבְּיִים וּיִבְּבְּאָה וְיִבְּעְה וְבִּבְּאָה וְיִיבְּבְּאָה וְיִבְּבְּאָה וְיִבְּבְּאָה וְבִּבְּיִים וּיִבְּבְאָה וְיִבְּבְּיִבְּיה וְיִבְּבְּאָה וְיִבְּבְּאוֹם וְיִבְּבְּיִּה וְיִבְּבְּאָה וְיִבְּבְּיִבְּיה וְיִבְּבְּיִבְּיִם וּיִבְבְּיִבְּיִים וּיִבְבְּאָה וְיִבְּבְּיִים וּיִבְּבְּיִּים וּיִבְרְיוֹים וּיִבְבְיִים וּיִבְּבְּיִים וּיִבְרְיִים וּיִבְּבְיִים וּיִבְיִים וּיִבְבְּיִים וּיִבְּבְיִים וּיִבְרִים וּיִבְרִים וּיִבְרָּיִים וּיִבְרְיִים וּיִבְבְיִים וּבְיִים וּיִבְרָיִים וּיִבְיִים וּיִבְּבְּיִים וּיִבְּיִבְיִים וּיִבְיִים וּיִבְיִים וּיִבּים וּבְיִים וּבְּיִבְיִים וּבְּבִיים וּיִבּיִים וּיִבְיִים וּבְּיִבְּיִים וּיִבְּבְייִים וּיִבְּיִים וּיִבְּיִים וּיִבְּבְיים וּיִבְּיִים וּיִבּיים וּיִבְּבְייִים וּיִבְּבְייִים וּיִבְּיבְייִים וּבְּבְייִים וּיִבְּבְּיים וְבִּבְיים וּבְּבְיים וּבְּיי

On ראש חודש: ראש הַוֹּדֶשׁ הַנֶּה. רֹאשׁ

חַג הַסָּבוֹת הַנֶּה. :סוכות On חַג הַמַּצוֹת הַנֶּה.

זָכְרֵנוּ יהוה אֶלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְּקְרֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֵיךּ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָה.

> ְוָתֶחֶזֶינָה עֵינִינוּ בְּשׁוּבְךָּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. On a public fast (including Tishah B'Av), during the silent recitation of the Amidah, those who are fasting add:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble: You rescue and redeem in a time of dire distress:

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: "Come, let us annihilate them, so that the name of Israel might no longer be uttered." The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally,

for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

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

On Rosh Hodesh and Hol Ha-mo'ed:

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

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

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, loving and merciful God.

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

When the Reader recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ אֵלֹהֵי כַל־בָּשָׂר, יוֹצֵר בַּרֵאשִׁית. יוֹצְרֵנוּ, בְּרַכוֹת וְהוֹדֵאוֹת לְשָׁמִךְּ על וָהַקַּרוֹשׁ, שַׁהַחֵיִיתַנוּ וְקַיַּמִתַּנוּ. כֵּן תִּחַיֵּנוּ וּתִקַיִּמֵנוּ, וְתָאֵסוֹף ָּגָלֻיּוֹתֵינוּ לְחַצְרוֹת קַּדְשֵׁךְּ, לִשְׁמוֹר וַלַעשות חַקּיר בָּלֻבַב וּלְעַבִּדָּךְ רַצוֹנֶךּ, שַׁלֶם, עַל שָׁאַנַחָנוּ מוֹדִים לַךְ. בַּרוּךְ אֵל הַהוֹדַאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אַלהֵינוּ וֵאלהֵי אַבוֹתֵינוּ ַלְעוֹלֶם וָעֶד, צוּר חַיֵּינוּ מָגן יִשְׁעֲנוּ אַתָּה הוּא לִדוֹר וַדוֹר. וּנִסַפֵּר תִּהַלַּתֵּךּ, קֿרָ דונינו הַמָּסוּרִים בִּיַדֵּךְ וְעַל נִשִׁמוֹתֵינוּ הַפָּקוּדוֹת לַךְ, ּוָסֶיךּ שֶׁבְּכַל־יוֹם עִמָּנוּ נְפָלָאוֹתֵיךְּ וְטוֹבוֹתֵיךְּ שַׁבְּכַל־עֵת, עֶרֶב וָבְׂקֶר וְצְהְרָיִם. הַטוֹב כִּי לא כָלוּ רַחֲמֶיךּ, וָהַמְרַחֵם כִּי לֹא תַמוּ חֲסָדֵיךּ, מֵעוֹלָם קוּינוּ לַךְ.

On חנוכה:

על הַנְּסִים וְעַל הַפֶּּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כַּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָּה מַקְכוּת יָוָן הַרְשָׁעָה עַל עַמְּך יִשְׂרָאֵל לְהַשְׁכִּיח, כְּבָּעָרְ בְּיַהְעָרִה מַחָפֵּי רָצוֹנֶךְ, וְאַתָּה בְּרַחֲמֶיךְ הָרָבִים עָמֵּרְ הִיּלְבָּעָרְ אָתִידִינָם, נָקַמְתָּ אֶת־נִיבָם, וֹנְתָּךְ בְּיַדְ מְעַשִּים, וּלְתָּרָ, וְאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּאַתָּה בְּיַד מְעַשִּים, וּלְתָּרָ, וּלְעַמְּךּ יִשְׂרָאֵל עָשִׂיתְ הְּשׁוּעָה עְשִׂיתָ בְּיַב בְּיִד מִיְּלֶבְּי, וּלְעַמְּךְ יִשְׁכִּים בְּיֵד מִעְשִׁים, וּלְתָּרָ, וּלְעַמְּר יִשְּׁיתָר בְּיִלְּעָתְר בְּיִלְּכָּוּ וּלְרָה לִיְבִיר בִּיִלְם בְּיֵד מִעְשִׁים, וְחַבְּיל בְּיִלְם בְּיֵד מִיּלְבָּית בְּילוֹ וְלָבְיוֹם בְּיֵד עִזְּלְמֶך, וְחָבְּילְ בְּעִיּים בְּיֵד מִיְלְבָּית בְּילְרְה בְּיִלְיקוּ בְּעוֹלְ בְּעִרְ בְּיִבְיוֹם בְּיִד מְעִבְּים בְּיִב בְּיִבְּית בְּילְבְיוֹ בְּנִיוֹם בְּיִד מִבְּעִרְ בְּעִרְ בְּעִילְם בְּעִרְ בְּיִבְיוֹם בְּיִר עִוֹּקְבָּה בְּוֹלְיקוֹים בְּיִר עִוֹים בְּיִיוֹם בְּיִלְיקוּ בְּוֹבְיוֹל בְּוֹל בְּעִילְ בְּעִילְ בְּיִלְיקוּ בְּנִיוֹם בְּיִלְם בְּעִבְייִם בְּיִלְם בְּעִבְּיוֹ בְּעִילְם בְּעִּיְבְּיִים בְּעָבְיִים בְּנִיוֹם בְּיִילִם בְּיִילִם בְּיִיוֹם בְּיִילִם בְּיִילִם בְּיִים בְּבִייוֹם בְּיִילִם בְּיִּלְם בְּעִינְם בְּבִייוֹם בְּיִילְם בְּעִילְ בְּתִייִם בְּבִיוֹם בְּעָבְיִים עְּמִרְיִים בְּיִילִם בְּיִיוֹם בְּיִילִם בְּיִים בְּבִּיוֹם בְּעִבְייִים בְּעִייִם בְּיוֹים בְּבִיוֹם בְּעִבְּיוֹים בְּיִילִים בְּיִילִים בְּיִים בְּבִּיוֹים בְּיִילִים בְּיִים בְּבִּיוֹם בְּיִים בְּיִילְיִים בְּיִילִים בְּיִיים בְּבְיוֹים בְּיִבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹים בְּיִּים בְּבְּיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְיוֹבְיוֹם בְּיוֹם בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּיוֹם בְּיוֹם בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּבִּיוֹם בְּיוֹם בְּבִיוֹם בְּבִּיוֹים בְּיוֹבְיוֹם בְּיוֹבְיו

MODIM

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

When the Reader recites Modim, the congregation continues silently:

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your 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.

On Hanukkah:

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

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, 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, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. 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 deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple. purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On פורים:

על הַנְּשִּׁים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימֵי מְרְדְּכֵי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, בְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בְּקֵשׁ לְהַשְּׁמִיד, לַהְרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחְׂדֶשׁ שְׁנִים־ עֲשָׂר, הוּא חְדֶשׁ אֲדָר, וּשְׁלָלֶם לְבוֹז, וְאַתָּה בְּרַחֲמֶיךְ הַרַבִּים עֲשָׂר, הוּא חְדֶשׁ אֲדָר, וּשְׁלָלֶם לָבוֹז, וְאַתָּה בְּרַחֲמֶיךְ הָרַבִּים הַפַּרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתוֹ, וַהְשֵׁבְוֹת לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנֵיו עַל הָעֵץ.

On יום העצמאות:

על הַנְּּסִים וְעַל הַפַּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַהְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמֵן הַזֶּה.

בִּימִי שִׁיבַת בָּנִים לִּגְבוּלָם, בְּעֵת תְּקוּמֵת עַם בְּאַרְצוֹ כִּימִי אֶבֶּה, נְסְגְרוּ שַׁעֲבִי אֶבֶץ אָבוֹת בִּפְנֵי אַחִינוּ פְּלִיטֵי חֶבֶב, וְאוֹיְבִים בָּאָבֶץ וְשִׁבְעָה עֲמָבִי אָבֶית בָּעֲלִי בְּרִיתָם בְּעֵלִי בְרִיתָם בְּעֵלִי לְהַכְּרִית עַמְּךְ יִשְׂרָאֵל, וְאַתָּה בְּיְבִים בְּאָבֶץ בְּרְחָמֶיך הָעָמִים בַּעֲבִי לְנָהְיֹם לְעַמוֹד בַּשַּׁעַר, וְלִּפְּתְּחַ שְׁעָרִים לַנְעִמוֹד בַּשַּׁעַר, וְלִפְּתְּחַ שְׁעָרִים לְנִבְים לְעַמוֹד בַּשַּׁעַר, וְלִפְּתְּחַ שְׁעָרִים בְּיִב בְּיִר צַבִּיִקִים, וּלְךְ עָשִׂיתָ שֵׁם נְּדוֹל וְקָדוֹשׁ בְּעוֹלְמֶךְ, מְשִׁיִם, וּלְךְ עָשִׂית, שִׁם נְּדוֹל וְקָדוֹשׁ בְּעוֹלְמֶךְ, מְשִׁיִם, וּלְךְ עָשִׂית, וְשֹׁבּילוֹם הָנֶּה. וּלְרְעִשִּׁים, וּלְרְ עָשִׁית, וְשֹׁבּילוֹם הַנֶּה.

ּוְעֵל בָּלָם יִתְבָּרַך וְיִתְרוֹמֵם שִׁמְךְ מֵלְבְּנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between ראש השנה and יום כפור:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלִךְ נַאֵה לִהוֹדוֹת.

> On a public fast (including תשעה באב), continue on page 131.

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On Purim:

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

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma'ut:

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

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

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

Between Rosh Hashanah and Yom Kippur: Inscribe all the people of Your covenant for a good life.

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

On a public fast (including Tishah B'Av), continue on page 131.

Siddur Sim Shalom for Weekdays Copyright © 2002 by the Rabbinical Assembly. This version for electronic use during pandemic only. שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךְ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל הָּשִּׁים לְעוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעִינֶיךְ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בִּשְׁלוֹמֶךְ. *בָּרוּךְ אַתִּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בִּשְׁלוֹם.

*Between ראש השנה and יום כפור:

בְּסֵפֶּר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נְזָּכֵר וְנִבְּתֵב לְפָנֵיךּ, אֲנַחְנוּ וְכָל-עַמְךְ בִּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

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

אָלֹהַיּ, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְּׂפֶתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְּלֵי נַבְּשִׁי תִּדֹּם, וְנַפְּשִׁי כֶּעָפָר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךְּ וּבְּשִׁי תִדֹּם, וְנַפְשִׁי נְבָּשִׁי וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָמִצְוֹתֶיךְ תִּלְקֹל מַחֲשַׁבְּתָּם. עֲשֵׂה לְמַעֵן שְּמֶךְ, עֲשֵׂה לְמַעֵן שְּמֶךְ, עֲשֵׂה לְמַעֵן הִוֹרְתֶךְ, לְמַעוֹ יִמִינְךְ, עֲשֵׂה לְמַעֵן הּוֹרְתֶךְ, בְּשִׁה לְמַעוֹ הִיּרְבָּוֹן לְבָּצוֹן הִוֹיְרֶר, הוֹשִׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִבְּי לְפָנֶיךְ, יהוה צוּרִי וְגֹאֲלִי. עשֶׁה שָׁלוֹם בְּמְרוֹמֵיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, שְׁלוֹם בִּמְרוֹמֵיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלִינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִבְיוֹ

Between יום כפור and יום כפור (except on Friday and (except), add אבינו מלכנו, pages 57-58.

On days when חונין is recited, continue on page 132. On other days (and in congregations which omit חונין), continue on page 134.

The days on which תחנק is omitted are listed on the facing page.

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

*Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader's recitation of the Amidah ends here.

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 pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Between Rosh Hashanah and Yom Kippur (except on Friday and the day before Yom Kippur), add Avinu Malkenu, pages 57-58.

On days when Taḥanun is recited, continue on page 132. On other days (and in congregations which omit Taḥanun at Minhah), continue on page 134.

Taḥanun is omitted at Minḥah on the following occasions, and on the afternoon preceding each one:

Shabbat and Festivals; Rosh Ḥodesh, Rosh Hashanah, from Yom Kippur through Rosh Ḥodesh Ḥeshvan; Ḥanukkah, Tu BiSh'vat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma'ut, Pesaḥ Sheni (14 Iyar), Lag Ba-omer, Yom Y'rushalayim; the first eight days of Sivan, Tishah B'Av, 15 Av; and festive days on the civil calendar.

Taḥanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or growm is present) mand it who have of mourning.

On a public fast (including באב , continue here.

Reader:

אֶלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, בְּּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדִי משֶׁה עַבְהֶּךְ, הָאֲמוּרָה מִפִּי אַהַרֹן וּבָנָיוּ, בֹּהַנִים, עַם קִדוֹשֵׁךְ, בָּאַמוּר:

Congregation:

בֵּן יְהִי רָצוֹן.	יָבָרֶכְךָּ יהוה וְיִשְׁמְרֶךָּ.
בֵן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בֵן יְהִי רָצוֹן.	יִשָּׂא יהוה פָּנָיו אֵלֶיךּ וְיָשֵׂם לְךָ שָׁלוֹם.

שִּים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עֻלֵינוּ וְעַל בָּל-יִשְׂרָאֵל עַמֶּךְ. בָּרְכֵנוּ אָבִינוּ כָּלָנוּ בְּאָחָד בְּאוֹר בָּנֶיְךְ, כִּי בְאוֹר בָּנֶיְךְ נָתַתְּ לֵנוּ, יהוֹה אֶלֹהֵינוּ, הּוֹרַת חַיִּים וְאַהְבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכַל-שָׁעָה בִּשְׁלוֹמֶךְ. *בָּרוּךְ אֵתָּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם. יִשְׂרָאֵל בַּשָּׁלוֹם.

*Between ראש השנה and יום כפור:

בְּמֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזְּכֵר וְנִכָּתֵב לְפָנֶיךְּ, אֲנַחְנוּ וְכָל־עַמְךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עשִׁה הַשָּׁלוֹם.

The Reader's recitation of the עמידה ends here.

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

אָלהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְנִי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכֵּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶּךְ וּבְּשִׁי תִּדְּוֹם, וְנַפְשִׁי בָּעָפִר לַכֵּל תִּהְיֶה. פְּתַח לִבִּי רְעָה, מְהֵרָה הָבְּמִץ וְנְבְּלְקֵל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְּמֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן קְּרָשִׁתְך, עֲשֵׂה לְמַעַן יִמִינֶךְ, עֲשֵׂה לְמַעַן הְּיִּרְהָ, הוֹשִׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן לְמַעַן יִמִינֶךְ, הוֹשְׁיעָה יְמִינְךְ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן לְבָּי לְפָנֶיךְ, יהוה צוּרִי וְגֹאֲלִי. עשֶׁה שָׁלוֹם צָּלִינוּ וְעַל בָּל־יִשְׂרָאֵל, שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וֹאִמְרוּ אֲמָן.

