The participation of
The United Synagogue of Conservative Judaism
in the publication of this prayerbook
was made possible
by a gift of Robert D. Rapaport
in memory of his father
IRVING S. RAPAPORT
ידודק שמאלא נג מואר שנטק וראור. דל

The participation of
The United Synagogue of Conservative Judaism
in the publication of this prayerbook
was made possible
by a gift of Robert D. Rapaport
in memory of his father
IRVING S. RAPAPORT
ידודק שמאלא נג מואר שנטק וראור. דל
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>v</td>
<td>Preface</td>
</tr>
<tr>
<td>vi</td>
<td>Introduction</td>
</tr>
<tr>
<td>vii</td>
<td>Special Symbols</td>
</tr>
<tr>
<td>viii</td>
<td>Sabbath &amp; Festivals</td>
</tr>
<tr>
<td>1</td>
<td>Sabbath for Shabbat &amp; Festivals</td>
</tr>
<tr>
<td>2</td>
<td>Morning Service</td>
</tr>
<tr>
<td>3</td>
<td>Evening Service</td>
</tr>
<tr>
<td>4</td>
<td>Prayer of the Day for Shabbat</td>
</tr>
<tr>
<td>5</td>
<td>Ashkenazic</td>
</tr>
<tr>
<td>6</td>
<td>Mahzor</td>
</tr>
<tr>
<td>7</td>
<td>Mincha</td>
</tr>
<tr>
<td>8</td>
<td>Seder Avodah</td>
</tr>
<tr>
<td>9</td>
<td>Ma'ariv</td>
</tr>
<tr>
<td>10</td>
<td>Mahzor</td>
</tr>
<tr>
<td>11</td>
<td>Yizkor (Memorial Service)</td>
</tr>
<tr>
<td>12</td>
<td>Hoshanot</td>
</tr>
<tr>
<td>13</td>
<td>Day of Atonement</td>
</tr>
<tr>
<td>14</td>
<td>Rosh Hashanah</td>
</tr>
<tr>
<td>15</td>
<td>Sukkot</td>
</tr>
<tr>
<td>16</td>
<td>Simchat Torah</td>
</tr>
<tr>
<td>17</td>
<td>Affirmation of Faith</td>
</tr>
</tbody>
</table>

---

**Siddur Sim Shalom for Shabbat and Festivals**

Copyright © 1998 by the Rabbinical Assembly

---

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>v</td>
<td>Preface</td>
</tr>
<tr>
<td>vi</td>
<td>Introduction</td>
</tr>
<tr>
<td>vii</td>
<td>Special Symbols</td>
</tr>
<tr>
<td>viii</td>
<td>Sabbath &amp; Festivals</td>
</tr>
<tr>
<td>1</td>
<td>Sabbath for Shabbat &amp; Festivals</td>
</tr>
<tr>
<td>2</td>
<td>Morning Service</td>
</tr>
<tr>
<td>3</td>
<td>Evening Service</td>
</tr>
<tr>
<td>4</td>
<td>Prayer of the Day for Shabbat</td>
</tr>
<tr>
<td>5</td>
<td>Ashkenazic</td>
</tr>
<tr>
<td>6</td>
<td>Mahzor</td>
</tr>
<tr>
<td>7</td>
<td>Mincha</td>
</tr>
<tr>
<td>8</td>
<td>Seder Avodah</td>
</tr>
<tr>
<td>9</td>
<td>Ma'ariv</td>
</tr>
<tr>
<td>10</td>
<td>Mahzor</td>
</tr>
<tr>
<td>11</td>
<td>Yizkor (Memorial Service)</td>
</tr>
<tr>
<td>12</td>
<td>Hoshanot</td>
</tr>
<tr>
<td>13</td>
<td>Day of Atonement</td>
</tr>
<tr>
<td>14</td>
<td>Rosh Hashanah</td>
</tr>
<tr>
<td>15</td>
<td>Sukkot</td>
</tr>
<tr>
<td>16</td>
<td>Simchat Torah</td>
</tr>
<tr>
<td>17</td>
<td>Affirmation of Faith</td>
</tr>
</tbody>
</table>

---

**Siddur Sim Shalom for Shabbat and Festivals**

Copyright © 1998 by the Rabbinical Assembly
null
Evening Service for Shabbat and Festivals
Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Nachshon considers this psalm’s dedication to Shabbat appropriate because it portrays an ideal world. This will become reality only in messianic times, an era often described in rabbinic tradition as one long-unbroken Shabbat.

PSALM 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 harp

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

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

The thoughts cannot be fathomed; 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.

23 KABBALAT SHABBAT

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

PSALM 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 harp

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

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

The thoughts cannot be fathomed; 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.

23 KABBALAT SHABBAT

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

PSALM 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 harp

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

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

The thoughts cannot be fathomed; 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.
24 KABBALAT SHABBAT

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

PARASHA 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robust in strength.
You set the earth on a sure foundation
You created a world that stands firm.
Your kingdom stands from earliest times.
You are eternal.
The river may rise and rage,
the waters may pound and pullate,
the flood may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decree, Adonai, never fail.
Holiness befit Your house for eternity.

