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

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Siddur Sim Shalom for Shabbat and Festivals
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Morning Service
for Shabbat
and Festivals

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Copyright © 1998 by the Rabbinical Assembly
Upon arising in the morning, we acknowledge
God’s compassion in restoring us to life each day.

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MORNING SERVICE

BIRKHOT HA-SHANAH

Prayer begins in the home, as we arise each morning with our acknowledgment of God’s presence and compassion.

I am grateful to You, living, enduring Sovereign, for entering my soul to me in compassion. You are faithful beyond measure.

Upon ritual washing of hands:
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to raise our hands.

Upon entering the sanctuary:

How lovely are your dwellings, people of Jacob, your sanctuaries, descendants of Israel.

As for me, O God,
Your great love inspires me to enter Your house, to worship in Your holy sanctuary, filled with awe for You.

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

MORNING SERVICE

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PILGRIM PRAYERS

PSALM 145:1-2

Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unrolling the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put on them on the corners of their garments in every generation" (Numbers 15:38).

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

PSALM 26:4-10

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

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

When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.

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

God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.

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

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

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

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

When I sleep as when I wake,
God is with me; I have no fear.
We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

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

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

We give thanks for the gift of Torah.

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

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us His Torah.

Praised are You Adonai, who gives the Torah.

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Praised are You Adonai, who gives the Torah.
May Adonai bless you and guard you. May Adonai show you favor and be gracious to you. May Adonai show you kindness and grant you peace.

Selected from LEVITICUS 26:2-3

You shall be holy for I, Adonai your God, am holy. You shall not insult the dead, nor put a stumbling block before the blind. You shall not render an unjust decision. Do not be partial to the poor, and do not take the rich in judgment, judging fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself. I am Adonai.

A passage from the Midrash

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

A passage from the Gemara

Based on SHIRAH 11b

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A passage from the Gemara

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There are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of livingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

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We are grateful for the daily remembrance of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

Shabbat and Festivals

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Preliminary Prayers

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

Personal thoughts and supplications may be added.

We should always renew God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplications, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai, our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lack reason. Our actions, for all their profundity, are meaningless, the days of our lives, empty. Human piety across the ages is an illusion when all is seen as folly.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Israel's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.
Praised be God's glorious sovereignty throughout all time.

Preliminary Prayers

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

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Hear, O Israel: Adonai is our God, Adonai alone.
Praised be God's glorious sovereignty throughout all time.
We acclaim God's holiness.

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

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hail in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our Guardian in heaven, be merciful to us for we bear Your great name. Fulfill the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai” (Isaiah 2:3).

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Avot D'Rabi Natan 4:5

Once, Rabbi Yehudah ben Zakkai was walking with his disciple, Rabbi Y'hoshua, near Jerusalem after the destruction of the Temple. Rabbi Y'hoshua looked at the Temple ruins and said: "At the place that stood for the sins of the people Israel — through the ritual of animal sacrifice — lies in ruins!" Then Rabbi Yehudah ben Zakkai spoke to him these words of comfort: "Be not grieved, my son. There is another equally meritorious way of gaining atonement even though the Temple is destroyed. We can still gain atonement through deeds of loving-kindness." For it is written: "Loving-kindness I desire, not sacrifice." (Hos. 6:6)

1. Sh'mai 4:6

Rabbi Elazar quoted this verse: "You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God." (Deut. 6:18) What does this verse imply? "To act justly" means to act in accordance with the principles of justice; "to love kindness" means to let your actions be guided by principles of loving-kindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to Adonai than sacrifices." (Neh. 12:13)

Rabbi Elazar further said: The reward for charity depends upon the degree of loving-kindness, as it is written: "For according to your charity, your reward according to your loving-kindness." (Shm. 6:6)

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

2. Sh'mai 4:6

Rabbi Elazar quoted this verse: "You have been told what is good and what Adonai requires of you — to act justly, to love kindness, and to walk humbly with your God." (Deut. 6:18) What does this verse imply? "To act justly" means to act in accordance with the principles of justice; "to love kindness" means to let your actions be guided by principles of loving-kindness. "To walk humbly with your God" means to assist needy families at their funerals and weddings.

Rabbi Elazar said: Doing righteous deeds of charity is greater than offering all of the sacrifices, as it is written: "Doing charity and justice is more desirable to Adonai than sacrifices." (Neh. 12:13)

Rabbi Elazar further said: The reward for charity depends upon the degree of loving-kindness, as it is written: "For according to your charity, your reward according to your loving-kindness." (Shm. 6:6)

Our Rabbis taught: Deeds of loving-kindness are superior to charity in three respects. Charity can be accomplished only with money; deeds of loving-kindness can be accomplished through personal involvement as well as with money. Charity can be given only to the poor deeds of loving-kindness can be done for both rich and poor. Charity applies only to the living deeds of loving-kindness apply to both the living and the dead.
Kabbalistic idea: "To walk in all His ways" (Deuteronomy 11:22). There are the ways of the Holy One—gracious and compassionate, patient, abounding in kindness and faithfulness, serving love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.” (Rav 146.) Just as God is gracious and compassionate, you too must be gracious and compassionate.

As the Holy One is living, you too must be living.

IV. SOTAH 14a
Kabbalistic idea: "To walk in all His ways" (Deuteronomy 11:22). There are the ways of the Holy One—gracious and compassionate, patient, abounding in kindness and faithfulness, serving love for a thousand generations, forgiving iniquity, transgression, and sin, and granting pardon.” (Rav 146.) Just as God is gracious and compassionate, you too must be gracious and compassionate.

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As the Holy One is living, you too must be living.
V. PRELIMINARY PRAYERS

V. Chapter 1

Mahal says the Torah may be expanded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a single premise to another that is more inclusive, or to another that is less inclusive.
3. A comprehensive principle may be derived from a single text, or from related texts.
4. A rule which appears general, but is followed by one or more particular, or limited to those particular.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited to a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specific or generalizations are stated only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
9. A penalty specified for a general legal category followed by a particular exception, may allow, but not aggravate, any penalty.
10. However, a penalty specified for a general legal category followed by a discriminating particular case, sometimes may allow and sometimes aggravate the penalty.
11. A case logically falling within a general law but treated separately, remains outside that rule unless specifically included in the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following modulations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the Cohen, living peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

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

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KADDISH D' Rabbanan

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

Yigdaleu v'yidaas-em shelai ra, b'alma di'vra, kir'utah, v'yeimrim melukhot kiHayahokun u'siveymukhon u-v'Hayeyel el batei Yisrael.

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

Yehi shlamah ra min shelama
V'chayim tovim aleinu v'kol Yisrael, v'imru amen.

Oseh shalom b'moraim, bu'bebaram Yaasheh shalom
Asinu v'kol Yisrael, v'imru amen.

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

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

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After noting the appropriate daily psalm(s), the service continues with Psalm 30, page 2.

THE PSALM FOR SHABBAT

On Shabbat the Leviim recite this psalm in the Temple.

PSALM 89

A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God, to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp. Your works, Adonai, make me glad; I sing with joy of Your creation.

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

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

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

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

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai they will thrive in the courts of our God. They shall bear fruit even in old age; they shall be ever fresh and fragrant to proclaim: Adonai is just—my Rock, in whom there is no flaw.

After noting the appropriate daily psalm(s), the service continues with Psalm 30, page 3.

THE PSALM FOR SHABBAT

On Shabbat the Leviim recite this psalm in the Temple.

PSALM 90

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It is good to acclaim Adonai, to sing Your praise, exalted God, to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp. Your works, Adonai, make me glad; I sing with joy of Your creation.

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The Psalm for Sundays:

Psalm 30 is on page 1.
Maurer’s Kiddush is on page 2.

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Maurer’s Kiddush is on page 2.

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Maurer’s Kiddush is on page 2.

Psalm 30 is on page 1.
Maurer’s Kiddush is on page 2.
The Psalm for Sunday:

Psalm 26

A Psalm of David.

The earth and its inhabitants belong to Adonai;
God founded it upon the seas,
and set it firm upon flowing waters.

Who may ascend the mountain of Adonai?
Who may rise in God’s sanctuary?
Who has clean hands and a pure heart,
who has not used God’s name in false oaths
nor sworn deceitfully,
shall receive a blessing from Adonai,
a just reward from the God of deliverance.

Such are the people who seek God,
who long for the presence of Jacob’s Daddy.
Lift high your lintels, O you gates;
only wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?

Adonai, triumphant and mighty,
Adonai, triumphant in battle.

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

Who is the glorious Sovereign?

Adonai Ta’avo’ot is the glorious Sovereign.