On a public fast (but not on תענית אסתר or תשעה באב), add אבינו מלכנו, pages 57-58.

On תענית אטתר, continue on page 134. Siddur Sim Shalom for Weekdays

On a public fast (including Tishah B'Av), continue here.

Reader:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

Congregation:

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 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.

*Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader's recitation of the Amidah ends here.

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 pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

On a public fast (but not on Ta'anit Esther or Tishah B'Av), add Avinu Malkenu, pages 57-58.

On Ta'anit Esther and Tishah B'Ay continue on page 134.

תחנון 🕦

When a ספר תורה is present, rest the head on the left forearm.

שמואל ב׳, כ״ד:י״ד

וּיְּאמֶר דָּוִד אֶל־גָּד, צַר־לִּי מְאֹד, נִפְּלָה־נָּא בְיַד־יהוה, כִּי־ רַבִּים רַחֲמָיו וּבְיַד אָדָם אַל־אֶפְּלָה.

ַרַחוּם וְחַנּוּן חָטָאתִי לְפָּנֶיךּ, יהוה מָלֵא רַחֲמִים, רַחֵם עָלֵי וְקַבֵּל תַּחֲנוּנָי.

תהלים ו׳ 🦰

יהוה אַל־בְּאַפְּךְ תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְךְ תְיַסְּרֵנִי. חָנֵּנִי יהוה כִּי אָמְלֵל אָנִי, רְפָּאֵנִי יהוה, כִּי נִבְהֲלוּ עֲצָמָי. וְנַפְּשִׁי נִבְּהֲלוּ מְאַבָּה יהוה עַד־מָּתָי. שׁוּבָה יהוה חַלְּצָה נִבְּשְׁלוֹל מָעִר ְלְמַעַן חַסְדֶּךְ. כִּי אֵין בַּמֶּנֶת זִכְרֶךְ, בִּשְׁאוֹל מִי יְוֹנֶה־לָּךְ. יָגַעְתִּי בְאַנְחָתִי, אַשְּׂחֶה בְּכָל־לַיְלָה מִשְּׁתִי, מִשְּׁתָה בְּכָל־לַיְלָה מִשְּׁתִי, עַרְשָׁי אַמְסֶה. עָשְׁשָׁה מִבְּעַס עִינִי, עָרְקָה בְּכָל־צוֹרְרָי. סְוּרוּ מִמֶּנִי בְּלֹ־בּּוְבְּיֹי אָנֶן, כִּי־שָׁמַע יהוה בְּכְל־צוֹרְרָי. שְׁמַע יהוה הְּחִנָּתִי, יהוה הְּפִּלָּתִי יִקְּח. יִבְשׁוּ רָגַע. יבְשׁוּ רָגַע.

תהלים ק״ל

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקּים קְּרָאתִיךְּ יהוה. אֲדֹנֵי שִׁמְעָה בְּקוֹלִי תִּהְיֵינָה אָזְגֵיךְ קַשָּׁבוֹת לְקוֹל תַּחֲנוּנָי. אִם־צֵוֹנוֹת תְּשְׁמָר־יָה, אֲדֹנָי מִי יַעֲמֹד. כִּי־עִמְּךְ הַסְּלִיחָה לְמַעַן תִּנְרַא. קּנְּיְתִי יהוה קּנְּתָה נַפְשִׁי וְלִדְּבָרוֹ הוֹחֲלְתִּי. נַפְשִׁי לַאִרנִי מִשֹּׁמְרִים לַבְּקֶר שֹׁמְרִים לַבְּקֶר. יַחֵל יִשְׂרָאֵל לֵּבְּעָר שַׁמְרִים לַבְּקֶר. יַחֵל יִשְׂרָאֵל אַלְּאֵל אָכֶּל עֲוֹנוֹתָיו. מְשֹׁרְיִמִּר הְמָּרְאֵל מִכְּל עֲוֹנוֹתָיו.

₩ TAḤANUN

PERSONAL PRAYERS AND SUPPLICATIONS

When a Sefer Torah is present, rest the head on the left forearm.

II SAMUEL 24:14

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6

Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins.

One who forgot or was unable to don tefillin at Shaḥarit may still do so at Minḥah. In that case, when wearing tefillin on the left arm, rest the head on the right forearm. שׁוֹמֵר יִשְּׂרָאֵל, שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל. וְאַל־יֹאבַד יִשְּׂרָאֵל, הָאוֹמְרִים: שְׁמֵע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־יֹאבַד גּוֹי אֶחָד, הַמְיַחֲדִים שִׁמְךּ: יהוה אֵלֹהֵינוּ יהוה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ. וְאַל־יֹאבַד גּוֹי קָדוֹשׁ, הַמִשַׁלְשִׁים בִּשָּׁלשׁ קִדִשׁוֹת לִקָדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר. יָשְׁבְנוּ גַם־בָּכִינוּ בְּזְכְרֵנוּ אֶת־אַחֵינוּ שֶׁנִּטְבְּחוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּחְנְקוּ בִּימֵי עָנְיֵנוּ. אַל־תַּעֲזְבֵנוּ יהוה אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנוּ.

אָ**בְינוּ מַלְבֵּנוּ**, חָבֵּנוּ וַעֲנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמְנוּ צְרָקָה וָחֶסֶר וְהוֹשִׁיעֵנוּ.

וְאַנַחְנוּ לֹא נֵדֵע מַה־נַּעֲשֶׂה, כִּי עָלֶיךּ עֵינֵינוּ. זְכֹר רַחֲמֶיךּ יהוה וַחֲסָדֶיךּ, כִּי מֵעוֹלָם הֵמָה. יְהִי־חַסְדְּךּ יהוה עָלֵינוּ, כַּאֲשֶׁר יִחֲלְנוּ לָךְ. אַל־תִּזְכָּר־לֶנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵּר שָׁבַּעְנוּ בוּז. בְּרְגֶז רַחֵם תִּזְכֵּוֹר. כִּי הוּא יָדַע יִצְרֵנוּ, זָכוּר כִּי־עָפָּר אֲנֵחְנוּ. □ עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר בְּבוֹד־שְׁמֶךְ, וְהַצִּילֵנוּ וְכַפֵּר עַל־חַשּׁאתִינוּ לְמַעַן שְׁמֶךְ. Shomer Yisra-el, sh'mor sh'erit Yisra-el. V'al yovad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy eḥad, sh'mor sh'erit am eḥad. V'al yovad goy eḥad, ha-m'yaḥadim shimkha: Adonai Eloheinu, Adonai ehad.

Shomer goy kadosh, sh'mor sh'erit am kadosh. V'al yovad goy kadosh, ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel; and preserve the people Israel, who proclaim: Sh'ma Yisra-el.

Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm: Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One: *Kadosh. Kadosh. Kadosh.*

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplication of our afflicted generation, for there is no one else to help. We have sat and wept as we recalled our kin who were slaughtered, suffocated, and burned to ashes in the time of our deepest distress. Do not forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause. Treat us with justice and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember Your compassion, Adonai, and Your kindness; they have endured forever. May Your kindness be with us, Adonai, for we have put our hope in You. Do not hold prior sins against us; greet us with Your mercy, for we are brought so very low. Have pity, Adonai, for we have suffered enough contempt. Even in anger, remember your compassion. The One who knows our weaknesses remembers that we are dust. Help us, God of our deliverance, for the sake of Your glory. Grant atonement for our sins, and save us because of Your mercy.

קדיש שלם 🗏

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֵגַלַא וּבִזִמֵן קַרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Reader:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְבָּלֵל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלָא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא *לְעֵלָא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא

*Between ראש השנה and יום כפור:

לְעֵלָּא לְעֵלָּא מִבֶּל־בִּרְכָתָא וְשִׁירָתָא

ּתָשְבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל בָּדֶם אֲבוּהוֹן דִּי בִשְׁמֵיֶּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וִאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

KADDISH SHALEM

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. 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.

עלינו 🕦

עָלֵינוּ לְשַׁבְּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֶלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשֶׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכֶל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶבֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמְּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְבֶּנוּ, אֶפֶּט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתְּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַעַל וְעַל הָאֶבֶץ מִתְּחַת, אֵין עוֹד.

על בן נְקַנֶּה לְּךְ יהוֹה אֱלֹהֵינוּ, לִרְאוֹת מְהַרָה בְּתִפְּאֶרֶת עֻזֶּךְ, לְהַאֲלִילִם מְן הָאֶרֶץ וְהָאֱלִילִם כָּרוֹת יִבְּּתִתּן, לְהַאֲלִילִם בְּּכוֹת שַׁדִּי, וְכָל־בְּנֵי בָשָׁר יִקְרְאוּ בִּשְׁמֶךְ, לְהַפְּנוֹת אֵלֶיךְ בָּלִּילִם מִן הָאֶרֶץ. יַבְּירוּ וְיִדְעוּ בָּל־יּוֹשְׁבִי בְּעָרְ, תִּשְׁבֵע בָּל־לָשׁוֹן. לְפָנֵיךְ תְבֵלּ, תִּבֶל, כִּי לְךְ תִּכְרַע בָּל־בָּנֶרְ, תִּשְׁבְר יִמְבוֹּ שִׁמְךְ יִקְר יִתְּבוֹּ וְיִקְבְּלוּ כֻלָּם אֶת־עוֹל מֵלְכוּתְ שֶׁלְּךְ וְתִמְלֹךְ עֲלִילְם וָעֶד, כִּי הַמֵּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עֵד תִּמְלוֹךְ לְעוֹלָם וָעֶד, כִּי הַמֵּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עֵד תִּמְלוֹךְ בְּנִיךְ בִּיוֹם הַהוּא בְּּכְבוֹר, בַּבְּתוֹּב בְּתוֹרָתְךְ: יהוֹה יִמְלֹךְ לְעוֹלְם וְעָד, בִּיוֹם הַהוּא בִּיוֹם הַהוּא יִנְיִי יהוֹה אֶתֶל, בַּיוֹם הַהוּא בִּיוֹם הַהוּא יִהְיָה יהוֹה אֶחֶד. וֹשְׁמוֹ אֵחֶד.

% ALEINU

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu ka-hem, v'goralenu k'khol hamonam. Va'anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

Aleinu is recited standing, so that one may bend the knee and bow at "Va'anaḥnu," rising at "lifnei Melekh."

קדיש יתום 🗏

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֵגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבֵּח וְיִתְבָּלֵל שְׁמֵה דְּקְדְשָׁא, בְּּרִיךְ הוּא יְנְתָבַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּּרִיךְ הוּא לְעֵלֶּא מִן בָּל־בִּרְכָּתָא וְשִׁירָתָא

> יום כפור and ראש השנה and יום כפור לְעֵלָא לְעֵלָא מִבַּל־בִּרְכָתָא וְשִׁירָתָא

ּתִשְבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וִעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אַמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אַמֵן.

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MOURNER'S KADDISH

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu *l'ela min kol birkhata v'shirata

*Between Rosh Hashanah and Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru 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.

קבלת שבת

The קבלת שבת Psalms begin on page 15.

שבת or anv, שבת חול המועד that coincides with or follows יום טוב, the service begins with Psalm 92, page 23.

שלום עלוכם



ש**ַלוֹם עַלֵיכֵם** מַלְאַכֵּי הַשַּׁרֵת, מַלְאַכֵּי עַלְיוֹן, (מִ)מֵּלֶךְ מַלְבֵי הַמְּלַבִים, הַקַּדוֹשׁ בּרוּךְ הוּא. בואכם לשלום מלאכי השלום, מלאכי עליון, (מִ)מֵּלֶךְ מַלְכֵי הַמְּלֶכִים, הַקַּדוֹשׁ בַּרוּךְ הוּא. ברכוני לשלום מלאכי השלום, מלאכי עליון, (מִ)מֵּלֶךְ מַלְבֵי הַמְּלֶבִים, הַקְּדוֹשׁ בַּרוּךְ הוּא. צאתכם לשלום מלאכי השלום, מלאכי עליון, (מִ)מֵּלֶךְ מַלְכֵי הַמִּלְכִים, הַקַּדוֹשׁ בַּרוּךְ הוּא.

שבת המלכה



החמה מראש האילנות נסתלקה, באו ונצא לקראת שבת המלכה. הָנָה הָיא יוֹרֶבֶת הַקְּרוֹשַׁה הַבְּרוּכַה, וִעְמַה מַלְאַכִים צָבַא שַׁלוֹם וּמִנוּחַה. בואי, בואי, המלכה. בואי, בואי, הכלה. שלום עליכם מלאכי השלום.

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

KABBALAT SHABBAT

The Kabbalat Shabbat Psalms begin on page 15.

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



👺 SHALOM ALEIKHEM

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

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

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

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

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

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



👺 SHABBAT HA-MALKAH

Ha-hamah me-rosh ha-ilanot nistalkah, bo-u v'netze likrat Shabbat ha-malkah. Hinei hi yoredet ha-k'doshah ha-b'rukhah, v'imah mal'akhim tz'va shalom u-m'nuhah. Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah. Shalom aleikhem mal'akhei ha-shalom.

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

- Hayim Nahman Bialik

ידיד נפש 🖔

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן, מְשׁוֹך עַבְדָּךְ אֶל רְצוֹנֶךְ יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל, יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרָךְ יָעֶרֵב לוֹ יְדִידוּתָךְ מִנְּפֶת צוּף וְכָל־טֻעַם. הָדוּר, נָאֶה, זִיו הָעוֹלֶם, נַפְשִׁי חוֹלֵת אַהְבָּתָךְ אָנָּא, אֵל נָא, רְפָּא נָא לָהּ בְּהַרְאוֹת לָהּ לְּעַם זִינְךְ אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לֵךְ שִׁפִּחַת עוֹלֵם.

וָתִיק, יֶהֶמוּ רַחֲמֶיךּ, וְחוּס נָא עַל בֵּן אוֹהֲבָךּ פִּי זֶה כַּמָּה נִכְסוֹף נִכְסַף לִרְאוֹת בְּתִפְּאֶרֶת עֻזָּךְ אָנָא, אֵלִי, מַחְמֵד לִבִּי, חוּשָׁה נָּא, וְאַל תִּתְעַלָּם.

הָגָּלֵה נָא וּפְרוֹשׁ, חָבִיב, עָלַי אֶת־סֻבַּת שְׁלוֹמֶךְ תָּאִיר אֶרֶץ מִכְּבוֹדָךְ, נָגִילָה וְנִשְׂמְחָה בָּךְ מַהֵר, אָהוּב, כִּי בָא מוֹעֵד, וְחָנֵּנִי כִּימֵי עוֹלָם.

A SABBATH PRAYER

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

— Ruth Brin

Some congregations begin Kabbalat Shabbat with this lyrical poem, composed in sixteenth-century Eretz Yisrael by Rabbi Eleazar Azikri. The poet speaks of his passionate love for God — an inspirational prologue to the psalms which follow. Like the Song of Songs, also recited in some congregations before the Shabbat service, its role is to bring us into Shabbat with a willing heart.

YEDID NEFESH

Soul mate, loving God, compassion's gentle source, Take my disposition and shape it to Your will. Like a darting deer will I rush to You. Before Your glorious presence humbly will I bow. Let Your sweet love delight me with its thrill, Because no other dainty will my hunger still.

How splendid is Your light, illumining the world. My soul is weary yearning for Your love's delight. Please, good God, do heal her; reveal to her Your face, The pleasure of Your presence, bathed in Your grace. She will find strength and healing in Your sight; Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God. Be kind to me, Your own child; my love for You requite. With deep and endless longing I yearned for Your embrace, To see my light in Your light, basking in Your grace. My heart's desire, find me worthy in Your sight. Do not delay Your mercy; please hide not Your light.

Reveal Yourself, Beloved, for all the world to see, And shelter me in peace beneath Your canopy. Illumine all creation, lighting up the earth, And we shall celebrate You in choruses of mirth. The time, my Love, is now; rush, be quick, be bold. Let Your favor grace me, in the spirit of days of old.