*MOURNER’S KADDISH*

Mourners and those observing Yahrzeit:
Yigdod ve-Yishkod shim’o neba, b’alma di‘ra, kir’utei,
v’ynamkhlai melukdah b’hayasenon u’v’yomekho
un-v’ha’eyel d’lal bel Yisra-el,
bagdun un-v’Emon karu v’nim’amo.
Congregation and mourners:
Yhi sh’mo neba m’kadavik Tam um’alum’imaya.
Mourners:
Yitbarakh v’yishkod v’yita’ev v’yomotom v’nfitzuy,
v’yishkod v’yita’ev v’yishkod shim’o d’kafah,
iv’Hai hu *Hai min k’kol b’hatavah,
shu’b’hatavah da’amun ’alama,
v’tom’u’am.
On Shabbat Shomrah: *Hai min k’kol b’hatavah,
Yhi sh’lomerah min ’im’aya
v’ha’yam alenu, v’kol Yisra-el, v’tom’u’am.
Osh chalom bim’homot, hu y’alsh chalom
denu’V’al kol Yisra-el, v’tom’u’am.
Barukh is on page 28.

24 KABBALAT SHABBAT

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

PARASHA 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robust in strength.
You set the earth on a sure foundation
You created a world that stands firm.
Your kingdom stands from earliest times.
You are eternal.
The river may rise and rage,
the waters may pound and pullate,
the flood may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decree, Adonai, never fail.
Holiness befit Your house for eternity.

*MOURNER’S KADDISH*

Mourners and those observing Yahrzeit:
Yigdod ve-Yishkod shim’o neba, b’alma di‘ra, kir’utei,
v’ynamkhlai melukdah b’hayasenon u’v’yomekho
un-v’ha’eyel d’lal bel Yisra-el,
bagdun un-v’Emon karu v’nim’amo.
Congregation and mourners:
Yhi sh’mo neba m’kadavik Tam um’alum’imaya.
Mourners:
Yitbarakh v’yishkod v’yita’ev v’yomotom v’nfitzuy,
v’yishkod v’yita’ev v’yishkod shim’o d’kafah,
iv’Hai hu *Hai min k’kol b’hatavah,
shu’b’hatavah da’amun ’alama,
v’tom’u’am.
On Shabbat Shomrah: *Hai min k’kol b’hatavah,
Yhi sh’lomerah min ’im’aya
v’ha’yam alenu, v’kol Yisra-el, v’tom’u’am.
Osh chalom bim’homot, hu y’alsh chalom
denu’V’al kol Yisra-el, v’tom’u’am.
Barukh is on page 28.

24 KABBALAT SHABBAT

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

PARASHA 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robust in strength.
You set the earth on a sure foundation
You created a world that stands firm.
Your kingdom stands from earliest times.
You are eternal.
The river may rise and rage,
the waters may pound and pullate,
the flood may swirl and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decree, Adonai, never fail.
Holiness befit Your house for eternity.

*MOURNER’S KADDISH*

Mourners and those observing Yahrzeit:
Yigdod ve-Yishkod shim’o neba, b’alma di‘ra, kir’utei,
v’ynamkhlai melukdah b’hayasenon u’v’yomekho
un-v’ha’eyel d’lal bel Yisra-el,
bagdun un-v’Emon karu v’nim’amo.
Congregation and mourners:
Yhi sh’mo neba m’kadavik Tam um’alum’imaya.
Mourners:
Yitbarakh v’yishkod v’yita’ev v’yomotom v’nfitzuy,
v’yishkod v’yita’ev v’yishkod shim’o d’kafah,
iv’Hai hu *Hai min k’kol b’hatavah,
shu’b’hatavah da’amun ’alama,
v’tom’u’am.
On Shabbat Shomrah: *Hai min k’kol b’hatavah,
Yhi sh’lomerah min ’im’aya
v’ha’yam alenu, v’kol Yisra-el, v’tom’u’am.
Osh chalom bim’homot, hu y’alsh chalom
denu’V’al kol Yisra-el, v’tom’u’am.
Barukh is on page 28.
To offer options and to embolden the themes of the evening service, readings from a variety of sources are presented in the following page, along with the traditional text of the service.

**Boruch are Ye, eternal God,**
by whose design the evening falls,
and whose command dimensions open up
and seeing pass away and stars open in their white.
You set the rhythm of day and night;
The alternation of light and darkness
engravest 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.
**Boruch are Ye, Adonai,** for this hour of nightfall.
— Avdo Ugea

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
EVENING SERVICE — MA'ARIV

K'RIAT SHMA AND ITS B'RACHOT

Reader:
Bar Kokhba, Adonai, ha-mo’edoth.
Praise Adonai, the Exalted One.

Congregation, then Reader: Bar Kokhba, Adonai, ha-mo’edoth.
Praise Adonai, the Exalted One, throughout all time.

In this brakhah, we acknowledge the miracle of creation.
Praised are You Adonai our God, who rules the universe. Your word brings 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 Ta’ev-o, 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, stand and see; We marvel at the mystery of sun.
Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation’s crown.
Fresh and bone, soul and stone; We dwell in fragile, temporary shelters.
Grant standing love, compassion, grace; Sustain us, O God — our origin is dust.
Majesty, mercy, love endures; We are but little lower than the angels.
Rejoice in skies, sunset, sunrises; The grandeur of creation lifts our love.
Evening darkness, morning dawn; Rename our love as You renew all time. — John Hallow

EVENING SERVICE — MA’ARIV

K’RIAT SHMA AND ITS B’RACHOT

Reader:
Bar Kokhba, Adonai, ha-mo’edoth.
Praise Adonai, the Exalted One.

Congregation, then Reader: Bar Kokhba, Adonai, ha-mo’edoth.
Praise Adonai, the Exalted One, throughout all time.

In this brakhah, we acknowledge the miracle of creation.
Praised are You Adonai our God, who rules the universe. Your word brings 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 Ta’ev-o, 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, stand and see; We marvel at the mystery of sun.
Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation’s crown.
Fresh and bone, soul and stone; We dwell in fragile, temporary shelters.
Grant standing love, compassion, grace; Sustain us, O God — our origin is dust.
Majesty, mercy, love endures; We are but little lower than the angels.
Rejoice in skies, sunset, sunrises; The grandeur of creation lifts our love.
Evening darkness, morning dawn; Rename our love as You renew all time. — John Hallow
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.
—John Halow

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 your hearts, heart and soul, to its treasures.