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THE PSALM FOR MONDAY
Psalm 50 is on page 5.
Meiror’s Kiddish is on page 5.
THE PSALM FOR MONDAY

Psalm 115

A Psalm of the sons of Korah.

Great is Adonai, and highly praised
in the city of our God.

His holy mountain.

Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.

God is known in her citadels as a refuge.
The kings conspired and advanced,
but when they saw her they were astounded.

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

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

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.

Your right hand is filled with beneficence.
Let the mountain of Zion be glad,
let the cities of Judah rejoice
because of Your judgments.

Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

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

May God preserve it forever.

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Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

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

On the third day of the week
the Levite read this psalm in the Temple:

PSALM 82
A Psalm of Asaph.

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

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

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

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

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

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

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

THE PSALM FOR WEDNESDAY

On the fourth day of the week
the Levite read this psalm in the Temple:

PSALM 94
God of retribution!
Adonai, God of retribution appears.

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

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

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Psalm 30 is on page 76.
Musar's Kiddush is on page 78.
Prayer for the Sick is on page 77.
Psalm 30 is on page 76.
Musar's Kiddush is on page 78.
Prayer for the Sick is on page 77.
They say, "Adonai does not see, the God of Jacob pays no heed."

Be sage, you simpletons.
When will you look be wise?
Surely the One who shapes the ear can hear.
Surely the One who forms the eye can see.
Surely God who disciplines nations will chastise, teaching mortals to understand.
Adonai knows human schemes, how frail they are.
Blessed are those whom God disciplines and teaches Torah, training them to wait calmly in adversity until a pit be dug for the wicked.
Adonai will not abandon His people; God will not forsake His very own.
Justice will return to the righteous; all the upright in heart will strive for it.

Who will stand up for me against the ungodly?
Who will take my part against evildoers?
Were it not for God's help, I would be in my grave.
When my foot slips, Your love, Adonai, supports me.
When I am filled with cares, Your comfort soothes my soul.
Are You allied with seats of wickedness, with those who frame injustice by statute? They conspire against the righteous, they condemn the innocent to death.
Adonai is my refuge; my God is my sheltering Rock.
God will repay them for their wickedness and destroy them with their own evil.
Adonai our God will destroy them.

Psalm 69:9
Let us sing to Adonai.
Let us rejoice in our Creator.
Let us greet God with thanksgiving, singing psalms of praise. Adonai is exalted, beyond all that is worshiped.

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

Be sage, you simpletons.
When will you look be wise?
Surely the One who shapes the ear can hear.
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THE PSALM FOR THURSDAY

Psalm 50 is on page #2.
Ma'amorat Kadishah is on page #4.

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THE PSALM FOR THURSDAY
On the fifth day of the week
the Lente recited this psalm in the Temple:

PESAH 81
For the leader; upon the gittith: A Psalm of Asaph.
Sing with joy to God, our strength;
shout with gladness to the God of Jacob.
Strike up a melody; sound the timbrel!
Play sweet tunes on harp and lyre.
Sound the shofar on the New Moon,
on the full moon for our festive day.
It is the law for the people Israel;
the God of Jacob sits in judgment.
God ordained it as a decree for Joseph
when He rose against the land of Egypt.
Then I heard a voice I never knew:
"I removed the burden from your shoulders;
your hands were freed from the load.
"When you called in distress I rescued you; unavail, I answered you in thunder.
I tested your faith in the wilderness."

Hear this warning, My people:
Israel, if you would only listen:
"You shall have no strange god among you;
you shall not worship an alien god.
"I am Adonai your God who brought you up out of Egypt;
open your mouth wide and I will fill it."
But My people did not listen; Israel would have none of Me.
So I let them partake in their stubbornness.
I let them follow their own inclinations.
If only My people would listen to Me.
If the people Israel would walk in My ways, then would I soon subdue their foes
and strike out at their oppressors.
Enmities of Adonai shall be hallowed; their downfall shall be unwinding.
But you would feed with the richest of wheat,
with honey from the rock I would sate you.

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THE PSALM FOR FRIDAY

Psalm 30 is on page 1.

Mourners’ Kaddish is on page 2.

THE PSALM FOR ROSH HODESH

Psalm 30 is on page 1.

Mourners’ Kaddish is on page 2.

THE PSALM FOR FRIDAY

Psalm 30 is on page 1.

Mourners’ Kaddish is on page 2.

THE PSALM FOR ROUSH HODESH

Psalm 30 is on page 1.

Mourners’ Kaddish is on page 2.
THE PSALM FOR FRIDAY

On the sixth day of the week
the Levites would recite this psalm in the Temple:

Psalm 92
Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.
You set the earth on a sure foundation.
You created a world that stands firm.
Your kingdom stands from earliest time.
You are eternal.
The rivers may rise and rage,
the waters may pound and palates,
the floods may swell and storm.
Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.
Your decrees, Adonai, never fail.
Holiness before Your house for eternity.

THE PSALM FOR MONTH

Psalm 144
Let all my being praise Adonai, Adonai my God.
You are great indeed, clothed in splendor and majesty,
wrapped in light as in a garment,
unfolding the heavens like a curtain.
On waters
You lay the beams of Your chambers;
You make the clouds Your chariot,
riding the wings of the wind.
You make the winds Your messengers,
sire and flame Your servants.
You set the earth on its foundation that it should never collapse.
The deep covered it like a cloak,
until the waters rose over the mountains.
At Your rebuke they fled,
rushing away at the sound of Your thunder —
climbing mountains, pouring into valleys to the place
You had established for them.
You set the bounds they may not cross,
so that never again shall they cover the earth.
79 PRELIMINARY PRAYERS

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild ass sashquench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plant for people to cultivate, enabling them to bring forth bread from the earth. It is wise that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The tree of Adonal drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions rear for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens.

How varied are Your works, Adonal; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, great and small. Here ships sail to and fro; here swims Leviathan, which You made as a playingthing.

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

The glory of Adonal endures forever; may Adonal rejoice in His works, God is a refuge for the earth. It quakes; God touches the hills, and they smoke. I will sing to Adonal as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonal. Let sins disappear from the earth and the wicked will be no more.

Praise Adonal, my soul. Halleluyah!

79 PRELIMINARY PRAYERS

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild ass sashquench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

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

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The Psalm for the Season of Repentance

From Rash HaShah Kil to Nezahatan Rashah
In some congregations, through Yom Kippur

Psalm 30 is on page 1.
Mourners' Kaddish is on page 4.

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Psalm 30 is on page 1.
Mourners' Kaddish is on page 4.
THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 51
A Psalm of David.

Adonai is my light and my help. Whom shall I fear?
Adonai is the strength of my life. Whom shall I dread?

When evildoers draw near to slander me,
when foes threaten — they stumble and fall;
Though arms be arrayed against me, I have no fear
Though wars threaten, I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life —
To behold God’s beauty, to pray in God’s sanctuary.

Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, my God of deliverance.

Though my father and my mother leave me,
Adonai will care for me.

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes,
for false witnesses have risen against me,
perverters of malice and lies.

Yet I have faith that I shall surely see
Adonai’s goodness in the land of the living.
Hopes in Adonai
Be strong, take courage, and hope in Adonai.

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Hopes in Adonai
Be strong, take courage, and hope in Adonai.
All services continue here:

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PSALM 22
A Psalm of David, a Song for the dedication of the Temple.
I extol You, Adonai. You raised me up.
You did not permit foes to rejoice over me.
Adonai, I cried out and You heard me.
You saved me from the pit of death.
Sing to Adonai, you faithful.
Acclaim God’s holiness.
God’s anger lasts a moment;
divine love is lifelong.
Tears may linger for a night; joy comes with the dawn.
While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, Adonai, and I am terrified.
To You, Adonai, would I call;
before the Eternal I would I plead.
What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You?
Will it proclaim Your faithfulness?
Hear me, Adonai.
Be gracious, be my help.
You transformed my mourning into dancing,
your sashcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.
Siddur Sim Shalom for Shabbat and Festivals
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MOURNER’S KADDISH

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

Mourner and those accompanying Yahrzeit:

Yitgadal v’ytgedah Shim’ei ra’ba, b’lma di’ra’ kodesh,
v’jamakhtu kohah; b’haya ve’yomakhon u’v’hayah di’ra’ b’nei-alei,
ba’galu u’v’z’man karui v’ilam amen.

Congregation and mourners:

Yihi shemo rabah le’kavod l’dam um’ilamu.

Mourners:

Yitbarakh v’yitlabshu v’yilp’ar u’v’yitron me’n’v’na’al,
v’yitbedek v’yitdikh v’lo’hi shem el’kudsho, b’li kh hu
*Yid’mi lo’ ko’ bo’lkhov’ v’esato, to’b’hata v’nehemato
d’asman b’almu, v’ilamo amen.