תהלים צ״ה

לכו נרַנָבה לַיהוה, נַרָיעַה לְצוּר יִשְׁעֲנוּ. נִקַדְמָה פַנַיו בִּתוֹדָה, בִּוֹמְרוֹת נַרִיעַ לוֹ. פי אל גדול יהוה, וּמֶלֶךְ נָּדוֹל עַל כַּל־אֵלהים. אָשֶׁר בְּיָדוֹ מֶחְקָרֵי־אָרֶץ, ותועפות הרים לו. אָשֵׁר לוֹ הַיַּם וְהוּא עַשֵּׂהוּ, וִיַבֵּשֶׁת יָדַיו יָצָרוּ. בָאוּ נִשְׁתַּחֲוֶה וְנִכְרֵעַה, נברכה לפני יהוה עשנו. כִּי הוּא אֱלֹהֵינוּ, וָאַנַחָנוּ עַם מַרְעִיתוֹ וִצאן יַדוֹ, הַיום אָם בִּקלוֹ תִשְׁמֵעוּ. אַל תַּקשוּ לְבַבְכֵם כַּמַרִיבַה, כִּיוֹם מַסַה בַּמַּדְבַּר. אַשׁר נִסְוּנִי אַבוֹתֵיכֶם, בִּחַנִוּנִי גַּם רַאוּ פַּעֵלִי. אָרַבַּעִים שַׁנַה אַקוּט בִּדוֹר, 🗆 וָאמֵר עַם תעי לֵבָב הַם, וְהֵם לֹא יָדְעוּ דְרָכַי.

אַשֶר נִשְבַעתִי בַאפִּי אם יִבאוּן אַל מנוחתי.

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed to introduce the Shabbat evening service. The opening six psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of Creation. L'kha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and to God's creative power. God's essence is beyond human comprehension, but this psalm assures us that we can still recognize the Divine through discerning the way God intervenes in the affairs of the world, and by refusing to succumb to the rebelliousness of our ancestors.

PSALM 95

Let us sing to Adonai. Let us rejoice in our Creator! Let us greet God with thanksgiving, singing psalms of praise.

Adonai is the foundation of all life, exalted beyond all that is worshiped.

In God's hand rests the world He fashioned: sea and land, abyss and mountain peak.
All are God's.

Let us worship Adonai; exalt our Creator, our God. We are the flock guided by God; help is ours, even today, if only we would listen to the divine voice:

"Harden not your heart in the way of your ancestors, who tried and tested Me in the wilderness, even though they had witnessed My miracles.

"Forty years of contending with that generation led Me to say:
They are wayward;
they care not for My ways.

"In indignation, therefore, did I vow: Never would they reach My land the land of peace, the land of rest."

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תהלים צ"ו
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יִ**שִירוּ לַיהוה** שִׁיר חָדָשׁ, שִׁירוּ לַיהוה כַּל־הָאָרֶץ.

ּשִׁירוּ לַיהוה, בָּרְכוּ שְמוּ,

בַּשְּׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.

ָסַפְּרוּ בַגוֹיִם כְּבוֹדוֹ, בְּכֶל־הָעַמִּים נִפְּלְאוֹתָיו.

בִּי גָדול יהוה וּמְהֻלֶּל מְאד,

נוֹרָא הוּא עַל כַּל־אֱלֹהִים.

ָבִּי בָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים,

וַיהוה שָׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו, עוֹ וְתִפְאֶרֶת בְּמִקְדָשׁוֹ.

ָהָבְוּ לַיהוה מִשְׁפְּחוֹת עַמִּים, הָבְוּ לַיהוה כָּבוֹד וָעוֹו

ָהָבְוּ לַיהוה כְּבוֹד שְמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְחַצְרוֹתָיו.

ָהִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קְּבֶשׁ,

ָחִילוּ מִפָּנִיו כָּל־הָאָרֶץ.

אָמָרוּ בַגּוֹיִם יהוה מֵלַרְ,

אַף תִּכּוֹן תֵבֶל בַּל תִּמוֹט,

יָדִין עַמִּים בְּמֵישָׁרִים.

יִשְׂמְחוּ הַשָּׁמִיִם וְתָגֵל הָאֶבֶץ, יִרְעַם הַיָּם וּמְלֹאוֹ.

ָיַעַלוֹ שָׂדֵי וְכֶל־אֲשֶׁר בּוֹ, אָז יְרַנְּנוּ כְּל־עֲצִי יְעַר.

ַרְיִּי יְּהָיְיָּ יְּרֶעְּ בּי בָא לִשְׁפּׂט הָאָרֶץ, בּי בָא לִשְׁפּׂט הָאָרֶץ, □

יִשְׁפֹּט תַּבֵל בְּצֶדֶק, וְעַמִּים בֶּאֱמוּנָתוֹ.

In this psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable Judge of both individuals and peoples.

PSALM 96

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

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

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

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

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

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

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

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

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

Let field and forest sing for joy; Adonai comes to rule the earth: To rule the world justly, the nations with faithfulness.

תהלים צ״ז

יהוה מָלָךְ הָגֵל הָאֶרֶץ, יִשְׂמְחוּ אִיִּים רַבִּים.

עָנָן וַעֲרָפֶּל סְבִיבִיוּ, צְֶדֶק וּמִשְׁפָּט מְכוֹן בִּסְאוֹ.

אָשׁ לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב צָרָיו.

ָהַאָירוּ בְרָקִיו תַּבֵלּ; רְאֲתָה וַתָּחֵל הָאֶרֶץ.

הָרִים כַּדּוֹנֵג נַמַסוּ מִלְפִנֵי יהוה,

מִלּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.

הָגְּידוּ הַשָּׁמֵיִם צִּדְקוֹ,

ּוְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.

ֵיבְשׁוּ כָּל־עְבְדֵי פֶּסֶל הַמִּתְהַלְלִים בָּאֱלִילִים, הִשְׁתַּחַוּוּ לוֹ כַּל־אֵלֹהִים.

שָׁמְעָה וַתִּשְׂמֵח צִיּוֹן,

וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,

לְמַעַן מִשְׁפָּטֶיךּ יהוה.

פִּי אַתָּה יהוה עֶלְיוֹן עַל כָּל־הָאֵרֶץ, מִאֹד נַעַלֵיתָ עַל כַּל־אֱלֹהִים.

אֹהֲבֵי יהוה שִּׂנְאוּ רָע,

שֹׁמֵר נַפְשׁוֹת חֲסִידִיו, מִיַּד רְשָׁעִים יַצִּילֵם.

. אוֹר זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי לֵב שִּׁמְחָה 🗆

שִׁמְחוּ צַדִּיקִים בַּיהוה, וְהוֹדוּ לְזֵכֶר קַדְשׁוֹ.

The highest goal of Jewish ethics is to imitate the attributes of divine providence, the ways in which God cares for us. This psalm reminds us that God is a righteous judge, and divine justice requires that we, similarly, practice justice and righteousness in our relations with one another.

PSALM 97

Adonai is Sovereign! Let the world rejoice.

God's throne is founded on justice. Though God be clouded from view, divine justice reveals God's presence.

God's lightning illumines the earth; fire consumes God's foes. Mountains melt like wax before Adonai; the earth trembles.

The heavens proclaim God's righteousness; all people behold God's majesty.

Shame covers those who worship idols, those who take pride in revering images which must themselves bow low before God.

Hearing of Your judgments, Adonai, Zion exults and the cities of Judah rejoice.

You are supreme over all the earth, highly exalted beyond all that is worshiped.

Those who love Adonai, hate evil; God protects the faithful and saves them from the wicked.

Light is stored for the righteous, joy for the honorable.

Rejoice in Adonai, you who are righteous; acclaim the holiness of God's name.

תהלים צ״ח מִזְמוֹר.

שִׁירוּ לֵיהוֹה שִׁיר חָדָשׁ, כִּי נִפְּלָאוֹת עֲשָׂה,

הוֹשִיעָה לּוֹ יְמִינוֹ וּזְרְוֹעַ קָּדְשׁוֹ.

הוֹדְיעַ יהוֹה יְשׁוּעָתוֹ,

לְעִינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.

זְכַר חַסְדּוֹ וָאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,

הָרְיעוּ לֵיהוֹה בְּל-הָאֶבֶץ,

פַּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ.

פַּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ.

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר

הַרְיעוּ לִפְנֵי הַמֶּלֶך יהוֹה.

בְּרָנוֹר וְקוֹל שׁוֹפָר

יִרְעם הַיָּם וּמְלֹאוֹ, תֵּבֵל וְיְשְׁבֵי בָה.

נְהָרוֹת יִמְחַאוּ כָף, יַחַד הָרִים יְרַנֵּנוּ.

נְהָרוֹת יִמְחַאוּ כָּף, יַחַד הָרִים יְרַנֵּנוּ.

לְפָנֵי יהוֹה כִּי בַּא לִשְׁפֵּט הַאֵּרֵץ,

ישפט הַבֶּל בִּצֵדָק וְעַמִּים בְּמֵישָׁרִים.

The psalmist describes the overwhelming joy he feels, secure in God's presence. Sing a new song, implores the author. Sing aloud!

PSALM 98

Sing to Adonai a new song, for God has worked wonders. God's might has been triumphant, revealing supreme power to all.

God has remembered His steadfast love and faithfulness to the House of Israel.

The whole world has seen the triumph of our God. Let all on earth shout for joy and break into jubilant song!

Sing praise to Adonai with the harp; with trumpets and horns make a joyful noise.

Let the sea roar, and all its creatures; the world, and its many inhabitants.

Let the rivers applaud in exultation, let the mountains all echo earth's joyous song.

Adonai is coming to rule the earth: To sustain the world with kindness, to judge its people with fairness.

תהלים צ״ט --------

יהוה מָלָךְ יִרְגְזוּ עַמִּים,

ישב כְּרוּבִים תָנוּט הָאָרֶץ.

יהוה בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל כָּל־הָעַמִּים.

יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא.

ָרְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב,

אַתָּה כּוֹנַנְתָּ מֵישָׁרִים,

מִשְפַּט וּצְדָקָה בִּיַעֵקב אַתָה עַשִּיתַ.

רוֹמְמוּ יהוה אֱלֹהֵינוּ,

ְוְהִשְׁתַּחֲווּ לַחֲדֹם רַגְלָיוּ, קָדוֹשׁ הוּא.

משֶׁה וְאַהֲרֹן בְּכֹּחֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קראִים אַל יהוה וָהוּא יַעֲנֵם.

בְעַמוּד עָנָן יְדַבֵּר אֲלֵיהֶם,

שָׁמְרוּ עִדֹתִיוּ וְחֹק נְתַן לְמוּ.

יהוה אֱלֹהֵינוּ אַתְה עֲנִיתָם,

אַל נשא הָיִיתָ לָהֶם, וָנֹקָם עַל עַלִּילוֹתַם.

רוממו יהוה אֱלהֵינו 🗆

וְהִשְׁתַּחֲווּ לְהַר קָּדְשׁוּ, כִּי קַרוֹשׁ יהוה אֱלֹהֵינוּ.

The contrast between human and divine justice is the theme of this psalm. God alone judges the world with righteousness, and the children of Jacob are a superb example of the righteousness of divine judgment. Yet God, though bestowing compassion on Israel, does not show arbitrary favoritism. Even our greatest leaders must answer for their misdeeds.

PSALM 99

Adonai is sovereign; nations tremble. God is enthroned on high; the very earth quivers.

Adonai is great in Zion, exalted over all peoples. Let them praise God, for God is awesome, holy.

A sovereign, mighty, rules with a love of justice; You alone bring about equity, ordaining justice and compassion for the people of Jacob.

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

Moses, Aaron, and Samuel, God's chosen ones, called out to Adonai, who answered them in a pillar of cloud.

They zealously strove to obey the divine law, even when God's decrees were beyond their grasp.

You responded to them with compassion, even as You rebuked them for their offenses.

Extol Adonai, and bow toward God's holy mountain. Adonai our God is holy.

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

תהלים כ״ט מִזְמוֹר לְדָוִד.

ָּהָ**בְוּ לַיהוה**, בְּנֵי אֵלִים, הָבְוּ לַיהוה כָּבוֹד וָעוֹ.

הָבְוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קְׂדֶשׁ. קוֹל יהוה עַל הַמָּיִם, אֵל הַכָּבוֹד הִרְעִים, יהוה עַל מַיִם רַבִּים.

קוֹל יהוה בַּכְּחַ, קוֹל יהוה בֶּהָדָר.

קוֹל יהוה שֹבֵר אֲרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן. וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִּׂרְיוֹן כְּמוֹ בֶּן־רְאֵמִים. קוֹל יהוה חֹצֵב לַחֲבוֹת אֵשׁ.

> קוֹל יהוה יָחִיל מִדְבָּר, יָחִיל יהוה מִדְבַּר קָדֵשׁ. קוֹל יהוה יְחוֹלֵל אַיָּלוֹת

וַיֶּהֶשׁף יְעָרוֹת, וּבְהֵיכָלוֹ כָּלוֹ אֹמֵר כָּבוֹד.

ם יהוה לַמַּבּוּל יָשָׁב, וַהֵּשֶׁב יהוה מֶלֶךְ לְעוֹלֶם. יהוה עוֹ לעמוֹ יִתַּן, יהוה יִבַרֶךְ אֵת־עַמוֹ בַשָּׁלוֹם.

אנא בכח 🖔

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

אָנָא, בְּכְּחַ גְּדֻלַּת יְמִינְךְ תַּתִּיר צְרוּרָה. קבֵּל רִנַּת עַמְךְ, שַׁגְּבֵנוּ, טַדְבֵנוּ, נוֹרָא. נָא, גִבּוֹר, דּוֹרְשֵׁי יִחוּדְךְ כְּבָבַת שָׁמְרֵם. חֲסִין קָדוֹשׁ, בְּרֹב טוּבְךְ נַהֵל עֲדָתֶךְ. יַחִיד גַּאָה, לְעַמְךְ בְּנִה, זוֹרְבֵי קְדָשָׁתֶךְ. שַׁוְעָתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, יוֹבְע תַּעְלֻמוֹת. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Psalm 29 portrays the power of God as revealed in a thunderous storm. Seven times "the voice of Adonai" is mentioned. Some interpret this as an allusion to the seven days of Creation, culminating in Shabbat.

PSALM 29

A Song of David.

Acclaim Adonai, exalted creatures: Acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic; Worship Adonai in sacred splendor.

The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars.

Adonai splinters the cedars of Lebanon. Making Mount Lebanon skip like a calf, Compelling Siryon to leap like a ram.

The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, While in God's sanctuary all chant: Glory!

Adonai sat enthroned at the Flood: Adonai will sit enthroned forever. Bestowing strength upon His people, Blessing His people with peace.



🎇 A PRAYER FOR DELIVERANCE

Ana B'khoah forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in L'kha Dodi.

God whose mighty hand makes nations free, release all captives, hear our humble plea. Accept this plaintive song we offer You to praise and glorify Your name.

Preserve the righteous ones who seek You, who, in love, sing out Your oneness. Guard and bless with Your great goodness Your people who revere Your name.

You, our God, who are alone exalted, turn to us; hearken to our prayer, our thoughts revealed, laid bare before You as Your dominion ever we proclaim.

לכה דודי 🖔

לְבָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעֲנוּ אֵל הַמְיוּחָד. יהוה אֶחָד וּשְׁמוֹ אֶחָד לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

ִמִּקְדֵּשׁ מֶלֶךְ עִיר מְלוּכָה, קוּמִי צְאִי מִתּוֹךְ הַהֲפֵּכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּּכָא, וִהוּא יַחַמוֹל עַלֵיִךְ חָמִלָה.

לְכָה דוֹדִי לִקְרַאת כַּלְה, פְּנֵי שַׁבְּת נְקַבְּלְה.

הָתְנַעֲרִי, מֵעָפָר קוּמִי, לִבְשִׁי בִּגְדִי תִפְאַרְתֵּךְ עַמִּי, עַל יַד בֶּן־יִשֵּׁי בֵּית הַלַּחְמִי. קָרְבָה אֶל נַפְשִׁי גְאָלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הָתְעוֹרְרִי הִתְעוֹרְרִי כִּי בָא אוֹרֵךְ קְוֹמִי אְוֹרִי. כְּבוֹד יהוה עָלַיִךְ נִגְלָה.

לָכָה דוֹדִי לִקְרַאת כַּלָּה, פִּנִי שַׁבָּת נִקַבְּלָה.