Torah sanctifies life:
it teaches us how to be human and holy.

House of Israel, now and for
ceremonial seal of God's love.

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

House of Israel, now or at Sina'i,
choose to accept and be blessed by its teachings.
—John Halow

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.
—John Halow

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 your hearts, heart and soul, to its treasures.

Torah sanctifies life:
it teaches us how to be human and holy.

House of Israel, now and for
ceremonial seal of God's love.

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

House of Israel, now or at Sina'i,
choose to accept and be blessed by its teachings.
—John Halow

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.
—John Halow
MAAYR FOR SHABBAT AND FESTIVALS

In this bracha, we ask God for giving us the Torah, testimony to God’s love for Israel.

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

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

— John halow

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

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

MAAYR FOR SHABBAT AND FESTIVALS

In this bracha, we ask God for giving us the Torah, testimony to God’s love for Israel.

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

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

— John halow

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

MAAYR FOR SHABBAT AND FESTIVALS

In this bracha, we ask God for giving us the Torah, testimony to God’s love for Israel.

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

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

— John halow

We now prepare to affirm God’s sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Shema, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.
Siddur Sim Shalom for Shabbat and Festivals

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

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

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

Copyright © 1998 by the Rabbinical Assembly

If there is no rain, add: God is a faithful sovereign.
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 King 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 recite it
if we wish to make it our own.

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

We accept God’s sovereignty in remembrance,
teaching others with love, studying Torah.
May this be our will as we witnesses.
— Adapted from Julie Harel

The Great Rabbi said: “When one learns the Torah, pray much,
and begin to think I am truly powerless; I overlook nothing in the performance of my religious duties, such a one transgresses the command ‘He shall not be reduced by your heart nor led astray by your eyes.’ Let such people look at the lintel and be reminded who they are.”

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

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 King 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 recite it
if we wish to make it our own.

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

We accept God’s sovereignty in remembrance,
teaching others with love, studying Torah.
May this be our will as we witnesses.
— Adapted from Julie Harel

The Great Rabbi said: “When one learns the Torah, pray much,
and begin to think I am truly powerless; I overlook nothing in the performance of my religious duties, such a one transgresses the command ‘He shall not be reduced by your heart nor led astray by your eyes.’ Let such people look at the lintel and be reminded who they are.”

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
Adonai said to Moses: Instruct the people Israel that in every generation they shall put on display on the corners of their garments and bind a thread of blue to the fringes, the fringes on each corner. Look upon these fringes 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.

Cherish My words in your heart and soul, wear them as proud reminders on your arm and on your forehead. Instruct them to 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. They will promise you an outcome.

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

— Ando Unger

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

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

Cherish My words in your heart and soul, wear them as proud reminders on your arm and on your forehead. Instruct them to 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. They will promise you an outcome.

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

— Ando Unger

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

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

Cherish My words in your heart and soul, wear them as proud reminders on your arm and on your forehead. Instruct them to 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. They will promise you an outcome.

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

— Ando Unger

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
In this brakhah, 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 first born, 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'edar ba-kodesh, nota'chel, oheich.

"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 yonachat 'alam ve-adonai she-reign throughs all time."

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

Daily You renew our soul, restoring us as You redeemed our ancient nation Israel from slavery to freedom, from averted to triumph, blowing our people with the springtides of life to be remembered by all of us each year. Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who despise Your sovereignty. Into Your care we commit our soul, now as in the past, sustained by Your truth, embraced by Your love, inspired with hopes for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in age past assure our future too.

---

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

In this brakhah, 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 first born, 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'edar ba-kodesh, nota'chel, oheich.

"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 yonachat 'alam ve-adonai she-reign throughs all time."

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

Daily You renew our soul, restoring us as You redeemed our ancient nation Israel from slavery to freedom, from averted to triumph, blowing our people with the springtides of life to be remembered by all of us each year. Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who despise Your sovereignty. Into Your care we commit our soul, now as in the past, sustained by Your truth, embraced by Your love, inspired with hopes for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in age past assure our future too.

---

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
As a mother comforts her children, so I Moishe will comfort you, says Adatai. And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.

Noe shall hurt or destroy in all My holy mountain,
says the Creator whose throne is beams,
says Adatai 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 Adatai who also will find peace and consolation in Jerusalem. — John 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 same reminds us of Your livingkindness.
Your量子 gives us confidence, and always is a friend.
Our service disguises in the presence of an infant's smile, and olden's words move our will-to-wish.
Your hints are everywhere,
Your signals in the most remote of places.
You are here; we fail words to say, "Malk Tov!" How good our breast, our rushing singleness, our silence of love.

— Dannie Siegel

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
In this brachah, we thank God for the peace and protection we are given in our time of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign 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, evil, and 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 Redeemer, 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 despise, 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 humbled, lift us up;
when we are tormented, touch us with tranquility.

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

When we determine, 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 blame, comfort us; with compassion teach us that peace is based on Your truth.

— Yehoshua

Creator of peace, compassionates 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 abiding long, blind, and bloody wars, so they will no longer devastate the earth, so discord will no longer tear us apart. Then all that is savage and brutal will vanish, and we shall fear evil no more. 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.

— Yehoshua

Siddur Sim Shalom for Shabbat and Festivals

33 MAARIV FOR SHABBAT AND FESTIVALS

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

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign 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, evil, and 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 Redeemer, 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 humbled, lift us up;
when we are tormented, touch us with tranquility.