*On Shabbat Sh’mo’ed: Eilu le’lato mit’kodsho v’esato.
Yihi shamo rabah min’ shamo
V’hayam akenu v’kol v’Yisra’el, v’ilmu amon.
Osh shalom bi’momha, hu ya’aseh shalom
akenu v’kol v’Yisra’el, v’ilamo amon.

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.

Mourner’s great name may be praised throughout all time.

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

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

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

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This group of prayers, beginning with Rutnkh Shavuot — a celebration of God’s majesty — and concluding with the Kiddush (page 104), constitute principally of passages from various sections of the Bible. They praise God as the Author of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. They serve as a prelude to the Barahaa, with which the Shabbat Service formally begins.

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P'SUKEI D'ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the b'khabah that introduces P'ukei D'zimra, we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.
Praised is God whose word created the world.
Sing praises.
Glorified is the Author of Creation.
Laud the One whose word is performance.
Acclaimed is God whose decree is fulfillment.
Revered the One whose mercy envelops the world.
Adored in God, whose kindness embraces all creatures.
Honored the One who rewards those who revere Him.
Blessed in God who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised in God's name.
Praised are You Adonai our God, who rules the universe, compassionate Creator exulted by Your people, glorified by Your faithful servants. We laud You with the psalm of Your servant David. We exult You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

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

It is customary for the congregation to stand during the meditation of Bamidbar Sh'-amar. This practice dates back to the tenth century when Rabbeinu Sh'-amar was the beginning of the public service.

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

Children of Israel, God's servant, chosen people of Jacob:  
Remember the wonders God has wrought,  
God's marvels and justice.  
This is Adonai our God, whose justice fills the earth.

Remember God's covenant always,  
God's word to a thousand generations —  
God's covenant with Abraham, God's oath to Isaac,  
God's unchanging compact with Jacob;  
the everlasting promise to Israel:  
"I will give you the land of Canaan  
as your inheritance, your possession."
You were very few in number,  
little more than strangers in the land,  
wandering from nation to nation, from kingdom to kingdom.

God would let no one oppress you,  
admonishing kings for your sake:  
"Touch not My anointed one, harm not My prophet."

Sing to Adonai, all the earth;  
proclaim God's triumph day by day,  
Announce God's glory among the nations,  
God's marvels among all people.
Great is Adonai, and worthy of praise,  
to be revered beyond all gods.  
For all the pagan gods are mere idols,  
but Adonai created the heavens.

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For all the pagan gods are mere idols,  
but Adonai created the heavens.
Grandeur and glory attend God; strength and joy abide in God’s dwelling.

Acclaim Adonai, you families of nations!
Acclaim God’s glory and might.

Come into God’s presence with an offering; worship Adonai in the splendor of holiness.
Let all on earth tremble before God, who fashioned and steaddied the world.

Let the heavens rejoice; let the earth be glad. Declare to the world: Adonai is sovereign.
Let the sea roar, and all that is in it; let the fields exult, and all they contain.

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

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

Cry out: “Save us, God of our salvation. Bring us together and deliver us from oppression,

“that we may acknowledge Your holiness,
that we may take pride in Your praise.

“Praised be Adonai, God of Israel from age to age.”
And all the people said: “Amen” and “Praise Adonai.”

An anthology of verses from Psalms

Exult Adonai our God.
Worship God, who is holy.
Exult Adonai our God, and bow toward God’s holy mountain.
Adonai our God is holy.

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[Page from the Siddur Sim Shalom for Shabbat and Festivals]
God, being merciful, grants atonement for sin and does not destroy. Time and again God restrain wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from me; may Your unfailing love always guard me. Remember Your compassion, Adonai, and Your lovingkindness — for they are eternal. Acclaim the power of God, whose pride is in the people Israel, whose majesty is in the heavens. Awesome is God in His holy place; the God of Israel gives courage and strength to His people. Praised be God. God of retribution — Adonai, God of retribution appear! Judge of the earth, bring the arrogant to judgment. Triumph is Yours, Adonai; may Your blessing be upon Your people. Adonai Tavo’o, be with us. God of Jacob, be our protection. Adonai Tavo’o, blessed are those who trust in You. Adonai, help us. Answer us, Sovereign, when we call.

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

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

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PSALM 19
For the leader, a Song of David.
The heavens declare the glory of God. The sky proclaims God’s handwork. Day after day the word goes forth; night after night the story is told. Soundeth the speech, voiceless the talk, yet the tale is echoed throughout the world. The sun, from its tent in the heavens, emerges like a bridegroom from his chamber, exulting like a champion, eager to run his course.
From the rim of the earth it rises, to sweep in majesty upward, westward, warming all on earth as it passes.

The Torah of Adonai is perfect, reviving the spirit. The decrees of Adonai are sure, enlightening the simple. The precepts of Adonai are just, glad-dening the heart.
The mitzvot of Adonai is clear, opening the eyes.
The fear of Adonai is pure, enduring forever. The laws of Adonai are true, altogether just. They are more precious than gold, even the parent gold; and sweeter than honey, the drippings of the honeycomb.
Your servant strives to keep them; to observe them brings great reward.
Yet who can discern one’s own errors?
Clear me of secret faults. Restrain Your servant from willful sins; may they not control me.
Then shall I be clear of wrongs, innocent of grave transgression.
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

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PSALM 104
A Psalm of David, who rejoiced with gladness before Avimelkh and was forced to flee.
I will praise Adonai at all times.
God’s glory always on my lips.
In Adonai will I sing and make glad;
Proclaim God’s greatness with me;
let us each God together.
I sought Adonai who answered me,
freeing me from all my fears.
Look to God and be radiant; never to be downcast.
The plea which cried out:
Adonai heard and delivered him from all his troubles.
Adonai’s angel guards and rescues those who revere God.
Tests and find that Adonai is good;
blessed the one who takes refuge in God.
Let His holy ones revere Adonai;
those who revere God lack for nothing;
those who may suffer and stare,
but those who seek Adonai will not lack any good.
Come, children, listen to me.
I will teach you to revere Adonai.
Which of you desires life,
love long years discovering goodnews?
Keep your tongue from evil, your lips from speaking lies.
Shun evil and do good; seek peace and pursue it.
The eyes of Adonai are on the righteous;
God’s ear are open to their cry.
Adonai’s face is set against evildoers,
to erase all memory of them from the earth.
When the righteous cry out, Adonai listens
and sets them free from all their troubles.
Adonai is close to the brokenhearted
and helps those who are crushed in spirit.
Many are the troubles of the righteous,
but with Adonai’s help, they are overcome.
God protects every limb; not one is broken.
Mischief destroys the wicked,
and those who hate the righteous are doomed.
Adonai redeems the life of His servants.
None who take refuge in God will be forsaken.

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PSALM 90
A prayer of Moses, man of God.
Adonai, You have been our refuge through all generations.
Before mountains emerged, before the earth was formed —
from age to age, everlasting, You are God.
But humans You crumble into dust,
and say: “Return, O mortal.”
For a thousand years in Your sight
are as a passing day, an hour of night.
You engulf all human beings in sleep.
They flourish for a day, like grass.
In the morning it speaks aloof,
by nightfall it fades and withers.
By Your anger we are consumed,
by Your wrath we are overcome.
You set out our transgressions before You,
our secret sin before Your presence.
Your wrath darkens our days;
our lives are over like a sigh.

Three score and ten our years may number,
four score years if granted the vigor.
Laden with trouble and travel,
life quickly passes and flies away.
Who can know the power of Your wrath?
Who can measure the reversion due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.
Relent, Adonai! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning,
that we may sing in gladness all our days.
Match days of sorrow with days of joy
equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.
May Adonai our God show us compassion,
and establish the work of our hands.
May the work of our hands be firmly established.

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May the work of our hands be firmly established.
PSALM 91
Dwelling in the shelter of the Most High, abiding in the shadow of the Almighty,
I call Adonai my refuge and fortress, my God in whom I trust.

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

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

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

You need only look with your eyes
to see the recompense of the wicked.
You have made Adonai your refuge,
the Most High your haven.
No evil shall befall you;
no plague shall approach your dwelling.

God will instruct His angels to guard you in all your paths,
to carry you in their hands lest you stumble on a stone.

You will step on cubs and cedars,
tread safely on lions and serpents.

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

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

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

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P'uke D'zmea

P'sak 149

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

P'sak 150

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Praised from Zion be Adonai who dwells in Jerusalem.
Halleluyah!

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PRAISE Adonai, for God is good, praise God who is almighty; 
God's love endures forever.