E L'KHA DODI

This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one By our Creator, beyond comparison. Adonai is One and His name is One, Reflected in glory, in fame, and in praise.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Come, let us greet Shabbat, Queen sublime, Fountain of blessings in every clime. Anointed and regal since earliest time, In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears. Arise, emerge from your desolate years. Too long have you dwelled in the valley of tears. God will restore you with mercy and grace.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Arise and shake off the dust of the earth. Wear glorious garments reflecting your worth. Messiah will lead us all soon to rebirth. Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light, For in your radiance the world will be bright. Sing out, for darkness is hidden from sight. Through you, Adonai His glory displays.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days. **ל**א תֵּבְשִׁי וְלֹא תִבֶּלְמִי, מַה תִּשְׁתּוֹחֲחִי וּמֵה תֵּהֶמִי. בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

וְהָיוּ לִמְשִׁסָּה שֹאסָיְךְּ וְרָחֲקוּ בָּל-מְבַלְעָיִךְ. יָשִׁישׁ עָלַיִרְ אֲלֹחֵיִרְ בִּמְשׁוֹשׁ חָתָן עַל בַּלָּה.

לָכָה דוֹדִי לִקְרַאת כַּלֶּה, פִּנֵי שַׁבַּת נִקַבְּלָה.

יָמִין וּשְׂמֹאל תִּפְּרְצִי וְאֶת־יהוה תַּעֲרְיצִי. עַל יַד אִישׁ בֶּן־פַּרְצִי, וְנִשְׂמְחָה וְנָגִילָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בְּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה וּבְצַהְלָה, תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה, בְּאִי כַלָּה.

לָכָה דוֹדִי לִקְרַאת כַּלָה, פִּנֵי שַׁבָּת נִקַבְּלָה.

In your redemption you will never be shamed; Be not downcast, you will not be defamed. Sheltered by you will My poor be reclaimed. The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed; Ravagers, at great distance, will live in a void. Your God then will celebrate you, overjoyed, As a groom with his bride when her eyes meet his gaze.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Break out of your confines, to the left and the right. Revere Adonai in whom we delight. The Messiah is coming to gladden our sight, Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

We rise and turn to the entrance, symbolically greeting Shabbat as a bride.

Come in peace, soul-mate, sweet Bride so adored, Greeted with joy, in song and accord, Amidst God's people, the faithful restored, Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Mourners do not observe public mourning on Shabbat. During shivah, however, as Shabbat is welcomed, mourners attending services are welcomed by the congregation, who offer these words of comfort:

הַפָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיוֹן וִירוּשָׁלֵיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim. May God comfort you together with all the other mourners of Zion and Jerusalem. On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב מְזְמוֹר שִׁיר לִיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֶלְיוֹן. לְהַגִּיד בַּבְּקֶר חַסְהֶּךְ, וֶאֶמוּנָתְךְּ בַּלֵּילוֹת. עֲלֵי־עָשוֹר וַעֲלֵי־נֶבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר. כִּי שִׂמַחִתֵּנִי יהוה בִּפַעֵלֵך, בִּמַעשִׁי יַדֵיךְ אַרַנֵּן.

מַה־גָּדְלוּ מֵעֲשֶׁיךְ יהוה, מְאד עָמְקוּ מֵחְשְׁבתֶיךְ.

איש־בַּעַר לא יָדָע, וּכְסִיל לא יָבִין אֶת־זאת.

בִּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לִהִשְׁמִדֵם עֲדֵי־עַד.

וְאַתָּה מָרוֹם לְעֹלֶם יהוה.

פִּי הִנֵּה אֹיְבֶיךּ, יהוה, פִּי הִנֵּה אֹיְבֶיךְּ יִאבֵרוּ,

יִתְפָּרְרוּ כָּל־פְּׂנְעַבִּי אֶׁנֶן.

וַתְּבֶם כִּרְאֵים קַרְנִי, בַּלֹתִי בְּשֶׁמֶן רַעַנָּן.

ַוַתַבֵּט עֵינִי בְּשׁוּרֶי,

ַבַּקָמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנִי.

צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְבַנוֹן יִשְׂגֶּה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרְיחוּ.

עוד יְנוּבוּן בְּשֵׁיבָה, דְשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.

לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

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

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

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

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

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

תהלים צ"ג

יהוה מָלָך גאות לָבש,

לֶבֶשׁ יהוה, עוֹ הִתְאַזְּר,

אַף תִּכּוֹן תֵבֶל בַּל תִּמוֹט.

נָבוֹן כִּסְאַךּ מֵאָז, מֵעוֹלָם אֶתָּה.

נַשְׂאוּ נְהָרוֹת יהוה, נַשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהַרוֹת דַּכִיָם.

מָקֹלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמָרוֹם יהוה.

ם עדֹתֶיךְ נֶאֶמְנוּ מְאֹד, לְבֵיתָךְ נַאַנָה־קְּדֵשׁ יהוה, לְאְׂרֵךְ יָמִים.

קדיש יתום 🖔

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מֵלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִכַּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמָרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל־יִשְׂרָאֵל וָאִמְרוּ אַמֵן.

is on page 28.

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

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl 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.



MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu *l'ela min kol birkhata v'shirata, tushb'hata v'nehamata da'amiran b'alma, v'imru amen,

*On Shabbat Shuvah: I'ela I'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

Bar'khu is on page 28.

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SOURCES FOR STUDY AND REFLECTION

One or more of the following texts may be selected for study following the Kabbalat Shabbat Psalms.

On a Shabbat when the service begins with מזמור שיר ליום השבת, including a Festival or Shabbat Ḥol Ha-mo'ed, or when a Festival concludes on a Friday, these texts are usually omitted.

משנה שבת ב, ה

הַמְכַבֶּה אֶת־הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי נָכְרִים, מִפְּנֵי לְסְטִים, מִפְנֵי רְוּחַ רָעָה, אוֹ בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישָׁן — פָּטוּר. בְּחָס עַל הַנֵּר, בְּחָס עַל הַשֶּׁמֶן, בְּחָס עַל הַפְּתִילָה — חַיָּב. וְרַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׁה בֶּּחָם.

משנה שבת ב, ז

שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עם חֲשֶׁבָה: עִשַּׂרְתֶּם? עַרַבְתֶּם? הַדְלִיקוּ אֶת־הַנֵּר!

משנה שבת י"ב, א

הַבּוֹנֶה כַּמָּה יִבְנֶה וִיהֵא חַיָּב? הַבּוֹנֶה בְּל־שֶׁהוּא, וְהַמְּסַתֵּת, וְהַמַּכֶּה בַּפַּטִישׁ וּבַמַעֲצָד, הַקּוֹרֵחַ כָּל־שֶׁהוּא, חַיָּב. זֶה הַכְּלְל: כַּל־הָעוֹשֵּׂה מְלָאכָה וּמְלַאכְתּוֹ מִתְקַיֵּמֶת בַּשֵּׁבָּת, חַיָּב.

משנה שבת י״ח, ג

אֵין מְיַלְּדִין אָת־הַבְּהֵמָה בְיוֹם טוֹב, אֲבָל מְסַעֲדִין וּמְיַלְּדִין אֶת־הָאשָׁה בַשַּׁבָּת, וְקוֹרִין לָה חֲבָמָה מִמָּקוֹם לְמָקוֹם, וּמְחַלְּלִין עָלֶיהָ אֶת־הַשַּׁבָּת, וְקוֹשְׁרִין אֶת־הַשַּבּוּר. רַבִּי יוֹמֵי אוֹמֵר: אַף חוֹתִכִין, וְבַל־צַרְבֵי מִילַה עוֹשִׁין בַּשַּׁבַּת.

שבת י״ב.

הַנִנָא, אַמַר רַבִּי חַנַנִיַה:

חַיָּב אָדָם לְמַשְׁמֵשׁ בְּגָדִיוּ בְּעֶרֶב שַׁבָּת עם חֲשֵׁכָה, שֶׁמָא יִשְׁבָּח וְיֵצֵא. אָמַר רֵב יוֹסֵף: הִלְכְתָא רַבְּתָא לְשַׁבַּתָא.

SOURCES FOR STUDY AND REFLECTION

It is traditional, following Kabbalat Shabbat, to engage in a brief period of study of the rabbinic sources on the observance of Shabbat, enabling one to enter Shabbat in a spirit of holiness and solemnity. The rabbinic texts on these pages are of two types: Halakhic (legal) texts on page 25, and Aggadic (homiletic) texts on page 26.

SHABBAT 2:5

One who puts out the light of a lamp on Shabbat eve from fear of marauders or thieves or evil forces, or to allow a sick person to sleep, has not violated Shabbat. One who does it, however, with the intention of sparing the lamp, the oil, or the wick, has violated Shabbat. Rabbi Yose exempts one who performs any of these acts, except in the case of the wick, since by extinguishing the wick one produces charcoal.

SHABBAT 2:7

On the eve of Shabbat, as darkness sets in, one should say three things in one's home: "Have you tithed the food we are to eat on Shabbat? Have you prepared the eruv? Kindle the Shabbat light."

SHABBAT 12:1

If one builds anything on Shabbat, how much must be built for it to be considered a violation of Shabbat? One violates Shabbat by building anything at all: by hewing stone, wielding a hammer, chiseling, or boring a hole. This is the general rule: One who does work on Shabbat, and the work is enduring, has violated Shabbat.

SHABBAT 18:3

One may not deliver the young of cattle on a Festival, but may assist an animal in giving birth. One may deliver a child on Shabbat, and also summon a midwife for the mother from anvwhere, and even desecrate Shabbat for her sake and tie up the umbilical cord. Rabbi Yose says: One may cut the cord as well. And all acts necessary for a circumcision may be done on Shabbat.

SHABBAT 12a

It has been taught: Rabbi Hananyah said:

A person is required to examine the contents of his clothing to free it of inappropriate items on the eve of Shabbat prior to dark, for one might forget and go out without having done so. Rav Yoseph said: This is an essential law of Shabbat observance.

פסיקתא רבתי, פיסקא עשרת הדברות

אָמַר רַבִּי בֶּרֶכְיָה בְּשֵׁם רַבִּי חְיָה בַּר אַבָּא:

לא נְתְּנָה הַשַּׁבָּת אֶלָּא לְתַעֲנוֹג. רַבִּי חַגֵּי בְּשֵׁם רַבִּי שְמוּאֵל בַּר נַחֲטָן: לא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאֵין מַחֲלִוֹּמֶת בַּחֲבִּי בְּנִיהֶם. מַה שֶּׁאָמַר רַבִּי בֶּרֶכְיָה לְתַעֲנוּג — אֵלוּ תַלְמִידִי חֲבָמִים, שֶׁהֶם יְגִעִים בַּתּוֹרָה כָּל יְמוֹת הַשַּׁבְּת וּבַשַּבָּת הֵם בָּאִים וּמִתְעַנְגִים; וּמַה שֶּאָמַר רַבִּי חַגַּי לְתַלְמוּד תּוֹרָה — אֵלוּ הַפּוֹעֲלִים, שֶׁהֵם עֲסוּקִים בְּמְלַאכְתָם כָּל יְמוֹת הַשַּׁבָּת וּבַשַּבָּת הֵם בָּאִים וּמִתְעַסְּקִים בַּתּוֹרָה.

בראשית רבה י"א:ט

:תָנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי

אָמְרָה שַׁבָּת לִפְנֵי הַקָּדוֹש־בָּרוּךְ־הוּא: רְבּוֹנוֹ־שֶׁל־עוֹלֶם, לְכָלָן
יֵשׁ בֶּן־זוּג וְלִי אֵין בֶּן־זוּג! אָמַר לָה הַקָּדוֹשׁ־בָּרוּרְ־הוּא: כְּנֶטֶת
יִשְׂרָאֵל הִיא בֶּן־זוּגּרְ. וְבִינָן שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי,
אָמַר לָהֶם הַקָּדוֹשׁ־בָּרוּרְ־הוּא: זִכְרוּ הַדָּבָר שֶׁאָמַרְתִּי לַשַּבָּת
בִּיחי): ״זְכוֹר
אָת־יוֹם הַשַּׁבָּת לִקַּדִּשׁוֹ.״

:שבת קי״ט

ָאָמַר רָבָא, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

אַפִּילוּ יָחִיד הַמִּתְפַּלֵל בְּעֶרֶב שַׁבָּת צָרִיךְ לוֹמֵר ״וַיְכֻלּוּ.״ דְּאָמֵר רַב הִמְנְנָּג: בָּל הַמִּתְפַּלֵל בְּעֶרֶב שַׁבָּת וְאוֹמֵר ״וַיְכֻלּוּ״ – בַב הִמְנְּנָּג: בָּל הַמִתְפַּל בְּעֶרֶב שַׁבָּת וְאוֹמֵר ״וַיְכֻלּוּ״ — מַצְלֶה עָלָיו הַבָּתוּב בְּאִילוּ נַעֲשָׁה שׁוּתָף לְהַקְּדוֹשׁ־בָּרוּךְ־הוּא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶאֶמֵר: וַיְכֻלּוּ – אַל תִּקְרֵי ״וַיְכֻלּוּ״ אֶלָא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶאֶמֶר: וַיְכֻלּוּ – אַל תִּקְרֵי ״וַיְכֻלּוּ״ אֶלָא יִיִּבְלּוּ.״

בראשית רבה י"א:ד

רַבְּנוּ עָשָׂה סְעָדָּה לְאַנְטוֹנְינוֹס בְּשַׁבָּת, הֵבִיא לְפָנָיו תַּבְשִׁילִין שָׁל צוֹנֵן, אָכַל מֵהֶם וְעָרַב לוֹ. עָשָׂה לוֹ סְעוּדָה בְּחוֹל, הֵבִיא לְפָנָיו תַּבְשִׁילִין רוֹתְחִים. אָמַר לוֹ: אוֹתָם עָרְבוּ לִי יוֹתֵר מֵאֵלוּ. אָמַר לוֹ: תַּבְלִין אֶחָד הֵם חֲסֵרִים. אָמַר לוֹ: וְכִי הַקִּילָרִין שֶׁל אָמֵר לוֹ: שַׁבָּת הֵם חֲסֵרִים, יֵשׁ לְךְּ שַׁבָּת? מֵלֵךְ חָסֵר בּלוּם? אָמַר לוֹ: שַׁבָּת הֵם חֲסֵרִים, יֵשׁ לְךְּ שַׁבָּת?

PESIKTA RABATI: TEN COMMANDMENTS

Rabbi Berekhiah said in the name of Rabbi Ḥiya bar Abba: Shabbat was given only for rejoicing. Rabbi Ḥaggai said in the name of Rabbi Sh'muel bar Naḥman: Shabbat was given only for the study of Torah. There is no contradiction between them, for what Rabbi Berekhiah said about rejoicing refers to scholars, who labor in Torah all the days of the week — and on Shabbat, they rejoice; and what Rabbi Ḥaggai said about the study of Torah refers to laborers, who work at their trade all week long — and on Shabbat, they come and study Torah.

GENESIS RABBAH 11:9

It was taught by Rabbi Shim'on bar Yohai:

Shabbat protested before the Holy Exalted One: "Sovereign of the universe! Everything has a partner, but I have no partner!" Said the Holy One: "The congregation of Israel will be your partner." Thus, when Israel stood before Mount Sinai, the Holy One admonished them: "Remember what I told Shabbat: The congregation of Israel will be your partner." This is the meaning of the Commandment: "Remember the day of Shabbat to sanctify it (i.e. be wedded to it)."

SHABBAT 119b

Rava said (according to some it was Rabbi Joshua ben Levi): Even an individual, praying on Shabbat eve, should recite *Vayekhulu* (Genesis 2:1-3). For, according to Rav Himnuna, anyone who is praying on Shabbat eve and recites *Vayekhulu* should be thought of as one who is God's partner in creating the world, since the word ought not to be understood as if vocalized *Vayekhulu* (heaven and earth *were completed*), but *Vayekhallu* (they completed the creation of heaven and earth).

GENESIS RABBAH 11:4

Rabbi Judah Ha-nasi prepared a feast for Antoninus Pius, the Roman emperor, on Shabbat. He placed cold foods before the emperor, who ate and enjoyed them. The rabbi prepared another feast for him on a weekday, and served hot foods. The emperor then asked: "How is it that I found those other foods more tasty than these?" Explained Rabbi Judah: "These are missing one essential ingredient." Antoninus cried: "It is inconceivable that the pantry of the emperor lacks anything!" The rabbi replied, "The ingredient this meal lacked was Shabbat. Can Shabbat be found in your pantry?"