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

When we determine, 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 blame, comfort us; with compassion teach us that peace is based on Your truth.

— Yehoshua

Creator of peace, compassionates 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 abiding long, blind, and bloody wars, so they will no longer devastate the earth, so discord will no longer tear us apart. Then all that is savage and brutal will vanish, and we shall fear evil no more. 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.

— Yehoshua
Hamen

Aḥolot ha-Ḥaminim Shem ha-Tzerah

[Translation]

On page 35a, continue with verse on page 35a or 35b (with verse) through page 38.
On page 36a, continue with verse on page 36a or 36b (with verse) through page 39.
For notes on repetition of the Amudah, see page 155.
Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly

On page 36a, continue with verse on page 36a or 36b (with verse) through page 38.
On page 37a, continue with verse on page 37a or 37b (with verse) through page 39.
For notes on repetition of the Amudah, see page 155.
On Shabbat:

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'ha'momo v'nei Yisrael et ha-Shabbat, la'asot et ha-Shabbat 'odotetu be-tzal.
Bein 'amu b'nai Yisrael et ha-Filom,
Ki sheb'het yamim et ha-adonai et ha-shamajim v'et ha-aratz
uway yam ha-adonai v'ha-shamajim v'et ha-aratz.

On Festivals:
LEVITICUS 23:44

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

*HATZI KADDISH*

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

And let us say: Amen.

**Congregation and Reader:**
Y'hi 'shem ra'eh vayachalam 'alam u'moltem alainya.
May God's great name be praised throughout all time.

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

On Shabbat (including Shabbat Ha-Tmulim):
continues with Amidah on page 354 or 355 (with Mat'ratzach through page 34).

On Festivals (including those on Shabbat),
continues with Amidah on page 414 or 415 (with Mat'ratzach through page 44).

For an interpretive Meditation on the Shabbat Amidah,
see page 3b on the Festivals Amidah, page 45.

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

---

34 MA'ARIV FOR SHABBAT AND FESTIVALS

On Shabbat:

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'ha'momo v'nei Yisrael et ha-Shabbat, la'asot et ha-Shabbat 'odotetu be-tzal.
Bein 'amu b'nai Yisrael et ha-Filom,
Ki sheb'het yamim et ha-adonai et ha-shamajim v'et ha-aratz
uway yam ha-adonai v'ha-shamajim v'et ha-aratz.

On Festivals:
LEVITICUS 23:44

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

*HATZI KADDISH*

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

And let us say: Amen.

**Congregation and Reader:**
Y'hi 'shem ra'eh vayachalam 'alam u'moltem alainya.
May God's great name be praised throughout all time.

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

On Shabbat (including Shabbat Ha-Tmulim):
continues with Amida on page 354 or 355 (with Mat'ratzach through page 34).

On Festivals (including those on Shabbat),
continues with Amidah on page 414 or 415 (with Mat'ratzach through page 44).

For an interpretive Meditation on the Shabbat Amidah,
see page 3b on the Festivals Amidah, page 45.

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

---

On Shabbat:

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'ha'momo v'nei Yisrael et ha-Shabbat, la'asot et ha-Shabbat 'odotetu be-tzal.
Bein 'amu b'nai Yisrael et ha-Filom,
Ki sheb'het yamim et ha-adonai et ha-shamajim v'et ha-aratz
uway yam ha-adonai v'ha-shamajim v'et ha-aratz.

On Festivals:
LEVITICUS 23:44

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

*HATZI KADDISH*

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

And let us say: Amen.

**Congregation and Reader:**
Y'hi 'shem ra'eh vayachalam 'alam u'moltem alainya.
May God's great name be praised throughout all time.

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

On Shabbat (including Shabbat Ha-Tmulim):
continues with Amida on page 354 or 355 (with Mat'ratzach through page 34).

On Festivals (including those on Shabbat),
continues with Amidah on page 414 or 415 (with Mat'ratzach through page 44).

For an interpretive Meditation on the Shabbat Amidah,
see page 3b on the Festivals Amidah, page 45.
סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

סידור עם שמות

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

Continues on page 36

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת

מְדוֹרָה — רָבָּתוֹ לְשָּׁבָת
AMIDAH FOR SHABBAT MA'ARIV

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

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

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

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

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

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

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

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

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

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

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

AMIDAH FOR SHABBAT MA'ARIV

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

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

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

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

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

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

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

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

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

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

*From Pesah to Shmini Atzeret, same add: You cause the dew to fall.
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 Shalom:
Remember us that we may live, O Sovereign who delights in life. Insure 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 Shmini Atzaret until Pesach:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercy gives life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shalom:
Whose mercy can compare with Yours, 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.

*from Shabbat Shalom
Praised are You Adonai, holy Sovereign.

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 Shalom:
Remember us that we may live, O Sovereign who delights in life. Insure 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 Shmini Atzaret until Pesach:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercy gives life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shalom:
Whose mercy can compare with Yours, 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.

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

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

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

Rosh Hashanah, Festival of Sukkot, Festival of Matzot.

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

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

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shidduch 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.

On Shabbat
We thank You for the miraculous deliverance, for the herem, and for the triumph of our ancestors from ancient days until our times. In the days of Matathiah son of Yohanan, the heroic Hasmonean Anointed, 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 deliverances for Your people Israel to this day. Then Your children came into Your shome'ah, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred court. They set aside those eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exult 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.

---

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shidduch 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.

On Shabbat
We thank You for the miraculous deliverance, for the herem, and for the triumph of our ancestors from ancient days until our times. In the days of Matathiah son of Yohanan, the heroic Hasmonean Anointed, 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 deliverances for Your people Israel to this day. Then Your children came into Your shome'ah, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred court. They set aside those eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exult 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.