Praise God who works great wonders alone, 
God's love endures forever.

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

God smote the Egyptian Sibphon, 
and brought Israel out of their midst 
and stretched out their arms. 
God's love endures forever.

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

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

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

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

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

PRAISE Adonai, for God is good, praise God who is almighty; 
God's love endures forever.

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PSALM 22
Sing to Adonai, you righteous.
It is fitting for the upright to praise God.
Praise Adonai on the harp;
sing God's songs with the ten-stringed lute.
Sing to God a new song; play sweetly and shout for joy
for the word of Adonai holds true; all God's deeds endure.

God loves righteousness and justice;
the earth is filled with divine love.
By the word of Adonai were the heavens made;
of God's command, all they contain.
God gathers the waters of the sea as a mound,
and stores the deep in vaults.
Let all the earth revere Adonai,
and all who inhabit the world stand in awe.
For God spoke, and it came to be;
God commanded, and it stood firm.
Adonai annuls the plans of nations
and thwarts the designs of peoples.
Adonai's plans stand firm forever;
God's designs shall endure throughout the ages.
Blessed the nation for whom Adonai is God,
the people chosen as God's heritage.

Adonai looks out from heaven and beholds all mortals.
From His dwelling place God surveys
all the inhabitants of the earth,
Fashioning the hearts of all, discerning all their deeds.
A king is not rescued by an army,
or a warrior saved by sheer strength.
Horses are a delusion of security;
their great power provides no escape.
Adonai watches over those who revere Him —
over those who hope for God's loving-kindness —
to save them from death
and sustain their lives in famine.
Longingly we hope in Adonai;
God is our help and our shield.
In God our hearts rejoice;
in God's holy name have we put our trust.
May we enjoy Your loving-kindness, Adonai,
for we have placed our hope in You.

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Siddur Sim Shalom for Shabbat and Festivals
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PSALM 98
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
and the melody of the hallel.
Your works, Adonai, make me glad;
I sing with joy of Your creation.
How vast Your works, Adonai!
Your designs are beyond our grasp.
The thoughtless cannot comprehend;
the foolish cannot fathom this:
The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.
Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.
But as 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.

PSALM 99
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It is good to acclaim Adonai,
to sing Your praise, exalted God,
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Adonai is sovereign, crowned with splendor; Adonai reigns, rod of strength.
You set the earth on a sure foundation
You created a world that stands firm
Your kingdom stands from earliest time. You are eternal.
The rivers may rise and rage, the water may pound and palorate, the floods may swirl and storm.
Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.
Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.
Psalm 145 was uniquely translated by the Rabbinical Assembly. It is the only psalm traditionally recited three times each day. This psalm embodies all creatures, and the grandeur of God’s work, which surpasses our comprehension.

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PSALM 145:1-5
Blessed are they who dwell in Your house; they shall praise You forever.
Blessed the people who are so favored; blessed the people whose God is Adonai.

PSALM 145:15-18
A Psalm of David.
I glorify You, my God, my Sovereign; I praise You throughout all time.
Every day I praise You, exalting Your glory forever.
Great is Adonai, and praiseworthy; God's greatness exceeds definition.
One generation lauds Your works to another, exalting Your mighty deeds.
They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.
They recall Your goodness; they sing of Your faithfulness.
Adonai is gracious and compassionate; patient, and abounding in love.

Adonai is good to all; God's compassion embraces all.
All of Your creatures shall praise You; the faithful shall continually bless You, recounting Your glorious sovereignty, telling tales of Your might.
And everyone will know of Your power, the awesome radiance of Your dominion.
Your sovereignty is everlasting;
Your dominion endures for all generations.
Adonai supports all who stumble, and uplifts all who are bowed down.
The eyes of all look hopefully to You, and You provide their food in due time.
You open Your hand; Your favor sustains all the living.

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Psalms 146

Halleluyah! Let my soul praise Adonai, I will praise Adonai all my life, and sing to my God with all my being. Put no trust in the powerful, in mortals who cannot save. Their breath departs, they return to dust, and that is the end of their grand design. Blessed are those whose help is Jacob's God, whose hope is Adonai, our God, Maker of the heavens and the earth, the sea and all they contain. God keeps faith forever, brings justice to the oppressed, and provides food for the hungry. Adonai frees the bound, Adonai gives sight to the blind; Adonai raises those bowed down, and loves the just. Adonai protects the stranger and supports the orphan and widow, but frustrates the designs of the wicked. Adonai shall reign through all generations. Your God, Zion, shall reign forever. Halleluyah!

Psalms 146

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

Adonai rebuilds Jerusalem, gather Israel’s dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God’s power;
beautify measure is Gods wisdom.
Adonai heals the humble,
but cast evildoers to the ground.

Lift your voice in thanks to Adonai.
Sound the horn in praise of our God.
God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

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

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

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

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

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

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

Adonai rebuilds Jerusalem, gather Israel’s dispersed,
heals the broken-hearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God’s power;
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Psalms 148
Halleluyah!
Praise Adonai from the heavens.
Praise God, angels on high.
Praise God, sun and moon, all shining stars.
Praise God, highest heavens.
Let them all praise Adonai's glory
at whose command they were created,
and by whose laws nature abides.
Praise Adonai, all who share the earth:
all sea monsters and ocean depths,
fire and hail, snow and smoke,
storms that obey God's command;
all mountains and hills, all fruit trees and cedars,
all beasts, wild and tame,
creeping creatures, winged birds;
earthly rulers, all the nations,
offices and mortal judges,
men and women, young and old.
Let all praise the glory of Adonai,
for God alone is sublime,
more magnificent than the earth and the heavens.
God has exalted His people's fame
for the glory of all the faithful.
God has exalted the people Israel,
the people drawn close to Him.
Halleluyah!

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

Praised be Adonai forever. Amen! Amen! Praised from Zion be Adonai who abides in Jerusalem. Halleluiah! Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

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Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Halleluiah! Praise God in His sanctuary; praise God in His awesome heaven.
Praise God with trumpet calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals; with resounding cymbals sing praises.
Let every breath of life praise God. Halleluiah!
David praised Adonai in the presence of all the assembled, saying: Praised are You, God of our father Israel, from the past to the future. Yours are greatness and power, Adonai, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours. You are exalted as Ruler of all. You are the source of weight and honor. Dominion over all the earth is Yours. Might and courage come from You. Greatness and strength are Your gifts. We praise You now, our God, and we exalt Your glory.

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgasites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.

You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

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

Then Moses and the people Israel sang this song to Adonai:
I will sing to Adonai, mighty in majesty triumph! Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory — my ancestor's God, whom I exalt.
Adonai is a warrior; God's name is Adonai.
Pharaoh's chariots and army has God cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.
Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep concealed.
The enemy said: "I will pursue and plunder!"
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You leossed the wind — the sea covered them.
Like lead they sank in the swelling waters.
Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness, awesome in splendor, working wonders?
You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

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

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Adonai is a warrior; God's name is Adonai.
Pharaoh's chariots and army has God cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.
Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep concealed.
The enemy said: "I will pursue and plunder!"
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You leossed the wind — the sea covered them.
Like lead they sank in the swelling waters.
Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness, awesome in splendor, working wonders?
You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.
Lead them to Your lofty mountain; let them lodge there in Your abode, the sanctuary You have established. Adonai shall reign throughout all time. Adonai shall reign throughout all time.

(On Hashana Rabbah, continue on page 104.)

The psalm by Solomon Ibn Gabirol, composed in eleventh-century Spain, forms a poetic bridge between the majority of the Sefer D'Zimek psalms and the humble devotion of Nishmat, which follows.

At dawn I seek You, Rebbe. Rock sublime. My morning prayer I offer, and those at evening time. I tremble in Your awesome presence, continue. For my despair avoids his stop before Your right. My tongue, what can it say? My heart, what can it do? What is my strength, what is my spirit too? But should music be sweet to You in mortal kay. Your praise will I sing as long as breath's in me.

103 FSUKI D'ZMEKA

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The breath of all that lives praises You, Adonai our God.
The force that drives all flesh exults You, our Sovereign, always.
Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly entwined. You guide the world with kindness, its creatures with compassion. Adonai, who neither slumber nor sleep. You still the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
And could joy fill our tongue like countless waves
Could our lips utter praise as limitless as the sky
And could our eyes match the splendor of the sun

Never could we fully state our gratitude
For one ten-thousandth of the lasting love
That is Your precious blessing, dearest God,
Granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from peril, and saved us from severe and lingering disease. To this day Your compassion has sustained us. Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of P'iku D'Zemah provides a transition from the personal intimacy of the psalms to Shabbat, the formal public worship, which follows (page 107).
On page 105, the Hebrew begins here.