ברכות סד.

ּ אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא

תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֲמַר: וְכַל־בָּנֵיְךְ לְמוּדֵי יהוה, וְרֵב שְׁלוֹם בָּנֵיְךּ. אַל תִּקְרָא בָּנֵיְךְ אֶלָא בּוֹנֵיְךְ. שָׁלוֹם רָב לְאִהֲבִי תוֹרָתֶךְ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְּוָה בְּאַרְמְנוֹתֵיְךְ, לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בִּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עוֹ לְעַמוֹ יִתָּן, יהוה יְבָרֶךְ אֶת-עַמוֹ בַשְּׁלוֹם.

קדיש דרבנן 🖔

Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבְזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

ּיְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְּ וְיִשְׁתַּבַּח וְיִתְבָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׁא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא יּלְעֵלֶּא מִן בְּל־בִּרְכָתָא וְשִׁירָתָא הַשְּשְׁבְּחָתָא וְנָחָמָתִא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On שבת שובה: אְעֵלָּא לְעֵלָּא מְבַּל־בִּרְכָתָא וְשִׁירָתָא

עַל יִשְּׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידִיהוֹן, וְעַל בְּּל-תַּלְמִידִי תַלְמִידִיהוֹן, וְעַל בָּל-מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְּכָל-אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבְּא, הַנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין וּמְזוֹנָא רְוִיחָא, וּפּוּרְקָנָא מִן קַדֶם אֲבוּהוֹן דִי בִשְׁמֵיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלֶמֶא רַבֶּא מִן שְׁמֵיֶּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina:

Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (banayikh) means all who have true understanding (bonayikh). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:165). May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the house of Adonai I will seek your welfare (122:7-9). May Adonai grant His people strength; may Adonai bless His people with peace (29:11).



KADDISH 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.

A translation of this prayer for teachers is on page 71.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu *l'ela min kol birkhata v'shirata, tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,

Al Yisra-el v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita, di v'atra ha-dein v'di v'khol atar v'atar, y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin, v'hayin arikhin u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim tovim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'raḥamav ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

ערבית

קריאת שמע וברכותיה 🗯

Hazzan:

בַּרְכוּ אֶת־יהוה הַמְבֹרֶךְ.

Congregation, then Ḥazzan: בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלֶם וָעֶד.

The first ברכה before קריאת שמע

בְּרוּךְ אַתָּה יהוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בִּדְבָרוֹ מֵעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְּתְבוּנָה מְשֵׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַוְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וְלֵיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חְשֶׁךְ וְחְשֶׁךְ מִפְּנֵי אוֹר, ם וּמַעֲבִיר יוֹם וּמֵבִיא לְיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבִין לֵיְלָה, יהוֹה צְבָאוֹת שְׁמוֹ. אֵל חֵי וְקַיָּם, תָּמִיד יִמְלךְ עָלֵינוּ לְעוֹלָם וָעֶר. בָּרוּךְ אַתָּה יהוֹה הַמַּעֲרִיב עַרָבִים.

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

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and aeons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word.

In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall.

— Andre Ungar

EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed. Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. Adonai Tz'va-ot, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day; We marvel at the mystery of stars.

Moon and sky, sand and sea; We marvel at the mystery of sun.

Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation's crown.

Flesh and bone, steel and stone; We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace; Sustain us, O God — our origin is dust.

Majesty, mercy, love endure; We are but little lower than the angels.

Resplendent skies, sunset, sunrise; The grandeur of creation lifts our lives.

Evening darkness, morning dawn; Renew our lives as You renew all time.

— Jules Harlow

The second ברכה before קריאת שמע

אָהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךּ אָהֶבְהָּ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפְּטִים אוֹתָנוּ לִמַּדְתָּ. עַל בֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךּ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךְ וּבְמִצְוֹתֶיךְ לְעוֹלָם וָעֶד. בּי הֵם חַיֵּינוּ וְאְׂכֶךְ יָמֵינוּ וּבָהֶם נָהְגָּה יוֹמָם וָלֵיְלָה. בּוֹרְ אַתָּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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

House of Israel, great and small, open your hearts to the words of Torah.

Torah is demanding,

yet sweeter than honey, more precious than gold.

House of Israel, young and old, open yourselves, heart and soul, to its treasures.

Torah sanctifies life:

it teaches us how to be human and holy.

House of Israel, near and far, cherish the eternal sign of God's love.

Torah is given each day; each day we can choose to reject or accept it.

House of Israel, now as at Sinai, choose to accept and be blessed by its teachings.

— Jules Harlow

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

Night and day Your Torah sustains us, reviving the spirit, delighting the heart, informing the soul, opening the eyes, granting us a glimpse of eternity.

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

Beloved are You Adonai, whose Torah reflects Your love.

- Jules Harlow

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

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

The Torah is a tapestry that can adorn the days in which we dwell.

Let us embrace it and make it our own, weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us when we open our eyes to its splendor.

It is not a mystery, far beyond reach; it is not in heaven, beyond our grasp.

It is as close to us as we allow it — on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands, and make its instruction our second nature.

It is the tangible gift of God's love.

Weave its text into the texture of your lives.

— Jules Harlow

"The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say: 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?'... No, the word is very close to you in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

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

קריאת שמע 🖔

If there is no minyan, add: אֵל מֱלֶךְ נָאֱמָן

יט-'ד:'ו ד'-ט'

יִשְׁמַע יִשְׂרָאֵל יהוֹה אֱלֹהֵינוּ יהוֹה וּ אֶחְד:

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וּבְכַל־מְאֹבֶרְהְּ אֶת יהוֹהְ אֶלֹהֶיְךְּ בְּכַל־לְבָבְךְּ וּבְכַל-נַפְשְׁךָּ וּבְכַל־מְאֹבֶךְּ יִּבְלֶבְתְּךְּ יַבְּיָרֶךְ וְּבְשֶׁרְבְּךָ וּבְקוּמֶךְּ: וּלְעַרְתָּם לְבָנֶיךְ וְּבְשֶׁרְתָּם לְאָוֹת בְּבֵיתֶׁךְּ וּבְלֶּבְתְּךְּ יַבְּיֶּרֶךְ וְּבְשֶׁרְבְּּךָ וּבְקוּמֶךְ: וּלְשַׁרְתָּם לְאָוֹת בְּבִיתֶׁךְ וּבְלֶבְתְּךְּ יִבְשְׁעָבֵייךְ: יְמְעַּבְּרְתָּ בְּיִ מְצַוְּךְּ בִּיתֶךְ וּבִשְּעָבִייךּ:

דברים י"א:י"ג-כ"א

יְהִיָּהָ אִם־שָׁמִּעֵ הִּשְּׁמְעוּ אֶל־מִצְיִם אֲלָהִיכֶם וּלְצְרָיכֶם לְתָת לְהֶם כִּימֵי הַשְּׁמִים עַל־הָאָרָוֹ הְּשָׁרָ וּשְׁבְּרוֹ הְבָּלְּהִי וְאַעַרְ וּבְּיִּבְיּ אֶת־יהוֹה אֶלְהִיכֶם וּלְעַבְּרוֹ בְּכָּלְ־ וְמִיכֶם וִּלְצְרְּוֹ אְלַהִיכֶם וּלְעַבְרוֹ בְּכָּלְ־ וְמִיכֶם וִּלְעַבְּרוֹ וְנָתַתִּי עְטֵר־אַרְבְּלְּהַ וְאָבַרְתָּם אִתְם וֹאָבַרְתָּם אִתְם וְאָשַׁרְ וֹנִי עְשֶׁבְ וְמִירְ לְכֶם בְּיִרְהָ וְאָבַרְתָּם וְאָבַרְתָּם וְאָבַרְתָּם וְהִשְּׁתְּהִ וְאַבַּרְתָּם אִתְם וְאָשֶׁר וּמְשָׁתְּהָ וְאָבַרְתָּם וְתִּעְּרְ וִמִּיכֶם וְעִצְּרְ אָת־יְבִּשְּׁעְרָוּ וְמִבְּרְתָּם אֹתְם אִתְם לְאוֹת בְּישָׁתְּהְ וְעִבְּרְתָּם אִתְם וְאָעָרְ הָּשְּׁתְּהִי וְאָבַרְתָּם אִתְם וְאִתְּהְ בְּעָבְיְ הְעָבְיְהָם וְלִא־יְהְנָם אִתְם וְאִבְּרְתָּם אִתְם וְאִבְּרְתָּם אִתְם וְאִתְּחְ אִעְּרִי וְשְׁמְתָם אֹתְם וְאִתְּחְ אַתִּיְ בְּנִיבְיְ מְצַבְּרְתָּם אֹתְם וְאִתְּח וְאָבֶּרְתָּם אִתְם וְאִתְּח וְאָבָרְתָּם אִתְם וְאִתְּח וְאָבָּרְתָּם אִתְם וְאִתְּח וְאָבָּרְתָּם וְעִבְּרְתָּם אִתְרִי בְּשְּׁתְּהְוֹית, בִּיעָבְ וְתְּבְּיִים וְתִּיְרָם אֹתְרִי בְּשְׁרְהָּבְ בְּעָּבְיְתְּ וְשְׁבְּעְהָים וְתִּיְרִי בְּשְׁרְהָּבְ בְּעָבְיְרְ בְּשְׁרְהָּוֹ אְמִיעְן יִרְבְּיוֹ וְתְּבְּלְתְּן וְעִבְּרְתָם אִתְרִי בְּשְׁרְהָּוּ בְּעְבְּבְּתְּוֹ אְתְבִייְ וְעִבְּרְתָּם אְתִּבְיִים וְתְּבְּיִתְּבְּתְּיִם אְרִייִם וְתִילְוֹ עְבְּבְיְתְם אְלִיוֹ עְנִיבְוֹ בְּעְּבְבְיְיְבְבְּעְבְבְּיְ וְמִיעִן יִרְבְּיּ וְמְעִיבְן וְתִּילְוֹ עְבְּבְיְתְם וְתְּבְיוֹ בְּשְׁעְתְיוּ בְּעִבְּיְ בְּעָבְיוּ בְּעִיבְוּ בְּעָבְיְיִם וְעִילְן וְעִבְּיְ בְּשְׁבְתְיבְם וְתְּבִיוּ בְּעְבְּבְיְיִם וְעִילְן וְתְינְיִם וְעִילְן וְנְבְיּבְעְיְבְּבְיוּתְ וְיִיתְי בְּנִילְם וְיתְיוּ בְּעִיבְיוּ בְּעְבְּבְיְיִם וְבְּיִבְיּים וְנִיתְי בְּעְבְּיִים בְּבִייְתְיוּ בְּיִיתְיוּ בְּיִיבְּיוּ בְּבְיּעְבְּיוּ בְּבְיּעְבְּיוּ בְּעְבְּיְם וְנִילְיוּ וְבְּבְּעְיְם וְנִילְיוֹ בְּיְשְׁתְּיְיוּ וְנִיתְי בְּיוּתְיוּ בְּיוּתְיוּ בְּיִיתְיוּ בְּעְיבְּיוּתְ בְּיוּתְיוּ בְּיִיתְיוּ וְיוּבְיוּ בְּבְּיעְבְם וְנִיתְיוּ בְּעְיבְּיתְם בְּיִבְיוּתְ בְּבְיוּתְיוּ בְּיוּתְיתְיוּ בְּבְיתְיוּתְיתְ בְּבְיתְם בְּיוּתְיתְיו

K'RIAT SH'MA

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Ehad.

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

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

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.

DEUTERONOMY 11:13-21

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

במדבר ט"ו:ל"ז-מ"א

וּיָּאמֶר יהוֹה אֶל־משֶׁה לֵּאמְר: דַּבֵּר אֶל־בְּנֵי יִשְּׂרָאֵל וְאָמַרְהָּ אֲלֵהֶׁם וְעָשׁוּ לָהֶם צִיצֶת עַל־בַּנְפֵּי בִּגְדִיהֶם לְּדְרֹתְם וֹנְיִם אַחֲרֵיהֶם אֹתוֹ וּזְכַרְהָּם אֶת־בָּל־מִצְוֹת יהוֹה וַאֲשִׁיתֶם אֹתֶם וֹנְים אַחֲרֵיהֶם: לְמַעַן הִּזְבְּלְּהֵי וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְים אַחֲרֵיהֶם: לְמַעַן הִּזְבְּלְם וְאַחֲרֵי עֵינִיכֶּם אֲשֶׁר־אַתֶּם וֹנְיִיתֶם קְדֹשִׁים לֵאלְהֵיכֶם: אֲנִי יהוֹה אֱלְהֵיכָם אֲשֶׁר הוֹצֵאתִי אֶרְכֶם מֵאֶרֶץ מִצְלֵיִם לִחְיִוֹת לָכֶם לֵאלוֹהִיכָם אֲשֶׂר יהוֹה אֱלְהֵיכֶם: אֱמֶת

You are My witnesses, says God:

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

When you are My witnesses, I am Adonai.

The coin of God's kingdom is Torah, to be reflected in study and deeds.

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

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

Testify for Me, says Adonai; in your love for Me teach your children, embracing the Torah now and forever.

We accept God's sovereignty in reverence, treating others with love, studying Torah. May this be our will as we witness.

— Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* 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*.

There is little we may claim to know about God, but this much is certain:

One cannot come before God save in integrity of heart and mind.

It would not do to try to feign or fib for the greater glory of God.

It cannot be required of man, and surely it can never be made a duty, to plead falsely to the God of Truth.

The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul; wear them as proud reminders on your arm and on your forehead. Instill them in your children and be guided by them at home and in public, night and day.

Write them on your doorposts and gates.

Then will your lives and your children's lives be as enduring on this good earth as the stars in the sky.

Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

The first ברכה following קריאת שמע

אָמֶת וֶאָמוּנָה בָּל־וֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוה אֶלֹהֵינוּ וְאֵנְי וּוֹּלְתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמוֹ. הַפּּוֹדְנוּ מִיַּד מְלְכִים, מַלְבֵּנוּ הַגּוֹּאֲלֵנוּ מִבּּף בָּל־הֶעָרִיצִים, הָאֵל הַנִּפְּרָע לְנוּ מִצְּרֵינוּ וְהַמְשַׁלֵם גְּמוּל לְכָל־אוֹיְבֵי וַפְּשְׁנוּ, הָעוֹשֶׁה גְּדוֹלוֹת עַד אֵין מִסְפָּר, הַשָּׁם וַבְּיִשְׁנוּ בַּחַיִּים עָד אֵין חֵפֶּר, הַשָּׁם וַבְּיִּעוֹנוּ בַּחַיִּים עָד אֵין מִסְפָּר, הַשָּׁם וַנְפְּשְׁנוּ בַּחַיִּים וְלֹא נָתֵן לַמּוֹע רַגְּלֵנוּ, הָעְוֹשֶּׁה לְנוּ נִּסִים וּנְקָמָה בְּפַרְעה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמֵת בְּנֵי חָם, הַמֵּכֶּה בְעָבְרָתוֹ בָּלְרה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמֵת בְּנִי חָם, הַמַּכֶּה בְעָבְרָתוֹ בָּל־בְּנוֹי וְבִין גִּיְרָתוֹ בְּיִוֹ בִּין גִּוֹי יִם סוּף, אֶת־רוֹדְפִיהֶם וְנָתְרֹת שִׁלְּבִית בְּנִיוֹ בִּין גִּוֹרְתוֹ, שִׁבְּחוּ וְשָּרָתוֹ בְּנִיוֹ בְּיִוֹ בִּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בִּין גִּוֹיִ יִם סוּף, אֶת־רוֹדְפִיהֶם וְמִלְבִיתוֹ בְּיִיוֹ בִּין גִּוֹי בְּיוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּתוֹּת וְמִבְּיוֹ בִּיִי בִּיִן בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּתִוֹי, שִׁבְּרוֹ וְבִייוֹ בְּיִוֹ בְּיִי בְּיִי בְּבְיוֹ בְּנִיוֹ בְּיִים מִּנְבְיתוֹ, שִׁבְּיִוֹ בִּיִי בְּיִוֹ בְּיִיוֹ בְּנִיוֹ בְּיִוֹ בְּיִיוֹ בְּבִיוֹ בְּיִיוֹ בְּיִי בְּיִי בְּנִיוֹ בְּעִיוֹ בְּיוֹ בְּיִוֹ בְּיִי בְּבִיוֹ בְּשִׁתוֹ, חִבְּיִים, וְחָבְיִים, וְמִילְנִה בְּעִיוֹ בְּרְעוֹן לְּבְּיוֹ עְלִיבִים בִּיְיִם, וְשִּבְיוֹ בְּיִיוֹ בְּיִי בְּיִי בְּיִים בִּיְיִם, וְשָּבְיוֹ בִּיִיוֹ בְּיִים מִישְׁ בְּיִי בְּיִי בִּיְם, בִּיִים בּיִּים בּיִים מִישְׁהוּ וְיִבְיִי בְּנִי בְּיִים בְּנִי בִּיִי בִּיְ בִּיִים בִּיְיִים בְּיִים בְּיִים בְּתְּבְּיִים בְּיִבְּיִם בְּיִבְּיוֹ בְּיִים בְּיִבְּים בְּיִים בְּנִיים בְּיִים בְּיִים בְּיִים בְּיִייִים בְּיִּבְיוֹ בְּיִים בְּנִיוֹ בְּיִים בְּיִים בְּבִיים בְּיוֹים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיוֹיוֹיוֹים בְּיִים בְּשְׁיִים בְּיִים בְּבְּיוּים בְּיִים בְּיִּים בְּיִים בְּבְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִיםּים וּבְּים בְּיִּים בְּיִים בְּיִבְּיוֹים בְּיוֹים בְּיְיִים בְּיוֹים ב

מִי־כָמְכָה בָּאֵלִם יהוה, מִי בָּמְכָה נָאְדַּר בַּקְּדֶשׁ, נוֹרָא תְהִלֹת, עְשֵׂה־פֶּלֶא.

