Siddur Sim Shalom
FOR WEEKDAYS

Hallel & Musaf
for special days

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City
On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

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

PSALM 113
Halleluyah! Praise Adonai.

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

From East to West, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high,
concerned with all below on earth and in the heavens?

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

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

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a weekday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatzi Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.)
PSALM 114
When Israel left the land of Egypt,
when the House of Jacob left an alien people,
Judah became God's sacred possession
and the people of Israel God's domain.

The sea retreated at the sight; the Jordan turned and fled.
The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee?
Why, mountains, did you romp like rams?
Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master,
at the presence of the God of Jacob
who turns rocks into pools of water, flint into flowing streams.

The following passage is omitted on Rosh Hodesh
(except on Hanukkah) and the last six days of Pesah.

PSALM 115:1-11
Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithful will.

Why should the nations say: “Where is their God?”
Our God is in heaven, doing whatever He wills.

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

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

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

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

Let the House of Aaron trust in Adonai;
God is their help and their shield.

Let those who revere God trust in Adonai;
God is their help and their shield.

The following passage is omitted on Shabbat and the last six days of Pesah.
PSALM 115:12-18
Adonai remembers us with blessing;
God will bless the House of Israel.

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

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

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

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

But we shall praise Adonai now and forever.
Halleluyah!

The following passage is omitted on Rosh Hodesh
(except on Hanukkah) and the last six days of Pesah.

PSALM 116:1-11
I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.

I called on Adonai;
I prayed that God would save me.

Gracious is Adonai, and kind.
Our God is compassionate.

Adonai protects the simple;
I was brought low and God saved me.

Be at ease once again, my soul,
for Adonai has dealt kindly with you.

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!
PSALM 116:12-19
How can I repay Adonai for all His gifts to me?
   I will raise the cup of deliverance
   and invoke Adonai by name.
   I will honor my vows to Adonai
   in the presence of all His people.

Grieved in Adonai's sight
is the death of the faithful.
   I am Your servant, born of Your maidservant;
   You have released me from bondage.
   To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai
in the presence of all His people,
   in the courts of the House of Adonai,
   in the midst of Jerusalem. Halleluyah!

PSALM 117
Praise Adonai, all nations; laud God, all peoples.
God's love has overwhelmed us;
God's faithfulness endures forever. Halleluyah!

PSALM 118:1-20
Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who revere Adonai declare:
   God's love endures forever.

During the chanting of "Hodu" (above), and "Ana Hoshia" and "Hodu" (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.
In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

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

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

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

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

_Though they surrounded me like bees,
like burning stingers they were smothered._

In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

_The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant."
_The might of Adonai is supreme;
the might of Adonai is triumphant._

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

_Open for me the gates of triumph,
that I may enter to praise Adonai._

This is the gateway of Adonai.
The righteous shall enter therein.

_Each of the following four verses is recited twice._

_PSALM 118:21-29_

I praise You for having answered me;
You have become my deliverance.

_The stone rejected by the builders
has become the cornerstone._

This is the doing of Adonai;
it is marvelous in our sight.

_This is the day Adonai has made;
let us exult and rejoice in it._

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Pit-hu li sha’arei tzedek, avo vam, odeh Yah.
Zeh ha-sha’ar la-Adonai, tzadikim yavo-u vo.

_Each of the following four verses is recited twice._

אַל דָּעֵג בְּעֵינֶיךָ וַהוּא לָשׁוּתוֹ הנַה.
אִם קָאָמִי מָזַרְתִּי כְּחִזָּה לֶאֶזְקֵךְ פּוֹטָה.
מֵאָת אָמֵת הָנָה אָזָא שָׁמַלְתִּי בּעֵינָנָא.
וּדָעִיתָא עַעַשׂ הָנָה בּעֵינָהָ בְּשׁוֹמָהָ בֵּא.

Od’kha ki anitani, va’t’hi li lishua.
Ehven ma’asu ha-bonim hay’tah l’rosh pinah.
Me-et Adonai hay’tah zot, hi nifiat b’eineinu.
Zeh ha-yom asah Adonai, nagilah v’nism’jah vo.
The Reader chants each phrase, which is then repeated by the congregation.

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

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreath the festive procession with myrtle as it proceeds to the corners of the altar.

You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good; God’s love endures forever.

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

On Sukkot, congregations that include Hoshanot here continue on page 116.
When praying without a minyan, continue on page 78.
KADDESH

On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma’ut (as well as Yom Y’rushalayim when it falls on Monday), recite Ḥatzi Kaddish, then continue on page 65.

On Yom Y’rushalayim (except on Monday), recite Ḥatzi Kaddish, then continue with Ashrei on page 78.

On Rosh Hodesh and Hol Ha-mo’ed, recite the entire Kaddish Shalem.

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

Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u’l’almei almayah.
May God’s great name be praised throughout all time.

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

Ḥatzi Kaddish concludes here.

On Rosh Hodesh and Hol Ha-mo’ed, continue here.

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.

On Rosh Hodesh and Hol Ha-mo’ed, continue on page 65.

Kaddish Shalem is recited on Rosh Hodesh and Hol Ha-mo’ed, days on which a Musaf Service follows, indicating the end of the Shaharit Service. No Torah reading has been assigned to Yom Y’rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday.
MUSAF SERVICE

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'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

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

Continue with the Amidah on page 104a or 104b (with Matriarchs).

(The Musaf Service for Hoshana Rabbah may be found in Siddur Sim Shalom for Shabbat and Festivals, page 166.)