On page 106, the Hebrew begins here.
These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and extol Your holiness and sovereignty. Every mouth shall exalt You, every tongue shall exalt You. Every knee shall bend to You, every back shall bow to You, every heart shall return to You, every fiber of our being shall sing of Your glory. As the psalmist sang: "All my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them? Who can equal You? Who can be compared to You — great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

On Shabbat, the Reader begins here:

God, sacred and exalted, inhabitable eternity.

As the psalmist has written:

"Rejoice in Adonai, you righteous. It is fitting for the upright to praise God."

By the mouth of the upright are You extolled, by the words of the righteous are You praised, by the tongues of the faithful are You acclaimed, in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel:
Your name shall be glorified in song, our Sovereign, in every generation.
For it is the duty of all creatures, Adonai our God and God of our ancestors, to acclaim, laud, and glorify You — extolling, extolling, to add our own praise to the songs of David, Your anointed servant.

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In this brakha, which concludes Fraki Dzmea, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God. Songs of praise and psalms of adoration become You, Adonai our God and God of our ancestors, praises that acknowledge Your grandeur, Your glory, Your might, Your magnificence, Your strength, Your sanctity, and Your sovereignty.

Now and forever, acclaim and honor are Yours. Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting in our songs and psalms, exalted Ruler, Eternal Life of the universe.

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

HATZI KADDISH

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

Congregation and Reader:
Yehi shem raba m'varech qol emmei avimaya. May God's great name be praised throughout all time.

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

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When a 202 2 falls on a weekday,
continue with page 194.

When a 202 2 falls on a weekday,
continue with page 194.
SHAHARIT

K'RIAT SHMA AND ITS B'RACHOT

Reader: Barukh aton Adonai ha-mo'vorah.
Praise Adonai, the Exalted One.
Congregation, then Reader:
Barukh Adonai ha-mo'vorah. Amen va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this brachah (which continues through page 110),
we praise God for the majesty of Creation and the
miracle of God's artistry in designing the universe.

Praised are You Adonai our God, who rules the universe,
creating light and fashioning darkness,
ordering the order of all creation.

When a festival falls on a weekday,
continue on page 108.

On Shabbat:
All creatures praise You; all declare: "There is none holy
as Adonai!" All exal! You, Creator of all, God who daily
opens the gates of the heavens, the case[s]tles of the eastern sky —
bringing forth the sun from its dwelling place, the moon
from its abode, illuminating the whole world and its inhabitants
whom You created with mercy. You illuminate the earth
and its creatures with mercy; in Your goodness, day after
day, You renew creation. Uniquely exalted since earliest
time, enthroned amidst praise and prominence since the
world began — eternal God, with Your manifold mercies
continue to love us, our Pillar of strength, protecting Rock,
sHELTERING SHIELD, SUSTAINING STRONGHOLD. INCOMPARABLE,
INIMITABLE, POETIC AND SINGULAR, Adonai our God, You are
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in the world to come, peerless Redeemer in the days of the
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Messiah, singular in asuruing life immortal.
לא נגי לה כדימשכת. בְּךָ כְּפִילָּה קָעָה. בְּךָ כְּפִילָּה קָעָה. בְּךָ כְּפִילָּה קָעָה. בְּךָ כְּפִילָּה קָעָה.

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Creation reflects the rule of God, who is praised by the breath of all life.

God's greatness and goodness fill the universe; knowledge and wisdom encircle God's presence.

Exalted is God by creatures celestial, enhanced and adored by the mysteries of heaven.

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

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

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

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

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

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

God summed the sun, whose light shone forth, then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens acclaim God with praise; celestial creatures give glory and greatness . . .
SHI'ARIT FOR SHABBAT AND FESTIVALS

To God, who completed the work of creation on the seventh day and ascended His glorious throne. God rebuked the day of rest in beauty, calling Shabbat a delight. God ceased all His labors on Shabbat; that is its distinction.

The seventh day itself hymns praise to God:
"A song for Shabbat.
It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise. Let them honor their Sovereign, Creator of all, who in holiness grants rest and repose for His people Israel on the holy Shabbat.

In the heavens above and on earth below shall Your name be hallowed and acclaimed, Adonai our God, Praise shall be Yours, our Delighter:
For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

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For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.
Our Rock, our Redeemer, our Sovereign — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You. You ordain them to ascend to the heavens they all await Your command. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and chosen are they all, in awe fulfilling their Creator's will. In purity and sanctity they raise their voices in song and psalm, praising, extolling and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God's sovereignty: one with another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison chanting with reverence:

Kadosh b'kadash Adonai Tzva-ot, mi Shilo ha-aretz v'kaddosh.
Holy, holy, holy, Adonai Tzva-ot;
the grandeur of the world is God's glory.

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

Baruch Ko'vod Adonai mi-komka.
Praised in the glory of Adonai throughout the universe.

This passage, which concludes the first brakhot before Kriti Sh'ma, celebrates the miracle of God's ongoing mark of creation.

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

Awesome in praise, Sovereign of wonders, God, in His goodness, revives Creation day after day. So sang the psalmist: "Praises the Creator of great lights, for God's love endures forever."

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

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The first paragraph of the Sh'ma (trumpet), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (trumpet) says the acceptance of the discipline of Torah while the third Sh'ma contains an action that symbolizes the above principle: Gating at the word "Sh'ma".

It is customary, during the recitation of the third paragraph of the Sh'ma (trumpet), to kiss the tetradal at each mention of the word "Sh'ma" as a formal expression of our love.

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*As we prepare to chant the Sh'ma, we gather together the text, the four fringes of the tallit, a reminder of our loving dedication to all of God’s mitzvot.*
In this brachah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion.

Avino Malkenu, You taught our ancestors life-giving laws.

They trusted in You.

For their sakes graciously teach us.

Our Maker, merciful Provider, show us mercy; grant us discernment and understanding.

Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah;

help our hearts cleave to Your mitzvot.

Unite all our thoughts to love and serve You.

Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

Bring us safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the Source of deliverance.

You have called us from all peoples and tongues, constantly drawing us nearer to You, that we may lovingly offer You praise, proclaiming Your Oneness.

Praised are You Adonai, who loves the people Israel.

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

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kehunim in the same order as it is recited today.

"Berakh al kov'at mishloakh" was the people's response. It was not part of the biblical text of the Sh'ma.

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K'RIAT SHM'A

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

DEUTERONOMY 4:32
Sh'ma Yisrael, Adonai Echimeh, Adonai Ehad.

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

Sh'ma Echad: Praise God. His glory is throughout all time.

V'aharta et Adonai Elokeha b'kol Yavara u'vorolah r'chi u'verah m'dekhov, V'ayhayu ha'am tharon u'sher anekh v'mitzeah kevodya lo y'mideh ki oseh shelom v'imodeh shelom. You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21
If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the land for your cattle. You will eat to contentation. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain, the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children, repeat them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

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The Aramaic prayer text is shown in the image. The text is written in traditional Hebrew script and is divided into sections, each with its own heading and content. The text includes various blessings, prayers, and protections, typical of a Jewish prayer service. The text is structured in a way that reflects the traditional format of Jewish prayers, with clear demarcations between different sections.

The text is written in a standard script used for Jewish liturgical prayers. The script includes diacritical marks and other features typical of Hebrew text used in Jewish liturgy.

The text is formatted in a traditional manner, with each section starting on a new line or page. The sections are separated by clear margins and are written in a style consistent with liturgical Hebrew text.

The text is a complex and intricate piece of writing, typical of Jewish prayer texts. It includes a variety of prayers, blessings, and protections, and is written in a style that is both devotional and scholarly.

The text is a valuable resource for understanding Jewish prayer practices and the literature of Jewish prayer. It is a testament to the rich tradition of Jewish prayer, which has been preserved and transmitted over many centuries.
Adonai said to Moshe: Instruct the people Israel that in every generation they shall put tzaat on the corners of their garments and bind a thread of blue to the tzaat, the fringe on each corner. Look upon these tzaat and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor let astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, who is Truth.

In this brakhah (which ends at the bottom of page 1/2), we praise God as the eternal Redeemer of Israel, attended through our historic experiences as God’s eternal people.

Your teaching is true and enduring.

Your words are established forever.

You teach us to be holy.

You teach us to be holy.

You teach us to be holy.

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You teach us to be holy.
SHAIARIT FOR SHABBAT AND FESTIVALS

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are First and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved song hymns of exaltation, exulting You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You.

Mi-khamasha ha-elim Adonai, mi-kamocha ne’dar ba-deshem, note thot, oseh fech.
Who is like You, Adonai, among all that is worshiped? Who is, like You, majestic in holiness, awesome in splendor, working wonders?