□ מַלְכוּתְךּ רָאוּ בָנֶיְךּ, בּוֹמֵעַ יִם לִפְנֵי משֶׁה.זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעלָם וַעֶּר.

וְנֶאֶמֵר: כִּי פָּדָה יהוֹה אֶת־יַעֲלֹב, וּגְאָלוֹ מִיֵּד חָזָק מִמֶּנוּ.
 בַּרוּךְ אַתַּה יהוֹה גַּאַל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

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

- Adapted from Martin Buber

In this b'rakhah, we praise God as our eternal Redeemer.

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

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, oseh feleh.

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

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

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

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

Daily You renew our souls, restoring us as You redeemed our ancient nation Israel from slavery to freedom, from sorrow to triumph, blessing our people with the springtime of its life to be renewed by all of us each year. Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who deny Your sovereignty. Into Your care we commit our souls, now as in the past, sustained by Your truth, embraced by Your love, inspired with hope for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in ages past assures our future too.

- Jules Harlow

The second ברכה following קריאת שמע

הַשְּבִּיבְנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִיבֵנוּ מַלְבֵּנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֻכַּת שְׁלוֹמֶךּ, וְתַקְּנֵנוּ בְּעֵצְה טוֹבָה מִלְּפָנֶוּךְ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךְ. וְהָגֵן בַּעֲבְנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב
הָבֶר וְחֶרֶב וְרָעָב וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפְנֵינוּ וּמֵאִחֲבִינוּ
וּבְצֵל בְּנָפֶיךְ תַּסְתִּיבְנוּ, כִּי אֵל שׁוֹמְבֵנוּ וּמַצִּילֵנוּ אֶתָה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֶתָּה. ם וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְּרוֹשׁ עָלֵינוּ סֻבַּת
שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יהוה הַפּּוֹבשׁ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כְּל־עַמוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

As a mother comforts her children, so I Myself will comfort you, says Adonai. And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight. Jerusalem will be a delight, her people a joy. And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain, says the Creator whose throne is heaven, says Adonai who also seeks peace in Jerusalem.

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

- Jules Harlow

O God, You are a consolation to Your creatures, for in moments of forgetting, we but call to mind Your care, and we are comforted. When we hope no more, a pattern in the snow reminds us of Your lovingkindness. Your dawns give us confidence, and sleep is a friend. Our sorrows dissipate in the presence of an infant's smile, and oldmen's words revive our will-to-wish. Your hints are everywhere, Your signals in the most remote of places. You are here; we fail words to say, "Mah Tov!" How good our breath, our rushing energies, our silences of love.

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

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

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

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

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

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

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

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

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

When we blunder, restore us; with compassion teach us that peace is based on Your truth.

- Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

On שבת:

שמות ל"א:ט"ז-י"ז

וְשֶׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבֶּת

ַבְּתְיִית אֶת־הַשַּׁבָּת לְדְרֹתָם בְּּרִית עוֹלֶם: בַּעֲשְוֹת אֶת־הַשַּׁבָּת לְדְרֹתָם בְּרִית עוֹלֶם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אְוֹת הָוֹא לְעַלֶם

פִּי־שֵׁשֶׁת יָמִים עָשָּה יְהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָּׁרֶץ וּבִיּוֹם הַשִּׁבִיעִי שָׁבַת וַיִּנָּפֵש:

יום טוב On:

ויקרא כ"ג:מ"ד

ַוּיָרַבֵּר משֶּׁה אֶת־מְעֲדֵי יהוָה אֶל בְּנֵי יִשְׂרָאֵל:

חצי קריש 🖔

Ḥazzan:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעַלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִכַּל־בִּרְכָתָא וְשִׁירָתָא לְעֵלָּא לְעֵלָּא מִכַּל־בִּרְכָתָא

On שבת (including שבת חול המוער), continue with עמידה on page 35a or 35b (with אמהות) through page 38.

On יום טוב (including those on שבת), continue with עמידה on page 41a or 41b (with אמהות) through page 44.

For notes on recitation of the Amidah, see page 155.

On Shabbat:

EXODUS 31:16-17

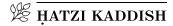
The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nai Yisra-el et ha-Shabbat, la'asot et ha-Shabbat l'dorotam b'rit olam. Bei-ni u-vein b'nai Yisra-el ot hi l'olam, ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz u-va-yom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

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



Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

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

Reader:

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

> On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue with Amidah on page 35a or 35b (with Matriarchs) through page 38.

On Festivals (including those on Shabbat), continue with Amidah on page 41a or 41b (with Matriarchs) through page 44.

For an interpretive Meditation on the Shabbat Amidah, see page 39; on the Festival Amidah, page 45.

עמידה – ערבית לשבת 🎏

אַדנָי, שְׁפָתַי תִּפְתָּח וּפִּי יַגִּיד תְהַלְּתֶךְ:

בַּרוּך אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֶלהֵי יִצְחָק וֵאלהֵי יַעַקב, הָאֵל הַנָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אַל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים,

וְכַתְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגַּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפָלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מָמִית וּמְחַיֶּה וּמַצְמִיחַ יִשׁוּעָה.

On שבת שובה:

מִי כָמוֹךְ אָב הָרַחֲמִים, זוֹכֵר יִצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֵאֲמַן אַתַּה לְהַחֲיוֹת מֵתִים. בַּרוּךְ אַתַּה יהוה מְחַיֵּה הַמֵּתִים.

אַ**תָּה קָדוֹשׁ** וְשִׁמְךָּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכַל־יוֹם יְהַלְלְוּךָ פֶּלָה. .*בָּרוּךְ אַתָּה יהוה הָאֵל הַקְּדוֹשׁ. **On שנת שונה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Continue on page 36.

AMIDAH FOR SHABBAT MA'ARIV

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

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

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

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

*From 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.

On Shabbat Shuvah:

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

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

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

Continue on page 36.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

עמידה — ערבית לשבת (כולל אמהות) 💯

אֲדֹנָי, שְׂפָתֵי תִּפְתָּח וֹפִי יַגִּיד תְּהִלֶּתֶךְ:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רִבְּקָה אֱלֹהֵי יִצְחָק וֵאלֹהֵי לֵאַלֹהִי לָאַלֹהִי לְחָלָהִי לֵאָלֹהִי לָאָלֹהִי לָאָל הַגָּּרוֹל הַגִּּבּוֹר וְהַנּוֹרָא, אֵל עֻלְיוֹן, גוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְדֵי אֵל עָלְיוֹן, גוֹמֵל לְבָנֵי בְנֵיהֵם לְמַעַן שְׁמוֹ בִּאַהַבָּה.

On שבת שובה:

זָבְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְבַתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךְ אֱלֹהִים חַיִּים.

מֶלֶך עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עצרת until פסח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנִי עָפָר. מִי כָמְוֹךְ בְּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וֹמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךְ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֲמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מִחַיֵּה הַמֵּתִים.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךָּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְּלְוּךְ פֶּלָה. **בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

**On שבת שובה:

בָּרוּך אַתָּה יהוה הַמֶּלֶךְ הַקְּדוֹשׁ.



AMIDAH FOR SHABBAT MA'ARIV

(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.

On Shabbat Shuvah:

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

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

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

*From Sh'mini Atzeret until Pesah:

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

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

On Shabbat Shuvah

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

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

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

**On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

^{*}From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

אַתָּה קַדֵּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךְּ, תַּכְלִית מַעֲשֵׂה שָׁמֵיִם וָאֶרֶץ. וּבֵרַכְתּוֹ מִבֶּל־הַיָּמִים וְקִדּשְׁתּוֹ מִבֶּל־הַוְּמַנִּים, וְכֵן בָּתוּב בְּתוֹרָתֶךְ.

וּיְּכֵלְּוּ הַשָּׁמִיִם וְהָאֶבֶץ וְכָל־צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאּרְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאּרְתּוֹ אֲשֶׁר עָשָׂה. וַיְבְּרֶךְ אֱלֹהִים אֶת־יוֹם מָכָּל־מְלַארְתּוֹ אֲשֶׁר הַשְּׁבִת מִבְּל־מְלַארְתּוֹ אֲשֶׁר הַשְּׁבִת מִבְּל־מְלַארְתּוֹ אֲשֶׁר בְּיָבְא אֵלהִים לַעֲשׁוֹת.

אָלֹהֵינוּ נִאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ, שַׂבְּעֵנוּ מִטּוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעָתֶךְ, וְנִוּח הָלְקֵנוּ יהוה אֱלֹהֵינוּ בְּאַבְּעֵנוּ יְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַבְּעָרְ וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי בְּאַבְּעָרְ, וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי בְּאַבְּר, בְּרוּךְ אַתָּה יהוה מְקַדִּשׁ הַשַּׁבָּת.

רצה יהוה אֱלֹהֵינוּ בְּעַמְּךּ יִשְׂרָאֵל וּבְתְפִּלְּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and שבת חול המועד:

אָלהִינוּ וֵאלֹהֵי אֲבוֹתִינוּ, יַעֲלֶה וְיָבוֹא וְיַגְּיְעַ, וְיֵרָאֶה וְיֵרָאֶה וְיִרָּאֶה וְיִבְּאָה וְיִפְּמָע, וְיִפְּקִר וְיִבְּרוֹן וּפְקְרּוֹנְנוּ, וְזִכְרוֹן אֲבוֹתִינוּ, וְזִכְרוֹן מְשְׁיַחַ עִּיר קְּדְשֶׁךּ, וְזִכְרוֹן כְּלּישָׁלִים עִיר קְדְשֶׁךּ, וְזִכְרוֹן בְּלּיעָה לְטוֹבָה, לְחֵן וֹיְכִּרוֹן בְּלַרְחֲמִים, לְחַיִּים וּלְשֶׁלוֹם, בְּיוֹם

On לאשׁ הַחְׂבֶשׁ הַנֶּה. ראש חודש רֹאשׁ

חַג הַסָּבּוֹת הַזֶּה. :סוכות On חַג הַמַּצוֹת הַזֶּה. :פּסח On חָג הַסָּבּוֹת הַזֶּה. בּיֹס חַג הַכָּבְנוּ בּוֹ זְכְרֵנוּ יהוה אֱלֹחֵינוּ בּוֹ לְטוֹבָה, וּפְּקְדֵנוּ בּוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַגֵּנוּ וְרַחֵם עָלֵינוּ

בו יְנִיִּים. וּבְּוְבֵּוּ יְשׁוּבֶּוֹז וְוַ וְנִינִּים ווּוּט וְנְיִנֵּנִי וְוַבוֹים בְּבֵּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךְ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֲתָּה.

> וְתֶחֶזֶינָה אֵינִינוּ בְּשׁוּבְךּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַפַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

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

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

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

On Rosh Hodesh and Hol Ha-mo'ed:

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

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

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, loving and merciful God.

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

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ לְעוֹלֶם וַעֶּד, צוּר חַיֵּינוּ מָגֹּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְּךְ וּנְסַפֵּר תְּהִלֶּתֶךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל
נִשְׁמוֹתִינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִפֶּיךְ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל
נִפְלְאוֹתֶינוּ הַפְּקוּדוֹת לֶךְ, וְעַל נִפֶּיךְ שֶׁבְּכָל־יִם עִבְּקנוּ וְעַל
נִפְלְאוֹתֶיךְ וְטוֹבוֹתֶיךְ שֶׁבְּכָל־עֵת, עֶרֶב וְלְכֶּך וְצְלָה וְחַסֶּדֶיךְ,
הַטּוֹב כִּי לֹא תְמוּ חֲסָדֶיךְ,
מֵעוֹלֶם קִּוִּינוּ לָךְ.

On חנוכה:

על הַנְּפִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַוְמַן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּחֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָּה מַלְכוּת יָנֵן הָרְשָׁעָה עַל עַמְּך יִשְׂרָאֵל לְהַשְׁכּיחָם תּוֹרָתֶךְ בְּיַבְירָם מַחֻפֵּי רְצוֹנֶךְ, וְאַתָּה בְּרַחְמֶיךְ הָרַבִּים עָמַרְדָּ וְאַתָּה בְּרַחְמֶיךְ הָרָבִים עָמַרְדָּ וּלְּבָּים אָרִינָם, וּלְבָּים בְּיֵד מְעַשִּים, וּוְדִים בְּיֵד מְעַשִּים, וּלְתָּךְ. וּלְבָּים בְּיֵד מְעַשִּים, וּלְתָּךְ. וּלְבָּים בְּיֵד מְעַשִּים, וּלְתָּרְ. וּלְבָּים בְּיֵד מְעַשִּים, וּלְתָּרְ. וּלְבָּים בְּיֵד מְעַשִּים, וּלְתָּרְ. וּלְבָּים בְּיֵד מְעַשִּים, וּלְבָּית בְּיִלְּךְ וּמִּלְּה וּפְּנִי אָת־דִּילָם, וְחַבִּים בְּיֵד מְעַשִּים, וּלְבִיר בִּיתֶךְ וּמִּנִּע, וּבְיוֹם בְּיֵד מִלְּמָתְם בְּיֵד מְעִשִּים, וּלְבִיר בִּיתָךְ וּשִּרְאוֹים בְּיֵד מְעִשִּים, וְחַלְּבָּית בְּיִלְ הְיִים בְּיִר מִלְּבְיוֹם בְּיִד חַלְּשִׁרְ, וְהִדְּלִיקוּ בָּוֹן בְּחִלְּתְּ בְּיִלְּהְ וְשִּבְּעוּ שְׁמִרְ הַבְּילִם בְּיוֹם בְּיִיוֹם בְּיִד מִבְּלְיקוּ, וְבִבְּים בְּיִבְּיל בְּשִׁרְ בִּיוֹם בְּיִלְם בְּיוֹם בְּנִיוֹם בְּיִים בְּיִלְבְית יְבִוּן בְּחִלְישְׁבְּ בְּיוֹלְם בְּעִּבְּעוּ בְּתְּבְּיוֹם בְּיִילִם בְּעִרְ בְּעִּבְּיוֹם בְּיִבְּיל בְּשִּרְ, וְמִבְּתוּ בְּבִילוּ בְּתִוּ בְּתְּבְּיל בְּתִּבְּה אָבְרִים בְּיִבְיוֹם בְּיִבִּיוֹם בְּיִבְים בְּבִּילִם בְּבִיוֹם בְּבִיוֹם בְּבִיוּם בְּבָּיל בְּשִּיְתְם בְּבִיוֹם בְּבִּיוֹם בְּבִּיוֹם בְּנִבְיים בְּבְבִּיל בְּבִיים בְּבָּבְיים בְּבִּיל בְּתִּילְם בְּבִּיים בְּבְּבִיים בְּבְבְּיוֹם בְּבִּילוּם בְּבִיוּם בְּבִּבְּיוֹם בְּבִיוּם בְּבִּים בְּבִיוּם בְּבְּיִים בְּבִיוּם בְּבִיוֹם בְּבִיוּים בְּבִּיים בְּבְּיוֹם בְּבִיוּם בְּבִּיוֹם בְּבִיוּם בְּבִּיוֹם בְּבִיוּים בְּיוּים בְּבִּיים בְּבְּיוֹם בְּיִים בְּבִּים בְּבּבּיוּים בְּבְּיוּם בְּיבִּים בְּבּיוּים בְּבּיוּים בְּבּיוּים בְּבּיוּים בְּיִבְּים בְּבּיוּים בְּבְּיִים בְּבְּיוּים בְּבִּים בְּיוּבְיוֹים בְּיִים בְּבִּיְים בְּבִּיוֹם בְּבְּיוֹם בְּבִּיוֹם בְּבִּים בְּבִּים בְּבִּים בְּבִּיוֹם בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבְּים בְּבִּים בְּבִיוּ בְּבִים בְּבְּבִּים בְּבִיוּם בְּבִּים בְּבִּים בְּבְּבּוּים בְּבְּיוּבְיוּים בְּבְּבוּים בְּב

ָּוְעֵל בָּלָם יִתְבָּרַך וְיִתְרוֹמֵם שִׁמְךּ מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

ְוֹכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֲמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נָאָה לְהוֹדוֹת. 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 neverending. We have always placed our hope in You.