---

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shidduch 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.

On Shabbat
We thank You for the miraculous deliverance, for the herem, and for the triumph of our ancestors from ancient days until our times. In the days of Matathiah son of Yohanan, the heroic Hasmonean Anointed, 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 deliverances for Your people Israel to this day. Then Your children came into Your shome'ah, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred court. They set aside those eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exult 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.
The silent recitation of the prayer concludes with a personal prayer.

An alternative concluding prayer

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

An alternative concluding prayer

The silent recitation of the prayer concludes with a personal prayer.
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 Shemirah, substitute the following:*

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

The silent invocation of the Amida concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Illustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your 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 privileges of the liberating joy of Shabbat, of truly tarrying its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat’s pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fulness 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 the universe bring peace to us and to all the people Israel. Amen.

Continue on page 47.

Siddur Sim Shalom for Shabbat and Festivals by the Rabbinical Assembly

Copyright © 1998 by the Rabbinical Assembly

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 Shemirah, substitute the following:*

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

The silent invocation of the Amida concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Illustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your 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 privileges of the liberating joy of Shabbat, of truly tarrying its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat’s pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fulness 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 the universe bring peace to us and to all the people Israel. Amen.

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 Shemirah, substitute the following:*

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

The silent invocation of the Amida concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Illustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your 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 privileges of the liberating joy of Shabbat, of truly tarrying its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat’s pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fulness 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 the 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, uplifts the exhausted, from the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable! You govern both life and death. Your presence brings our souls to blossom. We praise You, God who wrote life from death.

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

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

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

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your might, give us a share in Your truth. Save 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.

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

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray

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

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

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

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

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

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your might, give us a share in Your truth. Save 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.

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
Would that Your people at prayer gained delight in You. Would that we were afame with the passionate pizye of our ancestors’ worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestor(s) 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.

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

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

You are our God today as You were our ancestor(s) 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.
**AMIDAH FOR FESTIVAL MA'ARIV**

Adonai, open my lips, so I may speak Your praise. Praise 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 us a redeemer to their children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praise are You Adonai, Shield of Abraham.

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

*On Simhat Torah and the first night of Passuk*
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; filling us in the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Continue on page 42.

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

**AMIDAH FOR FESTIVAL MA'ARIV**

Adonai, open my lips, so I may speak Your praise. Praise 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 us a redeemer to their children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praise are You Adonai, Shield of Abraham.

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

*On Simhat Torah and the first night of Passuk*
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; filling us in the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Continue on page 42.

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

**AMIDAH FOR FESTIVAL MA’ARIV**

Adonai, open my lips, so I may speak Your praise. Praise 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 us a redeemer to their children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praise are You Adonai, Shield of Abraham.

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

*On Simhat Torah and the first night of Passuk*
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; filling us in the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Continue on page 42.

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

**AMIDAH FOR FESTIVAL MA’ARIV**

Adonai, open my lips, so I may speak Your praise. Praise 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 us a redeemer to their children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praise are You Adonai, Shield of Abraham.

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

*On Simhat Torah and the first night of Passuk*
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; filling us in the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Continue on page 42.

*From Passuk to Shmini Atzeret, same add: You cause the dew to fall.*
**AMIDAH FOR FESTIVAL 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 call a redeemer to their children's descendants, the offspring of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*On Simchat Torah and the first night of Pasch*

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

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

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

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah.

You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add

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

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

Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly

---

**AMIDAH FOR FESTIVAL 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 call a redeemer to their children's descendants, the offspring of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*On Simchat Torah and the first night of Pasch*

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

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

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

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah.

You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add

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

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

---

**AMIDAH FOR FESTIVAL 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 call a redeemer to their children's descendants, the offspring of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*On Simchat Torah and the first night of Pasch*

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

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

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

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah.

You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add

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

*From Torah to Sh'mini Atzeret, same add: You cause the dew to fall.*
Lovingly, Adonai our God, have You given us (Shabbat for ret.)

Festivals for joy, and holidays for happiness, among them this
(Shabbat and this)

Festival of Sukkot, season of our rejoicing.
Festival of Sh’mi Mi’ETaretz, season of our rejoicing.
Festival of Matzot, season of our liberation.
Festival of Sh’ravot, season of the giving of our Torah.

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

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

Festival of Sukkot.
Festival of Sh’mi Mi’ETaretz.
Festival of Matzot.
Festival of Sh’ravot.

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

Lovingly, Adonai our God, have You given us (Shabbat for ret.)

Festivals for joy, and holidays for happiness, among them this
(Shabbat and this)

Festival of Sukkot, season of our rejoicing.
Festival of Sh’mi Mi’ETaretz, season of our rejoicing.
Festival of Matzot, season of our liberation.
Festival of Sh’ravot, season of the giving of our Torah.

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

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

Festival of Sukkot.
Festival of Sh’mi Mi’ETaretz.
Festival of Matzot.
Festival of Sh’ravot.

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

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (that favor in our shabbat not) 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. (Lovely and willing) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) the people Israel and the Festivals.

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

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

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

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

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

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
The silent recitation of the Shema concludes with a personal prayer.

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

An alternative concluding prayer.

An alternative concluding prayer.

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

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

An alternative concluding prayer.

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

The silent 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 HaShem univere bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

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

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

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

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

The silent 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 HaShem univere bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

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

On Shabbat, continue on page 47.
On a weekday, continue with Kaddish Shalom, page 48.
A MEDITATION ON THE AMIDAH
FOR FESTIVALS

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

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

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

Out of all humanity You chose us, You loved us. You found pleasure in us. Out of all peoples, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy name. Lovingly, Adonai Eshkol, You gave us (Shabbat for rest), Festivals for joy, feasts and holy days for delight.