The redemmed sang a new song for You. They sang in choras at the shore of the sea, exalming Your sovereignty:
Adonai ymlich l’olam va-ed.
"Adonai shall reign throughout all times."

Rock of Israel, arise to Israel’s defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, Adonai Tzad-yot. Praised are You Adonai, Redeemer of the people Israel.

On Shabbat (including Shabbat Ha-Nisei), continue on page 124 or 125 (with Matanarach) through page 128.
For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festival Amidah, page 128.
[On Haasha Rabbaah, continue on page 3-8.]
לימים שניים - שחרית

במדבר - תהלים

הכ党支部 של ימי היום

בִּן שֵׁהָר אֶלֶף אָחָוֹת אָלֵף אַבָּדָם

יִשְׂרָאֵל נַעֲמָתָו בָּאָרָם

אֲלֵי אָלֵף אָלֵף אַבָּדָם

לָא שָׁנַה אֱלֹהוֹ בָּאָרָם

בָּאָרָם

סֹהֵר אָבָדָם

לָא אֱלֹהוֹ בָּאָרָם

לָא שָׁנַה אֱלֹהוֹ בָּאָרָם
SIDDUR SIM SHALOM FOR SHABBAT

SHAHARIT AMIDAH FOR SHABBAT

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

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

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

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

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

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

Silent recitation continues on page 117.

SHAHARIT AMIDAH FOR SHABBAT

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

Silent recitation continues on page 117.
115b SHAIHARIT AMIDAH FOR SHABBAT

SHAIHARIT AMIDAH FOR SHABBAT
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob. Blessed are You, Adonai, shield of Abraham and guard of Sarah. Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Shemini Atseret until Pesach

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

On Shabbat Shavah:

Remember us that we may live, O Sovereign who delights in life. In mercy You remember Your creatures with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

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

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

*On Shabbat Shavah

Praised are You Adonai, holy Sovereign.
Silent recitation continues on page 117.

115b SHAIHARIT AMIDAH FOR SHABBAT

SHAIHARIT AMIDAH FOR SHABBAT
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob. Blessed are You, Adonai, shield of Abraham and guard of Sarah. Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

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On Shabbat Shavah:

Remember us that we may live, O Sovereign who delights in life. In mercy You remember Your creatures with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

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

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

*On Shabbat Shavah

Praised are You Adonai, holy Sovereign.
Silent recitation continues on page 117.
When the refrain is chanted by the Human, every is added...

When the refrain is chanted by the Human, every is added...

When the refrain is chanted by the Human, every is added...

When the refrain is chanted by the Human, every is added...
When the Reader chants the Amidah, Kadishah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadish kadish kadish Adonai Tri-vo-t, m'l khod ha-avod k'vodo.
Holy, holy, holy Adonai Tri-vo-ot: the grandeur of the world is God's glory.

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

Barukh Kvod Adonai m'mikomo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yeshuah Adonai l'dom, bis'hakhot Titon 'ldor va-dor, Halelyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Halelyah!

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

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

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Zion, your God shall reign forever. Halelyah!

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

*On Shabbat Shavuah.
Praised are You Adonai, holy Sovereign.
117 SHAIKHET FOR SHABBAT

Moses rejoiced at the gift of his destiny
when You declared him a faithful servant,
adorning him with splendor
as he stood in Your presence atop Mount Sinai.
Two tablets of stone did he bring down,
inscribed with Shabbat observance.
And thus is it written in Your Torah:
The people Israel shall observe Shabbat,
to maintain it as an everlasting covenant
through all generations.
It is a sign between Me and the people Israel for all time,
that in six days Adonai made the heavens and the earth,
and on the seventh day, ceased from work and rested.
You have not granted this day, Adonai our God,
to other peoples of the world, nor have You granted it,
our Sovereign, as a heritage to idolaters.
Nor do others share in its rest,
for You have given Shabbat in love to Your people Israel,
the descendants of Jacob whom You have chosen.
May the people who revere the seventh day
find satisfaction and delight in Your generosity.
You have chosen the seventh day and made it holy,
declaring it most precious,
a day recalling the work of creation.

Our God and God of our ancestors,
find favor in our Shabbat rest.
Infill 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,
as that the people Israel, who hallow Your name,
will always find rest on this day.
Praised are You Adonai, who hallow Shabbat.

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Praised are You Adonai, who hallow Shabbat.
When the Human recites in the congregation continue silently.

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When the Human recites in the congregation continue silently.
May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.

MIDRASH
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 Naker notices
Muslim the congregation continues eternity.
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 for sustain us. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. Furthermore, we thank You. Praised be God to whom thanksgiving is due.

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

SHIUR KOR 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 Shabbat Hashavu'a, Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your unending, dispersed from David Your servant, from David Your servant. Your holy city, and each and all Your peoples, 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 promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, living and merciful God.

When the Naker notices
Muslim the congregation continues eternity.
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.

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May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.
SHI'AHLET FOR SHABBAT

On Hanukkah

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

In the days of Matthias son of Yohanan, the hero, Haman was the chief, and in the days of his son, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, saved Your people in times of trouble. You defended them, vindicated them, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pious, 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 sherm, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside those eight days as a season for giving thanks and chanting praise to You.

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

On Shabbat Shavuah

Invoke 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.

Nadir adds:

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

Cantillation:

May Adonai bless you and guard you.

Ken y’vorn.

May Adonai show you favor and be gracious to you.

Ken y’vorn.

May Adonai show you kindness and grant you peace.

Ken y’vorn.

May this be God’s will.

Siddur Sim Shalom for Shabbat and Festivals

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Siddur Sim Shalom for Shabbat and Festivals

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

On Shabbat Shu’rah:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, contentment, and peace. Praised are You Adonai, Sources of peace.

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

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Prolong the days 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.

120 SHAIKHAT FOR SHABBAT
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A MEDITATION ON THE AMIDAH FOR SHABBAT

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

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

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

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

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

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

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

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

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123a SHAHARIT FOR FESTIVALS

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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. You are the Sovereign who helps and saves andshields. Praised 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 day of Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercy give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Praisefull are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 124.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

123a SHAHARIT FOR FESTIVALS

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When the Amidah is chanted aloud, continue on next page.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

*Between Pesach and Shabbat, same as above. You cause the wind to fall.
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When the refrain is chanted by the Human, navi is added.

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When the Reader chants the Amidah, Kedushah is added

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadash Adonai, m’lo ked ha-aretz k’vodoo. Hely, holy, holy Adonai Ta’avo-e: the grandeur of the world is God's glory.

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

Barukh K’vod Adonai m’komo.

Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yomi’ah Adonai l’olam, Eschatchi Tiyon l’da-cod, Halileyoh. Adonai shall reign through all generations; Zion, your God shall reign forever. Halileyoh!

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

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SHI'ARIT FOR FESTIVALS

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

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

- Festival of Sukkot, season of our rejoicing.
- Festival of Sh'mini Atzeret, season of our rejoicing.
- Festival of Matot, season of our liberation.
- Festival of Sh'vuous, 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, Protet 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'mini Atzeret.
- Festival of Matot.
- Festival of Sh'vuous.

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

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Adonai our God, bestow up on us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (that favor in our times and give us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladness with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly)) Adonai our God, grant that we inherit Your holy (Shabbat) and Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbe,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.

**MDMIM**

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

When the Raiser notes the conclusion of the prayer:

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

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127 SHAIKARIT FOR FESTIVALS

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

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

Reader adds:

Kisev, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Koheinim, 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.

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 generously 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.

Congregation:

May this be God’s will.

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An alternative concluding prayer

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for entanglement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Hallicah begins on page 133.
An introduction to Hallicah is on page 132.
When Sukkot falls on a weekday, we continue with N’ittel Laken, page 121.

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A MEDITATION ON THE AMIDAH FOR FESTIVALS

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

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

This Festival of Sukkot, season of our rejoicing, this Festival of Sh’mi’mi Atmet, season of our rejoicing, this Feast of Matzot, season of our libation, this Feast of Shavuot, season of Matan Torah, a sacred gathering, moments of Our Exodus from Egypt.

Our God, our ancestors’ God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, over and above, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace.

A MEDITATION ON THE AMIDAH FOR FESTIVALS

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

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

This Festival of Sukkot, season of our rejoicing, this Festival of Sh’mi’mi Atmet, season of our rejoicing, this Feast of Matzot, season of our libation, this Feast of Shavuot, season of Matan Torah, a sacred gathering, moments of Our Exodus from Egypt.

Our God, our ancestors’ God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, over and above, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace.