On Hanukkah:

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

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, 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, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. 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 deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

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

On Shabbat Shuvah:

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.

שָׁלוֹם רָבַּ עַל יִשְׂרָאֵל עַמְּךְּ וְעַל כְּל־יוֹשְׁבֵי ׁ תֵבֵל תָּשִּׁים לְעוֹלְם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעוֹלֶם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעִינֶיךְ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּעַלוֹמֶךְ. *בָּרוּךְ אַתָּה יהוֹה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בּשׁלוֹם.

*On שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזָּבֵר וְנִכָּתֵב לְפָנֶיךּ, אֲנַחְנוּ וְכָל־עַמְּךָ בִּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

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

אָלֹהֵי, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְּׂפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְּלֵי נֵפְשִׁי תִּדֹם, וְנַפְשִׁי כֶּבֶּל תִּהְיֶה. פְּתַח לִּבִּי בְּתוֹרֶתֶךְּ וּבְּשִׁי תִּדְּם עֲלֵי רָעָה, מְהַרָּה וּבְּמִצְוֹתֶיךְ תִּרְדֹּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עֲלֵי רָעָה, מְהֵרָה לְּמֵעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן תּוֹרְתֶךְ, לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן תּוֹרְתֶךְ, לְמַעַן יְמִינֶךְ, וֹחִילְיבִיוֹן לִבִּי לְפָנֶיךְ, יהוה צוּיִר וְגוֹאֲלִי. עשֶׁה שְׁלוֹם בְּמְרִיפִי וְגוֹאֲלִי. עשֶׁה שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְשִׁרָּת וְאַלְיבִּין.

An alternative concluding prayer

זּבֵּנִי לְשִׂמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִּטְעֹם טֵעֵם לְנֶג שַׁבָּת בּאֱמֶת. זַבְּנִי שֶׁלֹא יַעֲלֶה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קְדֶשׁ. שַׁמֵּח נֶפֶשׁ מְשָׁרְתֶךּ, כִּי אֵלֶיךּ אֲדֹנֵי נַפְשִׁי אֶשָׁא. עַזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגִי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׁמְחָה שֶׁל שַבָּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אְרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךְ, נְעִימוֹת בִּימִינְךְ נָצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־כִּי וְהָגְיוֹן לִבִּי לְפָנֶיךְ יהוֹה צוּרִי וְגוֹאֲלִי. עֹשֶׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue on page 47.

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

*On Shabbat Shuvah, substitute the following:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source 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 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

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

Continue on page 47.

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

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

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, 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 wrests life from death.

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

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

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

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You O God, whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our 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; 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 confront 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.

On שבת (including יום טוב and שבת):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכַל אֵלהִים בִּיּוֹם נַיְבָל־צְבָאָם: וַיִּכַל אֵלהִים בַּיּוֹם <u>נַ</u>יְּבָלוּ הַשָּׁמֵיִם וְהָאָרֶץ הַשָּבִיעִי מִלֶּאכָתוֹ אֲשֶׁר עֲשֶׁה וַיִּשְׁבֹּת בַּיוֹם הַשְּבִיעִי מַכַּל־מִלַאכָתוֹ אַשֶּׁר עַשַּה: וַיַבַרֶרְ אַלֹהִים אַת־יוֹם ָדַשְּׁבִיעִי וַיִּקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכַּל־מִלַאַכְתּוֹ אֲשֵׁר־ ברא אַלהַים לעשות:

> The following passages are recited only with a minyan. (On the first night of פסח they are omitted.)

Hazzan: (with אמהות)

Hazzan:

אַתַה יהוה אָלהֵינוּ בַּרוּךְ אַתַה יהוה אַלהֵינוּ וָאלהֵי אבותינו, אלהי אַבוֹתִינוּ, אַלהי אַבַרָהַם אַלהִי אַלהֵי יִצְחָק יִצְחָק וֵאלהֵי יַעַקֹב, אַלהֵי שׁרה ואלהי יעקב, האל הגדול אלהי רבקה אלהי רחל ואלהי הַגָּבּוֹר וְהַנּוֹרָא, אֵל עֵלִיוֹן, לֵאָה, הַאֵל הַגַּרוֹל הַגָּבּוֹר וְהַנּוֹרַא, אל עליון, קונה שמים וארץ,

zekher l'ma'asei v'reshit.

אַבְרָהַם קונה שמים ואַרץ,

Hazzan and congregation:

מַגַן אַבוֹת בִּדְבַרוֹ, מִחַיֶּה מֵתִים בִּמַאַמֵרוֹ, הַאֵּל (הַמֵּלֶךְ) הַקָּרוֹשׁ שָׁאֵין כַּמְוֹהוּ, הַמֶּנֵיחַ לְעַמוֹ בִּיוֹם שַׁבַּת קַרְשׁוֹ, כִּי בם רצה להניח להם. לפניו נעבד ביראה ופחד, ונודה לשמו בכל יום תַמִיד*. מעון הַבְּרַכוֹת, אֵל הַהוֹדַאוֹת, אַדוֹן הַשַּׁלוֹם, מִקַדֵּשׁ הַשַּׁבָּת וּמִבָּרֵךְ שִׁבִיעִי, וּמֵנִיחַ בִּקְדְשַׁה לעם מדשני־ענג, זבר למעשה בראשית.

*Some texts read: מֵעִין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

Magen avot bid'varo, m'hayei metim b'ma'amaro, ha-El (on Shabbat Shuvah: ha-Melekh) ha-kadosh she-ein kamohu, ha-meniaḥ l'amo b'yom Shabbat kodsho, ki vam ratzah l'hani-aḥ lahem. L'fanav na'avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot, El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat u-m'varekh sh'vi-i, u-meni-ah bi-k'dushah l'am m'dushnei oneg,

*Some texts read: me-ein ha-b'rakhot. El ha-hoda-ot,

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It is customary to remain standing for this passage.

GENESIS 2:1-3

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

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom hash'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto, ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

The following passages are recited only with a minyan. (On the first night of Pesaḥ they are omitted.)

Reader:

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, Creator of heaven and earth.

Reader: (with Matriarchs)

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, Creator of heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (on Shabbat Shuvah: Holy Sovereign) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

*Some texts read:

with appropriate blessings. God worthy of acclaim,

Ḥazzan:

אָלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַּׁבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעֲתֶךּ, וְטַהֵּר לִבֵּנוּ לְעָבְדְךְ בָּאֲמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָּדְשֶׁךְ, וְיָנְוּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

קדיש שלם 🖔

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעֻלְמָא דִּי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שָׁמָה רַבָּא מָבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא הֻשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעַלְמָא, וָאִמִרוּ אָמֵן.

*On שבת שובה: לְעֵלָּא לְעֵלָּא מְבַּל־בִּרְכָתָא וְשִׁירָתָא

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמֵיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל־יִשִׂרָאֵל, וִאִמְרוּ אָמֵן.

On שמחת חורה, continue with הקפות, page 213.
On שבת חול המוער, continue with קידוש לשבת, page 49.

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Reader:

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

KADDISH SHALEM

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. 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.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

On Simḥat Torah, continue with Hakafot, page 213. On Shabbat Ḥol Ha-mo'ed, continue with the Shabbat Kiddush, page 49.

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קירוש לשבת 🗯



סַבָּרִי מַרַנַן (וְרַבַּנַן וְרַבּוֹתִי)

ברור אַתַּה יהוה אֱלֹהֵינוּ מֵלֶךְ הַעוֹלַם, בּוֹרֵא פָּרִי הַגַּפֵּן.

ברוך אַתַּה יהוה אַלהינו מַלַרְ הַעוֹלַם, אָשֶׁר קִדְשָׁנוּ בִּמִצִוֹתַיו וְרַצָּה בָנוּ, וְשַׁבַּת קַרְשׁוֹ בִּאַהֲבַה וּבָרַצוֹן הָנִחִילֵנוּ, וַבַּרוֹן לִמַעֲשֵׂה בָרֵאשִׁית. פי הוא יום תחלה למקראי־קדש, וֵבֵר לִיצִיאַת מִצְרֵיִם. ָכִי בַנוּ בַחַרָתַ וְאוֹתֵנוּ קְדֵשְׁתַ מִכַּל־הַעַמִּים, וִשַּבַּת קַדִשָּׁךְ בִּאַהֲבַה וּבָרַצוֹן הִנְחַלְתַּנוּ.

ברוך אתה יהוה מקדש השבת.

On קירוש, if קירוש is recited in the סוכה, conclude with the following ברכה:

> ברוך אַתַּה יהוה אַלהינו מֵלֵךְ הַעוֹלֵם, אַשֶׁר קַדְשַׁנוּ בִּמִצְוֹתֵיו וְצְוַנוּ לֵישָׁב בַּסְכַּה.

From the second night of שבועות until שבועות, the עומר is counted, page 55.

Continue with עלינו, page 51.

The twin Commandments in Exodus and Deuteronomy, to "remember" and "observe" Shabbat, were understood by our sages to mean that God revealed both texts simultaneously. Our observance of Shabbat, the rabbis concluded, commemorates both God's act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

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

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KIDDUSH FOR SHABBAT

Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah u-v'ratzon hin-hilanu, zikaron l'ma-asei v'reshit. Ki hu yom t'hilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim. Ki vanu vaharta v'otanu kidashta mi-kol ha-amim, v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-hal-tanu. Barukh atah Adonai, m'kadesh ha-Shabbat,

Praised are You Adonai our God, who rules the universe. creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe. instilling in us the holiness of mitzvot and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

On Shabbat Hol Ha-mo'ed Sukkot, if Kiddush is recited in the sukkah, conclude with the following b'rakhah: Praised are You Adonai our God, who rules the universe. instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

From the second night of Pesah until Shavuot, the Omer is counted, page 55.

Continue with Aleinu, page 51.

Since antiquity, wine has been associated with moments of sanctity and joy; it was used as an offering upon the altar in the Temple. The rabbis suggested that God looked upon our use of wine for Kiddush with satisfaction (B'rakhot 35a). They saw it as a symbol of profound spiritual significance. Wine represents the incorruptible — it does not deteriorate, but improves with age. Wine thus symbolizes all the idealized treasures of the Jewish people — the Torah, the Righteous, the Messiah, Jerusalem, and Eretz Yisrael. Since the primary goal of Shabbat is to impart holiness to our lives, the wine suggests that this holiness must not be permitted to dissipate, but must, rather, grow deeper with the passage of time.

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קידוש ליום טוב 🖔

On evenings of the פטח Seder, קידוש is not chanted in the synagogue.

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא פְּרִי הַגְּפֶּן. בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִכְּל־ עֶם וְרוֹמְמֶנוּ מִכְּל־לָשׁוֹן וְקִּדְשְׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לֶנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׁמְחָה, חַגִּים וּזִמַנִּים לִשְׁשׁוֹן, אֵת־יוֹם (הַשַּבָּת הַזֵּה וָאֵת־יוֹם)

On סוכות:

חַג הַסָּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

שמיני עצרת and שמיני: הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, וְמֵן שִׂמְחָתֵנוּ,

On שבועות:

On Ht

ָםג הַמַּצוֹת הַזֶּה, זְמֵן חֵרוּתֵנוּ, חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְּרָא לְּדָשׁ, זְבֶר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְחַרְתָּ וְאוֹתְנוּ קִדְשְׁתָּ מִבְּל־הָעַמִּים, (וְשַבֵּת) וּמוֹעֲדֵי קְּדְשְׁךּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׁשוֹן הִנְחַלְתֵּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּבָּת וְ)יִשְׂרָאֵל וְהַוִּמֵנִּים.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ. בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַמַּבְדִּיל בִּין לְּדֶשׁ לְחֹל, בֵּין אוֹר לְחְשֶׁךְ, בֵּין יִשְׁרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׁה. בִּין קְדָשַׁת שַׁבָּת לִקְדָשַׁת יוֹם טוֹב הִבְּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשְּשֶׁת יְמֵי הַמַּצְשֶׂה לְּדְשְׁת, הִבְּדְלְתָּ וְקִדְּשְׁתָּ אֶת־עַמְךְ יִשְׂרָאֵל בִּקְדָשֶׁתְךְּ. בָּרוּךְ אַתָּה יהוֹה הַמַּבְדִּיל בֵּין לְּדֶשׁ לְלְּדֶשׁ.

This ברכה is omitted on the last two nights of ברכה:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֶיָנוּ וְקִיְּמָנוּ וְהִגִּיעֵנוּ לַזְּמַן הַזֶּה.

On סוכות, when קידוש is chanted in the סוכות, add the following ברכה. (On the first night, before שהחינו; on the second night, after שהחינו.)

> **בָּרוּך**ּ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֵיו וְצִנָּנוּ לֵישֵׁב בַּסֻּבָּה.

On פסח, starting with the second night, the אומר is counted, page 55.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation.

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly,) in happiness and joy. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night:

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

Praised are You Adonai our God, who rules the universe. endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Omit on the last two nights of Pesah:

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

On Sukkot, when Kiddush is chanted in the sukkah:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

On Pesah, starting with the second night, the Omer is counted, page 55.

עלינו 🖔

עָלֵינוּ לְשַׁבְּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֶלָה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלְא עָשְׂנוּ כְּאִינִי הָאֲרָצוֹת וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכְל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִּמַעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹר. אֱמֶת מַלְבֵּנוּ, אֶפֶט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתְּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמִים מִמַּעַל וְעַל הָאָרֶץ מִתְּחַת, אֵין עוֹד.

על בן נְקַנֶּה לְּךָּ יהוֹה אֱלֹהֵינוּ, לְרְאוֹת מְהֵרָה בְּתִפְּאֶרֶת עֻהֶּרְ, לְהַאֲלִילִם כְּרוֹת יְבָּרִתְּוֹן, לְהַאֲלִילִם כָּרוֹת יִבְּרִתוּן, לְהַאֲלִילִם בְּמַלְכוּת שַׁדִּי, וְכָלִ־בְּנֵי בָשָׁר יִקְרְאוּ בִשְּׁמֶךְ, לְהַפְּנוֹת אֵלֶיךְ בְּלִילִם בְּמֹלְכוּת שַׁדִּי, וְכָלִ־בְּנֵי בָשָׂר יִקְרְאוּ בִשְּׁמֶךְ, תְּשָׁבִע בְּלֹ־לְשׁוֹן. לְפָנֶיךְ תַבֵּל, כִּי לְךְ תִּכְרַע בָּל־בָּעוֹן. וְלְפָנֶיךְ תַבֵּלוּ הָיִה אֱלְהֵינוּ יִכְרְעוּ וְיִפְּלוּ. וְלִכְבוֹר שִׁמְךְ וְנִקּלֹךְ עָלִ פָּל־בְּעֵלִים מְהַרָּה לְעוֹלְם וַעֶּר, כִּי הַמֵּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ לְעוֹלֶם וְעֵד, כִּי הַמֵּלְכוּת שֶׁלְּךְ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכִּבוֹד, כַּבְּבוֹר, בְּתוֹרָב בְּתוֹרָב בְּתוֹרָב בְּתוֹרָב בְּתוֹרָב בְּתוֹרָב בְּתוֹרָם בְּתוֹלְם וְעֵד, בִּיהוֹה לְמֶלֶךְ עַל בָּל־הָאֶרֶץ, בַּיּיוֹם הַהוּא יִהְוֹה אֲחָד.