The Musaf, or Additional Service, recalls the additional offering brought to the Temple on Shabbat, Festivals, and Rosh Hodesh. These offerings are prescribed in Numbers, chapters 28 and 29. Their details are presented at the heart of the Musaf Amidah.
MUSAF AMIDAH FOR ROSH HODESH
and HOL HA-MO'ED (with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious
deeds of our ancestors and will send a redeemer to their
children's children because of Your loving nature. You are the
Sovereign who helps and guards, saves and shields. Praised
are You Adonai, Shield of Abraham and Guardian of Sarah.

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

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance. Faithful are You in giving life to
the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

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

On Rosh Hodesh, the silent recitation
of the Amidah continues on page 106.

On Hol Ha-mo'ed, the silent recitation
of the Amidah continues on page 110.

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

When the Amidah is chanted aloud, Kedushah is added.

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

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

Heavenly voices respond with praise:

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

And in Your holy psalms it is written:

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

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

On Rosh Hodesh, continue on page 106.
On Hol Ha-mo’ed, continue on page 110.
On Rosh Ḥodesh:

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

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You with offerings, to seek atonement and ask for salvation from their adversary. O build a new House in Zion, and let us rejoice there as one on Rosh Ḥodesh. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors.

Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Rosh Ḥodesh they offered lovingly, according to Your will, as written in Your Torah, through Moses, Your servant:

NUMBERS 28:11

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

The grain offerings and libations as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Continue on the next page.

Alternative selection

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You, to seek atonement and ask for salvation from their adversary. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors. Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times.
During a leap year on the Hebrew calendar, add the words in parentheses:

Our God and God of our ancestors, renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival. Praised are You Adonai, who hallows the people Israel and the New Moon Festivals.

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

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

MODIM

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

When the Reader recites Modim, the congregation continues silently:

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

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohan, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

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

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.

During the repetition of the Amidah, the Reader continues here:

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

Congregation:

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

The Reader's recitation of the Amidah ends here.

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

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

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

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue with Kaddish Shalem, page 82.
On Ḥol Ha-mo'ed:

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

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

Festival of Sukkot, season of our rejoicing.
Festival of Matzot, season of our liberation,
a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We can no longer worship in the great and holy Temple, once dedicated to Your name, which now lies in ruins. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore it and enhance its glory.

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

And the special offering for this

Festival of Sukkot: Festival of Matzot
they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant, as described.

The passages on the next page specify the special sacrifices prescribed for each of the days listed. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

The biblical passages on the next page are taken from the Maf'ir portion for each Festival, in Numbers, chapters 28 and 29. The recitation concludes with the passage at the bottom of the page, which is a rabbinic summary, not taken directly from the Torah.
Some congregations omit these passages and continue on page 112.

On the first day of Ḥol Ha-mo'ed Sukkot:
On the second day: twelve young bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the second day of Ḥol Ha-mo'ed Sukkot:
On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the third day of Ḥol Ha-mo'ed Sukkot:
On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the fourth day of Ḥol Ha-mo'ed Sukkot:
On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the fifth day of Ḥol Ha-mo'ed Sukkot:
On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hoshana Rabbah:
On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Ḥol Ha-mo'ed Pesah:
You shall present an offering by fire, a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs — see that they are without blemish. Their grain offerings...

On each Festival:
Their grain offerings and libations, as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Some congregations omit these passages and continue on page 112.

On the first day of Ḥol Ha-mo'ed Sukkot:
ович תכשיט עוציב, אילו שלמה, אינפלשimentoו...
שנה אחרונה עוציב, תמימה.

On the second day of Ḥol Ha-mo'ed Sukkot:
一緒に תכשיט, פורים שעה, אילו שלמה, בצעשimentoו...
ארבעה עשר, תמימה.

On the third day of Ḥol Ha-mo'ed Sukkot:
一緒に תכשיט, פורים שעה, אילו שלמה, בצعشimentoו...
ארבעה עשר, תמימה.

On the fourth day of Ḥol Ha-mo'ed Sukkot:
쮸ותהו תכשיט, פורים שעה, אילו שלמה, בצעשimentoו...
ארבעה עשר, תמימה.

On the fifth day of Ḥol Ha-mo'ed Sukkot:
黟יimet תכשיט, פורים שעה, אילו שלמה, בצעשimentoו...
ארבעה עשר, תמימה.

On the sixth day of Ḥol Ha-mo'ed Sukkot:
黟יimet תכשיט, פורים שעה, אילו שלמה, בצعشimentoו...
ארבעה עשר, תמימה.

On Hoshana Rabbah:
黟יimet תכשיט, פורים שעה, אילו שלמה, בצעשimentoו...
ארבעה עשר, תמימה.

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On each Festival:
主要集中ות עצוב שלוש עשרים, פורים ויהי בלה איקה אנה...
שעשתה בצעשimentoו...

On each Festival: 
主要集中ות עצוב שלוש עשרים, פורים ויהי בלה איקה אנה...
שעשתה בצעשimentoו...

עשרה לוח, העושה לברכה, נביא בברכה, ישי עבר, ישו בברכה, יהודו בברכה.
For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohanim to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you” (Deuteronomy 16:16-17).

Continue on page 113.
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, 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. Adonai our God, grant that we inherit Your holy Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow 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.

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

When the Reader recites Modim, the congregation continues silently:

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

When the Reader recites מודים, the congregation continues silently:


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

When the Reader recites מודים, the congregation continues silently:

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

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

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

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

Congregation:
Ken y’hi ratzon.
Ken y’hi ratzon.
Ken y’hi ratzon.
May this be God’s will.

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

The Reader’s recitation of the Amidah ends here.
The silent recitation of the Amidah concludes with a personal prayer.

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

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

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Sukkot, Hoshanot are recited, page 116.
(Congregations that recited Hoshanot after Hallel, continue on page 82).

On Pesah, continue with Kaddish Shalem, page 82.