A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, in times before You. We, too, reach for You, infinite, awesome, transcendent God, of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and Your redeeming love. Be our help and our shield, as You were theirs. We pray 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 splendor and power incomparable? You govern both life and death. Your presence brings our souls to bliss. We praise You, God who sustains life from death.

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Siadat for Festivals

On this festive day, remember us generically, and find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy, may our souls be elevated and lifted up, and help us. O our God, our Guardian, tender and gentle; our eye look toward You always.

Shower upon us, Adonai Rabbah, the gift of Your Festivals for life and peace, and of all good things. May the Holy One, blessed be He, Our God, pour out blessing for Your people Israel. Consortiate us through Your laws, give us a share of Your truth, fulfill us with Your goodness, cheer Your people with gladness. May our hearts be worthy to serve You truly. May Your holy Festivals be ever glad and glorious to us. Let Jews who worship You find joy today. We praise You, O God, whose holiness illumines Israel and the saved nations.

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

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care.

Our sotes of wonder and our praise of Your miracles and kindness given You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Companion One, Your love is eternal. You are forever our hope. Let all the living contend You with thankfulness, delight, and truth. Help us, O God; sustain us.

We praise You, God whose truth is incomparable.

May Your 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 living, because You reveal To 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 are our harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

Siddur Sim Shalom for Shabbat and Festivals

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For Sukkot when it falls on a weekday

"...you shall take the fruit of goodly tree, branches of palm tree, bunch of leaves tree and willow of the brook, and you shall rejoice before Adonai your God seven days."

The four v shevetim spesialed in this verse are known, in order as: eiv (citrus), ful (palms), badar (mymeil), and aravah (willow).

These last two are bound together with the halavin, which you hold with the eyot facing you — with these hayasim to the right and two aravos to the left. These three hayasim bound together are referred to as halavim, the palm being the last and most prominent of the three.

Stand holding the halavin in the right hand, the eiv in the left, with your hands close together. When moving the kabbalot, hold the eiv with the pitam (top) facing down.

Barukh at Adonai, Eloheenu melekh ha-olam.

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

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

Barukh at Adonai, Eloheenu melekh ha-olam.

Shehavaya v’Yamru V’Yamru la-v’Yamani ha-olam.

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

After the kabbalot, turn the eiv over and hold it at the pitam facing up. Shake the halavin three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

For Sukkot when it falls on a weekday

"...you shall take the fruit of goodly tree, branches of palm tree, bunch of leaves tree and willow of the brook, and you shall rejoice before Adonai your God seven days."

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Hallel

Hallel is recited on Sukkot (including Hol Ha-mo'ed, the intermediate days), Sh’mini Atzeret, Simhat Torah, Pesah, Shavuot, Rosh Hodesh, Hanukkah, and Yom Ha-atama’av (Israel Independence Day), and also, in some congregations, on Yom Yerushalayim.

On Sukkot, the lulav and etrog are held as Hallel is recited (except on Shabbat). During the chanting of “Hodu” (page 134), and “Ana” and “Hodu” (page 137), they are waved (forward, right, back, left, up, and down) — first by the Haasan, then by the congregation.

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalm 115 and 116 are omitted. This is known as Ha'at Ha'el Ha'elah (Parashah-Hallel). When Shabbat Hanukkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 115 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

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

Hallel begins on page 133.

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Hallel

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משש"ע
לפי ההלכה, אף שלוקח שלושה מטרות במסניה לברכה, יחרב את ברכה בדו"ר
らせף.
לפי ההלכה, אף שלוקח שלושה מטרות במסניה לברכה, יחרב את ברכה בדו"ר
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らせף.
Reader, then Congregation
Praised are You Adonai our God, who rules the universe,
insisting in us the holiness of mitzvot
by commanding us to recite Hallel.

PSALM 114
Halleluyah! Praise Adonai.
Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.
From east to west, praised is Adonai.
God 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,
rises the needy from the rubbish heap,
and seats them with the powerful,
with the powerful of His people.

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

PSALM 115
When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God’s holy one; Israel, God’s domain.
The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee Jordan, why did you retreat?
Mountains, why leap like rams; and hills, like lambs?
Even the earth trembled at Adonai’s presence,
at the presence of Jacob’s God
who turns rock into pools of water; first, into fountains.

PSALM 116
When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became God’s holy one; Israel, God’s domain.
The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee Jordan, why did you retreat?
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Even the earth trembled at Adonai’s presence,
at the presence of Jacob’s God
who turns rock into pools of water; first, into fountains.
The following passage is omitted at Rush Hashah and the last six days of Peah.

PSALM 115:9-11
Not for us, Adonai, nor for our children.
Our Lord is in heaven, doing whatever He wills.
Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.
They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.
Their makers, all who trust in them, shall become like them.

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

PSALM 116:12-14
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 heaven belong to Adonai;
the earth God has entrusted to mortals.
The dead cannot praise Adonai;
not can those who go down into silence.
But we shall praise Adonai now and forever.
Halleluyah!

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The dead cannot praise Adonai;
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But we shall praise Adonai now and forever.
Halleluyah!
The following passage is omitted at K'ruv Hadasch and the last six days of Pesach.

PSALM 114:1-5

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 eye from tears, my feet from stumbling. I shall walk before Adonai in the land of the living. I kept my faith even when greatly afflicted, even when, in anguish, I cried out. Mortals cannot be trusted!

PSALM 114:6-9

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 peoples. Gracious in Adonai’s sight is the death of the faithful. I am Your servant, born of Your maid-servant; 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 peoples, in the courts of the House of Adonai, in the midst of Jerusalem. Halahlahayt

PSALM 114:10-11

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 peoples. Gracious in Adonai’s sight is the death of the faithful. I am Your servant, born of Your maid-servant; 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 peoples, in the courts of the House of Adonai, in the midst of Jerusalem. Halahlahayt

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

Praise Adonai, for God is good; God's love endures forever.
Let the House of Israel declare: God's love endures forever.
Let the House of Aaron declare: God's love endures forever.
Let those who serve Adonai declare:
God's love endures forever.

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

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

Better to depend on Adonai
than to trust in mortals.

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

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

Though they surrounded and encircled me,
like burning stingers they were smothered.
In Adonai's name I overcame them.

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

Adonai is my strength, my might, my deliverance.
The home of the righteous echo with songs of deliverance:
"The 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.
137 Hallel

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

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

The Reader reads each of the next two lines, which is then repeated in the congregation.

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

Ana Adonai hoshia’na
Ana Adonai hatzlichah na.

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

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

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

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

May all creation praise You, Adonai our God, May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song.

May they praise, revere, adore, exalt, and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Nahahant here continue on page 240.

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**KADDDISH 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 me'ime na'ama mara ya'had u'ma'aleh etz chayei amayn.
May God's great name be praised throughout all time.

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

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

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

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

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**Same congregation chart Arim Zimmit, page 185.**
On Simhat Torah, continue on page 213.
On the first day of Shavuot, Sukkot, page 212-215, is recited immediately before the reading from the Torah.

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סדר קריאת התורה

א. סדר קריאת התורה
ב. סדר קריאת התורה

We also see the Shabbat Leil kiddush.

We also see the Shabbat Leil kiddush.

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I am the servant of the Holy One, whom I revere and whose Torah I reverence at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust, unto God do I cry, open my heart to Your Torah. Answer my prayers and the prayers of all Your people, for the life of the world, for the life of the Jew, and for the life of the gentile. May all who trust in Adonai be embraced by loving-kindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Va'era (Ex. 6:2-7):
Elohim b'vey ha'deshcha amen be-emet yish-shahka.
I offer my prayer to You, Adonai, at this time of grace.
In Your abundant mercy answer me with Your saving truth.

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The Zefat Torah is taken from the Ark

Reader then congregation:
Sh'ma Yisrael: Adonai Echenu Adoneinu she'dal.
Hear, O Israel: Adonai is our God, Adonai alone.
Ehad Echenu, gadol Adoneinu, kadosh Sh'mome.
Unique is our God, supreme our Ruler, holy in spirit.

On Nashana Rahab and Simhat Torah
Sh'dal Echenu, gadol Adoneinu, kadosh Vo'sha she'ma.
Unique is our God, supreme our Ruler, holy and awesome in spirit.

Reader:
Acalm Adonai with me; let us exalt God together.

Reader and congregation:
L'hi Adonai ha-d'vashim va'yish'ah Torah va-adonai.
V'ha-na-tzi'ah V'nash'im, ki koh be-shamayim u-b'aretz,
L'adi Adonai ha-mamakimah v'ha-mits'areh V'li Yisroel.
Rom-mu Adonai Echenu.
V'is-ha-tzi'ah la-badom ragay, kadosh hu.
Rom-mu Adonai Echenu v'is-ha-tzi'ah Torah v'kadosh.
ki kadosh Adonai Echenu.