From הושענא רבה through הושענא רבה (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped 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 knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

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

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

From Rosh Ḥodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur), Psalm 27 is recited, page 80.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

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קדיש יתום 😕

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגֶּלָא וּבִוֹמֵן קָרִיב, וְאָמִרוּ אֲמֵן.

Congregation and mourners:

יָהֵא שָׁמֵה רַבָּא מִבָרַך לְעַלַם וּלְעַלְמֵי עַלְמֵיָא.

Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

*On שבת שובה: אְעֻלָּא לְעֵלָּא מִבַּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמָרוּ אֲמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּ**ל**־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

MOURNER'S KADDISH

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

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu *l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata da'amiran b'alma, v'imru amen.

*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

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

יגדל 💯

The hymn Yigdal is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This poetic version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

נִמְצַא, וְאֵין עֵת אֱל מִצִיאוּתוֹ. נעלם וגם אין סוף לאחדותו. לא נערר אליו קדשתו. ָראשון ואין ראשית לראשיתו. יוֹרֶה גִּדְלַתוֹ וּמֵלְכוּתוֹ. אל אנשי סגלתו ותפארתו. נַבִיא, וּמַבִּיט אֶת־תִּמוּנַתוֹ. עַל יַד נָבִיאוֹ נָאָמֵן בֵּיתוֹ. מַבִּיט לְסוֹף דַבַר בְּקַדְמַתוֹ. נוֹתן לרשע, רע כּרשעתוֹ. לפדות מחכי קץ ישועתו. ברוך עדי עד שם תהלתו.

יגדל אלהים חי וישתבח, אַחַד וָאֵין יַחִיד כַּיִחוּדוֹ, אין לו דמות הגוף ואינו גוף, קָדָמוֹן לְכַל־דַּבַר אֲשֶׁר נִבְרַא, הנו אדון עולם, וכל-נוצר שָׁפַע נִבוּאַתוֹ נִתַנוֹ לא קם בישראל כמשה עוד תּוֹרַת אֱמֶת נַתַן לְעַמּוֹ אֵל לא יחליף האל ולא ימיר דתו לעולמים לזולתו. צופה ויודע סתרינו, גומל לאיש חסד כמפעלו, יִשַׁלַח לָקֵץ הַיַּמִין מִשִּׁיחֵנוּ, מתים יחיה אל בּרֹב חסדוֹ,

Yigdal Elohim hai v'yishatabah, Ehad v'ein yahid k'yihudo,

Ein lo d'mut ha-guf v'eino guf, Kadmon l'khol davar asher nivra,

Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano

Lo kam b'Yisra-el k'Mosheh od Torat emet natan l'amo El

Lo yahalif ha-El v'lo yamir dato Tzofeh v'yode-a s'tareinu,

Gomel l'ish hesed k'mif-alo, Yishlah l'ketz ha-yamin m'shihenu,

Metim y'hayeh El b'rov hasdo,

nimtza, v'ein et el metzi-uto. ne'lam v'gam ein sof l'ahduto.

lo na'arokh elav k'dushato. rishon v'ein reshit l'reshito.

yoreh g'dulato u-malkhuto. el anshei s'gulato v'tif-arto.

navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.

l'olamim l'zulato. mabit l'sof davar b'kadmato.

noten l'rasha ra k'rish-ato. lifdot m'hakei ketz y'shu-ato.

barukh adei ad shem t'hilato.

% YIGDAL

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

Revere the living God, sing praises to God's name, Both immanent and timeless, through eternity.

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

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

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

The Ruler of the world! whose creatures all declare The glory and the greatness of God's sovereignty.

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

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

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

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

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

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

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

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

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

אדון עולם 😕

בְּטֶרֶם כָּל־יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. יְהוּא יִהְיֶה בְּתִפְּאָרָה. יְלוֹ הָעֹז וְהַמִּשְׂרָה. יְצוּר חֶבְלִי בְּעֵת צָרָה. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישַׁן וְאָעִירָה. בְּעֵת אִישַׁן וְאָעִירָה. אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ לְעֵת נַּעֲשָּׂה בְּחֶפְצוֹ כּּל וְאַחֲרֵי כִּכְלוֹת הַכּּל וְהוֹא הָיָה וְהוֹא הֹנֶה, בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוֹא נִפִּי וּמָנוֹס לִי בְּיָדוֹ אַפְּקִיד רוּחִי וְעִם רוּחִי גּוֹיָתִי

Adon olam asher malakh L'eit na'asah b'ḥeftzo kol,

V'aḥarei kikh-lot ha-kol V'hu hayah v'hu hoveh,

V'hu eḥad v'ein sheni B'li rei-sheet b'li takhleet,

V'hu e-li v'ḥai go-ali V'hu nisi u-manos li,

B'yado afkid ruḥi V'im ruḥi g'viyati, b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

ľvado yimlokh nora, v'hu yih'yeh b'tif-arah.

l'hamshil lo l'haḥbirah, v'lo ha-oz v'hamisrah.

v'tzur ḥevli b'et tzarah, m'nat kosi b'yom ekra.

b'et ishan v'a-irah, Adonai li v'lo ira.

% 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 philospher-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, God, eternal, reigned alone;

but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God's vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress,

my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God's care; my body too can feel God near.

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





From the second night of Pesaḥ until the night before Shavuot, we stand as the Omer is counted.

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

הּנְנִי מוּכָן וּמְזֶפֶּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעְּמֶר, בְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַּרְתֶּם לָכֶם מִמְּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאֲכֶם אֶת־עְמֶר הַתְּנוּפָה, שֶׁבַע שַבָּתוֹת תְּמִימֹת תִּהְיֶינָה. עַד מִמְּחֲרַת הַשַּׁבָּת הַשְּׁבִּת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

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

בָרוּף אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעְׂמֶר.

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

On Friday or Yom Tov evenings, the service continues, following the counting, with Aleinu, page 51.

On Saturday night, the service continues, following the counting, with Havdalah, page 299.

On weekday evenings (including Hol Ha-mo'ed Pesah), the service continues, following the counting, with Aleinu, page 297.

Today is _ ____ of the Omer.

> הַיּוֹם יוֹם אֶחְד לְעְמֶר. (16 Nisan, 2nd night of Pesaḥ) .1

1 day

הַיּוֹם שְׁנֵי יָמִים לְּעְׂמֶר. (17 Nisan, 1st night of Ḥol Ḥa-mo'ed) .2

2 days

הַיּוֹם שְׁלֹשָׁה יָמִים לַעְמֶר. .3

(18 Nisan, 2nd night of Hol Ha-mo'ed) 3 days

הַיּוֹם אַרְבָּעָה יָמִים לָּעְמֶר. (19 Nisan, 3rd night of Hol Ha-mo'ed) .4

4 days

הַיּוֹם חֲמִשָּׁה יָמִים לֵעִמֵר. .5 (20 Nisan, 4th night of Hol Ha-mo'ed) 5 days

הַיּוֹם שִׁשָּה יָמִים לְעְמֶר. (21 Nisan, 7th night of Pesah) .6

הַיּוֹם שָׁבְעָה יָמִים שֶׁהֵם שָׁבְוּעַ אֶחָד לְעְמֶּר. $s-one\ week$ (22 Nisan, 8th night of Pesaḥ) .7

- . קֿעְמֶר אָחָד וְיוֹם אֶחָד וְיוֹם שֶׁבְּוּעַ אֶחָד וְיוֹם אֶחָד לְעְמֶר הַיוֹם שָׁבּוֹם שָׁבּוֹם שָׁבְּוּעַ אֶחָד וְיוֹם אָחָד לָעְמֶר היוֹם שׁ days a week and one day (23 Nisan) .8
- . הַיּוֹם הָשְׁעָה יָמִים שֶׁהָם שָׁבְוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶכ הַיּוֹם הַיּשְׁבָה הַיִּשְׁבָה אָרוֹם לִעֹמֶכ לוֹם פֿא days a week and two days (24 Nisan) .9
- הַיּוֹם עֵשַׂרָה יָמִים שֵׁהֶם שַׁבְוּעַ אֱחַד וּשְׁלֹשֵׁה יָמִים

10 days — a week and three days

6 days

11. הַיּוֹם אַחַד עַשַּׂר יוֹם שֶׁהֶם שַׁבִּוּעַ אֶחַד וְאַרְבַּעַה יַמִים

11 days — a week and four days

12. הַיּוֹם שָׁנִים עַשַּׂר יוֹם שֶׁהֶם שַׁבְוּעַ אֶחָד וַחֲמִשַּׁה יַמִים ָלָעְׂמֶר. 12 days — a week and five days (27 Nisan, Yom Ha-shoah)

13. היוֹם שִׁלשַׁה עַשַּׂר יוֹם שֵׁהֶם שַׁבְוּעַ אֱחֶד וְשִׁשָּׁה יָמִים

13 days — a week and six days

(28 Nisan)

.14. הַיּוֹם אַרְבַּעָה עַשַּׁר יוֹם שֶׁהֵם שָׁנֵי שַבוּעוֹת לַעְמֵר. (29 Nisan)

15. היום חמשה עשר יום שהם שני שבועות ויום אחד

15 days — two weeks and one day

(30 Nisan, first day of Rosh Hodesh)

16. הַיּוֹם שָׁשַׁה עַשַּׂר יוֹם שֶׁהֶם שָׁנֵי שַׁבוּעוֹת וּשְׁנֵי יַמִּים

16 days — two weeks and two days

(1 Iyar, second day of Rosh Hodesh)

17. הַיּוֹם שָׁבָעַה עַשַּׁר יוֹם שָׁהֶם שָׁנֵי שַׁבוּעוֹת וּשָׁלֹשַה יַמִים

17 days - two weeks and three days

18. הַיּוֹם שָׁמוֹנָה עַשָּׁר יוֹם שֶׁהֶם שִׁנִי שַבוּעוֹת וְאַרְבָּעָה יָמִים

18 days - two weeks and four days

19. היום תשעה עשר יום שהם שני שבועות וחמשה ימים

 $19 \ days - two \ weeks \ and \ five \ days$

(4 Iyar)

20. הַיּוֹם עַשַּׂרִים יוֹם שַׁהֶם שָׁנֵי שַׁבוּעוֹת וְשָׁשַׁה יַמִים

י רְבֶּיִוּ י 20 days — two weeks and six days (5 Iyar, Yom Ha-atzma'ut*) בּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָה שָׁבוּעוֹת לָעְמֶר. 21 days — three weeks

22. הַיּוֹם שָׁנַיִם וְעֲשָׂרִים יוֹם שֲהֶם שָׁלֹשֵה שַבוּעוֹת וְיוֹם אֶחֲד

22 days — three weeks and one day

23. הַיּוֹם שָׁלשַה וָעֲשָׁרִים יוֹם שֵׁהֶם שָׁלשַה שַבוּעוֹת וּשְׁנֵי

23 days — three weeks and two days

יוֹם אַרבַעה וְעֵשַׂרִים

24 days — three weeks and three days

חַמִשַּה וְעֵשִׂרִים יוֹם שהם

25 days — three weeks and four days

^{*}When 5 Iyar falls on Friday or Shabbat, Yom Ha-atzma'ut is celebrated on the preceding Thursday.

26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעָמֶר.

26 days - three weeks and five days

(11 Iyar)

27. הַיּוֹם שָׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה. יָמִים לָעְמֶר.

27 days - three weeks and six days

(12 Iyar)

28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. לַעְמֵר.

28 days — four weeks

(13 Iyar)

29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעְמֶר.

29 days — four weeks and one day (14 Iyar, Pesah Sheni)

30. הַיּוֹם שְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לַעְמֵר. לַעְמֵר.

30 days — four weeks and two days

(15 Iyar)

31. הַיּוֹם אֶחָד וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יַמִים לַעְמֵר.

31 days — four weeks and three days

r 6 Ivai

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. וְאַרְבָּעָה יָמִים לַעְמֵר.

32 days — four weeks and four days

(17 Iyai

33. הַיּוֹם שְׁלֹשָה וּשְׁלֹשִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת. וַחֲמִשַּׁה יַמִּים לַעְמֵר.

33 days — four weeks and five days (18 Iyar, Lag Ba'Omer)

34. הַיּוֹם אַרְבָּעָה וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וִשְׁשַׁה יַמִים לַעִמֵר.

34 days — four weeks and six days

(19 Iyar)

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת. לעמר.

35 days - five weeks

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36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעְמֶר.

36 days — five weeks and one day

. (21 Iyar)

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי ימים לעמר.

37 days - five weeks and two days

(22 Iyar)

38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת. וּשָׁלשֵׁה יַמִים לַעָמֵר.

38 days — five weeks and three days

(23 Iyar)

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָּעְׂמֶר.

39 days — five weeks and four days

(24 Iyar)

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשֶּׁה שָׁבוּעוֹת וְחֲמִשֶּׁה יָמִים לֶּסְבֶּת. לֶּעְמֶר.

40 days — five weeks and five days

5 Iyar)

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִּשְּׁה יָמִים לָעְמֶר.

(26 I

41 days — five weeks and six days

(20 1) (1)

. בּיּוֹם שְׁבַּוּעוֹת לְעְׂמֶר. הַיּוֹם שְׁבַּוּעוֹת לְעְמֶר. אַרְבָּעִים וְאַרְבָּעִים יוֹם שְׁבוּעוֹת לְעְמֶר. 42 days — six weeks (27 Iyar)

יוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם. אַחַד לַעְמֵר.

43 days — six weeks and one day

(28 Iyar, (Yom Yerushalayim)

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשֶּׁה שָׁבוּעוֹת וּשְׁנֵי יַמִים לֶעְמֵר.

44 days — six weeks and two days

(29 Iyar)

45. הַיּוֹם חֲמִשֶּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יַמִים לַעֹמֵר.

45 days — six weeks and three days (Rosh Hodesh Sivan)

אָרְבָּעִים יוֹם שָׁשָּׁה שְׁבִּוּעוֹת וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה. יָמִים לֶעְמֶר.

46 days — six weeks and four days

(2 Sivan)

היוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה. יַמִים לַעִמֵר.

47 days — six weeks and five days

(3 Sivan)

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשֶּׁה שָׁבוּעוֹת וְשִׁשֶּׁה. יַמִים לַעִמֵר.

48 days - six weeks and six days

(4 Sivan)

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לעמר.

49 days — seven weeks

(5 Sivan, Erev Shavuot)

תהלים קכ״ח שִׁיר הַפַּעֲלוֹת.

אַשְׁרֵּי כָּל־יְרֵא יהוה, הַהֹלֵךְ בִּדְרָכָיו. יְגִיעַ כַּפֶּיךְ כִּי תֹאבֵל, אַשְׁרֶיךְ וְטוֹב לָךְ. אֶשְׁתְּךְ בְּגֶפֶן פֹּרִיָּה בְּיַרְבְּתֵי בֵיתֶךְ, בְּנֶיךְ כִּשְׁתְלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךְ. הִנֵּה כִי־כֵן יְבֹרַךְ גָבֶר יְרֵא יהוה. יְבָרֶכְךְ יהוה מִצִּיּוֹן, וּרְאֵה בְּטוּב יְרוּשְׁלֵיִם כֹּל יְמֵי חַיֶּיךְ. וּרְאֵה בָנִים לְבָנֶיךְ, שָׁלוֹם עַל יִשְׂרָאֵל.

PSALM 128
A Song of Ascent.

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

A concluding prayer

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

On Friday or Yom Tov evenings, continue with Aleinu, page 51.

On Saturday night, continue with Havdalah, page 299.

On weekday evenings (including Ḥol Ha-mo'ed Pesaḥ), continue with Aleinu, page 297.