Tthis Festival of Sukkot, season of our rejoicing,
this Festival of Shmita, season of our rejoicing,
this Feast of booths, season of Matan Torah,
a sacred gathering, moment of our Exodus from Egypt.

Our God, our ancestors’ God, let an awareness of You and our destiny, of our connectedness and of our meaningfulness in the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, near and upholding, and shine in Your presence. May there be survival and sweetening, grace and tenderness, compassion and life and peace on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us. O our God, our Guardian, tender and gentle, our eyes look toward You always.

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

A MEDITATION ON THE AMIDAH
FOR FESTIVALS

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

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

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

Out of all humanity You chose us, You loved us. You found pleasure in us. Out of all peoples, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy name. Lovingly, Adonai Eshkol, You gave us (Shabbat for rest), Festivals for joy, feasts and holy days for delight.

Tthis Festival of Sukkot, season of our rejoicing,
this Festival of Shmita, season of our rejoicing,
this Feast of booths, season of Matan Torah,
a sacred gathering, moment of our Exodus from Egypt.

Our God, our ancestors’ God, let an awareness of You and our destiny, of our connectedness and of our meaningfulness in the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, near and upholding, and shine in Your presence. May there be survival and sweetening, grace and tenderness, compassion and life and peace on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us. O our God, our Guardian, tender and gentle, our eyes look toward You always.
Shower upon us, Adonai Elshamah, the gift of Your Paritals for life and peace, for happiness and joy, as You have promised to bless us. Consequently through Your law, give us a heart of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Paritals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You, O God, whose holiness illuminates Israel and the saved race.

Would that Your people at prayer gained delight in You. Would that we were allied 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 personally received in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages: firm foundation of our love, we are Yours in gratitude and 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 great You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Companion of One, Your love is eternal. You are forever our hope. Let all the living confess With thankfulness, delight, and truth. Help us, O God. We praise You, God whose presence forever radiates from Zion.

May Your tongue be innocent of malice and my lips free from lies. When confronted by enmity may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plot 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. Amin.

Shower upon us, Adonai Elshamah, the gift of Your Paritals for life and peace, for happiness and joy, as You have promised to bless us. Consequently through Your law, give us a heart of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Paritals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You, O God, whose holiness illuminates Israel and the saved race.

Would that Your people at prayer gained delight in You. Would that we were allied 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 personally received in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages: firm foundation of our love, we are Yours in gratitude and 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 great You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Companion of One, Your love is eternal. You are forever our hope. Let all the living confess With thankfulness, delight, and truth. Help us, O God. We praise You, God whose presence forever radiates from Zion.

May Your tongue be innocent of malice and my lips free from lies. When confronted by enmity may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plot 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. Amin.
On Shabbat (including Netzivos and Shabbat Hol Nosarim): It is customary to remain standing for this passage.

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.

Vayi chol ha-shamayim v’ha-aretz v’shalom v’v’la’am. Vayi chol eloim ba-yom ha-shavu’ot melakh tov asher aseh, vayi chol eloim ba-yom ha-shavu’ot melakh tov asher aseh, vayi chol eloim ba-yom ha-shavu’ot melakh tov asher aseh, vayi chol eloim shabbat shel yom ha-shavu’ot. Ke-vi shavat melakh tov asher bara Elohim levat.

The following passages are recited only with a minyan.
(The first night of Pesach 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 and congregation:
Shield of our ancestors by His promised word, Guardian of life to the dead. Holy God (on Shabbat Shovar: 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, halloows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

*Some texts read: with appropriate blessings, God worthy of acclamation.

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

Copyright © 1998 by the Rabbinical Assembly

On this page, continue with image, page 213.
On this page, continue with image, page 48.
KADDISH SHALEM
Reader:
Our God and God of our ancestors, find favor in our Shabbat rest. Insist in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanses our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shekhah, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallow Shabbat.

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

Congregation and Reader:
Yehi Shem Rabo M'rasch Falom u'almah d'maya.
May God's great name be praised throughout all time.

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

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

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

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

Osh shalom bim'romay, hu y'asher shalom ainu v'al kol Yisrael, v'imenu amen.
On Simhat Torah, continue with Hakodash, page 213.
On Shabbat Nitzavim, continue with the Shabbat Kiddush, page 48.

Siddur Sim Shalom for Shabbat and Festivals
Copyright 1998 by the Rabbinical Assembly
The two Commandments in Exodus and Deuteronomy, to "remember" and "observe" Shabbat, were understood by our sages to mean that God revered both festivals simultaneously. Our observance of Shabbat, the sages 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 enmouse, the wine of the Kiddush became a prelude to their meal. Later the Kiddush was incorporated into the Shabbat evening service.

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
**KIDDUSH FOR SHABBAT**

Banck stah Adonai, Eloheenu melakh-ka-doseh, bere'ihu hagefen.

Banck stah Adonai, Eloheenu melakh-ka-doseh, achar kiddush bimtever v Techav vanu, vShabbot kodosh ba-arech u'lavan hilon-lishan, Zakeni (Ma'aseh V-rephiti).

Ki hu yom Tishah u'Bemakot, zehker li-yizkor mishayyim.

Ki varnu varnu vechet ada vechet meer ha-shem v'Shabbot kodosh ba-arech u'lavan hilon-lishan. Banck stah Adonai, meheker 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 Your holy Shabbat lovingly and 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 blesses Shabbat.

On Shabbat Nisnas od Sukot, if Kiddush is recited in the Sukkah, conclude with the following brachah:

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 Pesach until Shavuot, the brachot are canceled. Page 55.

Continue withAlatot, 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 (Bashak 1:34). They saw it as a symbol of profound spiritual significance. Wine represents the incomparable — it does not deteriorate, but improves with age. Wine thus resembles 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.

Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly

---

**MAARIV FOR SHABBAT**

Banck stah Adonai, Eloheenu melakh-ka-doseh, bere'ihu hagefen.

Banck stah Adonai, Eloheenu melakh-ka-doseh, achar kiddush bimtever v Techav vanu, vShabbot kodosh ba-arech u'lavan hilon-lishan, Zakeni (Ma'aseh V-rephiti).

Ki hu yom Tishah u'Bemakot, zehker li-yizkor mishayyim.

Ki varnu varnu vechet ada vechet meer ha-shem v'Shabbot kodosh ba-arech u'lavan hilon-lishan. Banck stah Adonai, meheker 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 Your holy Shabbat lovingly and 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 blesses Shabbat.

On Shabbat Nisnas od Sukot, if Kiddush is recited in the Sukkah, conclude with the following brachah:

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 Pesach until Shavuot, the brachot are canceled. Page 55.

Continue withAlatot, 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 (Bashak 1:34). They saw it as a symbol of profound spiritual significance. Wine represents the incomparable — it does not deteriorate, but improves with age. Wine thus resembles 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...

Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly
KIDDUSSH FOR Festivals

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

Praised are You Adonai, our God, who rules the universe, enabling all creation with distinctive qualities, distinguishing between the sacred and the secular, 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 blessed Shabbat more than the other days of the week.

You have set Your people Israel apart, making their lives holy through attachment to Your Shabbat.

Praised are You Adonai, who distinguishes one sacred time from another.

On the last two nights of Pesach:

Praised are You Adonai, our God, who rules the universe, enabling all creation with distinctive qualities, distinguishing between the sacred and the secular, 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 blessed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your Shabbat.

Praised are You Adonai, who distinguishes one sacred time from another.

On Shabbat, when Kiddush is chanted in the shabbat:

Praised are You Adonai, our God, who rules the universe, enabling all creation with distinctive qualities, distinguishing between the sacred and the secular, 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 blessed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your Shabbat.

Praised are You Adonai, who distinguishes one sacred time from another.

On Pesach, starting with the second night, the Omer is counted, page 58.

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
Since the Middle Ages, Ashkenazic has been included in every daily service throughout the year, although it was originally composed for the Rash Habadah Library. It contains two complimentary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalism hope that someday God will be worshipped by all humanity.

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

Since the Middle Ages, Ashkenazic has been included in every daily service throughout the year, although it was originally composed for the Rash Habadah Library. It contains two complimentary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalism hope that someday God will be worshipped by all humanity.
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 the heavens and made 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 above and on earth below; there is no other!"

Adonai Shabe-Eladan hakol, letad g'dolah yoter b'reshet,
shelo asaru k'goyei haaretz,
v'la sama'ru km'hyot hot ha'adamah,
shelo sahem helkenu kahem, y'galenu k'khol hamamon.

V'na'amot korim umishlaturim umodim
unelehdah malkehu ha-mishlaim, Ha-adonai 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 acknowledge Your dominion. Reign over all, and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever!" Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ma'amot, v'haya Adonai melkehu el koh ha'etz,
bayom ha-hu y'hych Adonai shad u'mimu shad.

Psalm 27 is repeated, page 80.

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

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

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 the heavens and made 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 above and on earth below; there is no other!"

Adonai Shabe-Eladan hakol, letad g'dolah yoter b'reshet,
shelo asaru k'goyei haaretz,
v'la sama'ru km'hyot hot ha'adamah,
shelo sahem helkenu kahem, y'galenu k'khol hamamon.

V'na'amot korim umishlaturim umodim
unelehdah malkehu ha-mishlaim, Ha-adonai 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 acknowledge Your dominion. Reign over all, and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever!" Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ma'amot, v'haya Adonai melkehu el koh ha'etz,
bayom ha-hu y'hych Adonai shad u'mimu shad.

Psalm 27 is repeated, page 80.

The authorship of Almah has been ascribed to Ram, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed composite earlier, and was already part of the ritual in the Second Temple.
In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joy we shared, and for the cherished memories that never fade. May God grant those who mourn to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved one be a continuing source of comfort, as we invite those who mourn, and those sheering Yizkor, to praise God's name with the words of the Kaddish.

Mourners and those sheering Yizkor:

בר ספרא וכר 혃

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

Mourners and those sheering Yizkor:

בר ספרא וכר 혼

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
MOURNER’S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. Not only to the extent that God’s sovereignty is felt in the world, but also in prayer and song, peace and harmony, hope and consolation fill our lives. Thus, in reciting our dear, beloved memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yom Kippur join in praise of God’s name.

As an English translation of the Mourners’ Kaddish may be found on page 12.

MOURNER’S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God’s sovereignty in our time. Not only to the extent that God’s sovereignty is felt in the world, but also in prayer and song, peace and harmony, hope and consolation fill our lives. Thus, in reciting our dear, beloved memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yom Kippur join in praise of God’s name.

As an English translation of the Mourners’ Kaddish may be found on page 12.

Siddur Sim Shalom for Shabbat and Festivals
Copyright © 1998 by the Rabbinical Assembly
The book Yadal is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This parctice version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

The book Yadal is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This parctice version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.
Mamakhim’s 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 immovable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever living, will resurrect the dead.

Revere the living God, sing praises to God’s name, both infinite and timeless, through eternity.

God’s essence 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 sons, 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, Anticipiting actions that are yet to be.

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

Messianah, 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

Mamakhim’s 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 immovable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever living, will resurrect the dead.

Revere the living God, sing praises to God’s name, both infinite and timeless, through eternity.

God’s essence 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 sons, 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, Anticipiting actions that are yet to be.

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

Messianah, 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

Mamakhim’s 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 immovable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God, ever living, will resurrect the dead.

Revere the living God, sing praises to God’s name, both infinite and timeless, through eternity.

God’s essence 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 sons, 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, Anticipiting actions that are yet to be.

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

Messianah, 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
Adon olam asher malakh
Let na'asan b'shita kol
Va'hanei kish-lot ha-kol
V'thu hayah v'hu hoveh,
V'thu ehad ve'im sher
B'Tzi nechad B'Shita kol,
V'thu v'Le'av Shachar,
V'thu v'nish manasso,
B'ydado akhil nuchi
V'im ruhi g'layyi,
B'lorem kol y'tir nira,
a'za Moloch shimo nira.

Adon olam asher malakh
Let na'asan b'shita kol
Va'hanei kish-lot ha-kol
V'thu hayah v'hu hoveh,
V'thu ehad ve'im sher
B'Tzi nechad B'Shita kol,
V'thu v'Le'av Shachar,
V'thu v'nish manasso,
B'ydado akhil nuchi
V'im ruhi g'layyi,
B'lorem kol y'tir nira,
a'za Moloch shimo nira.

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

Before creation shaped the world,
God, eternal, reigns alone;
but only with creation done
could God as Sovereign be known.

God was, in, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.

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.

God, with me, I have no fear.

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

Adon Olam

Before creation shaped the world,
God, eternal, reigns alone;
but only with creation done
could God as Sovereign be known.

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

God was, in, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.

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.

God, with me, I have no fear.

When I sleep, as when I wake,
God is with me; I have no fear.
From the second night of Passover until the night before Shavuot, we stand as the Omer is counted.

The "Omer" (literally "handful") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Passover. Omer has come to be the name of the period between Passover and Shavuot. By counting three days [first hebrew], we recall our people's liberation from slavery, commemorated by Pesach — along with God's gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, so essential for our spiritual sustenance. We count the days between Pesach 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.

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

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

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

The "Omer" (literally "handful") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Passover. Omer has come to be the name of the period between Passover and Shavuot. By counting three days [first hebrew], we recall our people's liberation from slavery, commemorated by Pesach — along with God's gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, so essential for our spiritual sustenance. We count the days between Pesach 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.

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

1. ___________ (14 Nisan, 1st night of Passover)
2. ___________ (15 Nisan, 2nd day of Passover)
3. ___________ (16 Nisan, 3rd day of Passover)
4. ___________ (17 Nisan, 4th day of Passover)
5. ___________ (18 Nisan, 5th day of Passover)
6. ___________ (19 Nisan, 6th day of Passover)
7. ___________ (20 Nisan, 7th day of Passover)
8. ___________ (21 Nisan, 8th day of Passover)
9. ___________ (22 Nisan, 9th day of Passover)
10. ___________ (23 Nisan, 10th day of Passover)
11. ___________ (24 Nisan, 11th day of Passover)
12. ___________ (25 Nisan, 12th day of Passover)
13. ___________ (26 Nisan, 13th day of Passover)
14. ___________ (27 Nisan, 14th day of Passover)
15. ___________ (28 Nisan, 15th day of Passover)

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

*When 5 year falls on Friday or Shabbat, Yam Hamatzot is celebrated on the preceding Thursday.*

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

*When 5 year falls on Friday or Shabbat, Yam Hamatzot is celebrated on the preceding Thursday.*
Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly

58 COUNTING OF THE OMER

ד"ה שעה העין בלא שעה נוספים ושם השם אלהים א' ושם השם א'MINGRAUG. 26

28 ימים—שלושה ימים ו汾 ימים (זמנה של שעה)
27 ימים—囵 ימים ו汾 ימים
26 ימים—שלושה ימים ושח ימים
25 ימים—囵 ימים ו汾 ימים
24 ימים—הלכה על-photo( pasture)
23 ימים—הלכה על-photo( pasture)
22 ימים—ilarity( pasture)
21 ימים—_similarity( pasture)
20 ימים—ilarity( pasture)
19 ימים—ilarity( pasture)
18 ימים—ilarity( pasture)
17 ימים—ilarity( pasture)
16 ימים—ilarity( pasture)
15 ימים—ilarity( pasture)
14 ימים—ilarity( pasture)
13 ימים—ilarity( pasture)
12 ימים—ilarity( pasture)
11 ימים—ilarity( pasture)
10 ימים—ilarity( pasture)
9 ימים—ilarity( pasture)
8 ימים—ilarity( pasture)
7 ימים—ilarity( pasture)
6 ימים—ilarity( pasture)
5 ימים—ilarity( pasture)
4 ימים—ilarity( pasture)
3 ימים—ilarity( pasture)
2 ימים—ilarity( pasture)
1 ימי—ilarity( pasture)

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

Our personal journeys in life are marked by enslavements and liberations, revolutions 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 Aloha, page 51.

On Saturday night, continue with Nedelah, page 234.

On weekday evenings (including Hol-Ha-ma’id Priest), continue with Aloha, page 287.

A Song of Acclaim

Blessed are all who revere Adonai, who follow in God’s ways. You shall enjoy the fruit of your labors; you shall be happy and prosperous. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who revere Adonai. May Adonai bless you from 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, revolutions 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 Aloha, page 51.

On Saturday night, continue with Nedelah, page 234.

On weekday evenings (including Hol-Ha-ma’id Priest), continue with Aloha, page 287.