Yours, Adonai, is the greatness, the power and the splendor.
Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulses within us to do evil, and grant our lives with enduring dominion. May God answer our petition with an abundant measure of kindness and compassion.

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

Congregation and Torah Reader:
V'adam ha-d'vashim badane Eloheymes hayim kalishem hayom. You who remain steadfast to Adonai your God have been sustained to this day.

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The Zefat Torah is taken from the Ark

Reader then congregation:
Sh'ma Yisrael: Adonai Echenu Adoneinu she'dal.
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Reader and congregation:
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ki kadosh Adonai Echenu.

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Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adonai, is supreme sovereignty. Exalt Adonai our God, and bow toward God's holy mountain. Adonai our God is holy.

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V'adam ha-d'vashim badane Eloheymes hayim kalishem hayom. You who remain steadfast to Adonai your God have been sustained to this day.

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This is a page from a Siddur. The text contains a section for prayer responses, followed by a proliferous section that appears to be a physically printed Hebrew word with no direct translation. The text is formatted in a traditional manner for a Siddur, with Hebrew script and some English text interspersed throughout.
BIRKAT HA-GOMEL
Praised are You Adonai our God, who ruled the universe, granting us life, extending our days, and granting us to reach this day.

In many congregations, one of the following brakhot is recited on behalf of a Bar/Bat Mitzvah.
Barukh Adonai me-orechenu, shel zemanim shel zeh le-olam shel ze.
Praised to the One who has brought us to this time when our child assumes the obligation of mitzvot.

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For those called to the recitation

A male

For those called to the recitation

A female

For those about to be married

A male

For those about to be married

A female

For those about to be married

A male

For those about to be married

A female

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For those called to the Torah

A male: May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and and and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female: May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and and and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Femoral: May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Affirm)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Femoral: May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Affirm)

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (and all these who have been called to the Torah with reverence for God, the Torah, and the Holy One) watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.
For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _______ who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat and the Retzoh. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways.
May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds.
May he find favor before God and the community. And let us say: Amen.

For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _______ who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat and the Retzoh.
May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways.
May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds.
May she find favor before God and the community. And let us say: Amen.

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

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

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

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For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _______ who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat and the Retzoh. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways.
May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds.
May he find favor before God and the community. And let us say: Amen.

For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _______ who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat and the Retzoh.
May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways.
May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds.
May she find favor before God and the community. And let us say: Amen.

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

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

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

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _______ who has been called to the Torah upon reaching the age of maturity, with reverence for God, the Torah, and Shabbat and the Retzoh. May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways.
May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds.
May he find favor before God and the community. And let us say: Amen.

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May she find favor before God and the community. And let us say: Amen.

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

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

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

[Text]

For the mother of a newborn daughter

[Text]

For the parents of a newborn son

[Text]

For the parents of a newborn daughter

[Text]

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For the well-being of a mother after childbirth
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah; bless her who has given birth to a son/daughter. May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah; bless and and the daughter born to them. May her name be known among the people Israel as May those parents be privileged to raise their daughter to a love of Torah, to the bппgap, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah; bless and and the daughter born to her. May her name be known among the people Israel as May she be privileged to raise her daughter to a love of Torah, to the bппgap, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the 81st day.)
May God bless our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah; bless and and the son born to them. May those parents be privileged to raise their son to a love of Torah, to the bппgap, and to a life of good deeds. And let us say: Amen.

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

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The **SOFER TORAH** is raised:

V'zot ha-Torah shel Moshe lifnei b'nai Yisrael,
ai p: Adoneinu, iyd Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

(On Nasana Rabbah, continue on page 150.)

**B'nei Kehunah before the Kohanim**

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

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B'kholet after the Hafarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deeds, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled. You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

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

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

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

On Festival (including Shabbat Hid Ha-mo’d Shabbat):
We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat (Shabbat and for this)

Festival of Sukkot
Ritual of Sh’mim Attest
Festival of Matzot
Ritual of Shavuot

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

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#447 TORAH SERVICE

B'kholet after the Hafarah

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deeds, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled. You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

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

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

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Festival of Sukkot
Ritual of Sh’mim Attest
Festival of Matzot
Ritual of Shavuot

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

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Festival of Sukkot
Ritual of Sh’mim Attest
Festival of Matzot
Ritual of Shavuot

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

A prayer for the congregation

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

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire congregation, together with all holy congregations. Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the warrior and charity to the poor, and all who devoutly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, removes sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for the country

Our God and God of our ancestors: We ask Your blessings for our country - for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly that peace and security happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit and the source of all races and nations forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and few institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom - helping to fulfill the dreams of Your people. "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

The following two passages are noted only on Shabbat.

A prayer for the congregation

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

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

A prayer for peace

A personal meditation

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A prayer for the State of Israel

Arvit She-bahagomayim, Rock and Redeemer of the people Israel:
Hear the State of Israel, with its promise of redemption. Shield it
with Your love, spread over it the shelter of Your peace. Guide its
leaders and advisers with Your light and Your truth. Help them
with Your love, spread over it the shelter of Your peace. Guide its
leaders and advisers with Your light and Your truth. Help them
with Your love, spread over it the shelter of Your peace.

Our Holy Land. Deliver them; crown their efforts with triumph.
Our Holy Land, with peace, and its inhabitants with lasting joy.
And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.
Then nation will not threaten nation,
and mankind will not again know war.

For all who live on earth shall realize
we have come into being to have and to destroy.
We have come into being to pray, to labor, and to love.

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

Purl all the promises contained in Scripture:
I will bring peace to the land,
and you shall live down and no one shall terrify you.
I will rid the land of vicious hearts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avina Malkeinu, bless my family with peace. Teach us to appreciate
the treasures of our love. Help us to find contentment in one another.
Save us from dissonance and jealousy; shield us from partisans and
rivalry. May evil’s pride not divide us; may pride in one another unite us.
Help us to renew our love for one another continually.
In the light of Your Torah grant us, the people Israel, and all
Your children, everywhere, health and fulfillment, harmony, peace,
and joy. Amen.

A prayer for the State of Israel

Arvit She-bahagomayim, Rock and Redeemer of the people Israel:
Hear the State of Israel, with its promise of redemption. Shield it
with Your love, spread over it the shelter of Your peace. Guide its
leaders and advisers with Your light and Your truth. Help them
with Your love, spread over it the shelter of Your peace.

Our Holy Land. Deliver them; crown their efforts with triumph.
Our Holy Land, with peace, and its inhabitants with lasting joy.
And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.
Then nation will not threaten nation,
and mankind will not again know war.

For all who live on earth shall realize
we have come into being to have and to destroy.
We have come into being to pray, to labor, and to love.

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

Purl all the promises contained in Scripture:
I will bring peace to the land,
and you shall live down and no one shall terrify you.
I will rid the land of vicious hearts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

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Our Holy Land. Deliver them; crown their efforts with triumph.
Our Holy Land, with peace, and its inhabitants with lasting joy.
And let us say: Amen.
It is customary to stand during this prayer.

יהי בנו של רחמים ושלום.

The congregation repeats these two lines, then continues.

This passage is then repeated by the Haman.

The Haman holds the iron rod while continuing.

The congregation repeats these two lines, then continues.

This passage is then repeated by the Haman.

This passage is then repeated by the Haman.

Siddur Sim Shalom for Shabbat and Festivals
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ANNOUNCING THE NEW MONTH

Noted on the Shabbat before Rosh HaShanah
It is customary to stand during this prayer.

May it be Your will, Adonai, our God and God of our ancestors, to reawaken in us joy and blessing in the month ahead. Grant us a long life, a peaceful life with goodness and blessing, sustenance and physical vitality; a life of reverence and peace; a life free from shame and reproach, a life of abundance and honor; a reverent life guided by the love of Torah; a life in which our worthy aspirations will be fulfilled. Amen.

The Reader holds the Shofar while continuing:
May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of ______ will begin on ______.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues:
May the Holy One bless this new month for us and for all His people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.
A memorial prayer for our martyrs

Customs vary as to when this memorial prayer is noted. Some congregations include it during any period when Tahanan is recited on weekdays (for a list of these dates, see page 233), while others note it only on the Shabbat before.

Rosh Hashanah, Tisha B’Av, or Yom Kippur.

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ASHREI

PSALM 96:1, 144-15
What happiness to be in Your house, to sing Your praises, to belong to Your people!
What happiness to worship God!

PSALM 115:1-15
My God, my Guide, I will praise You always.
Day after day will I extol You.
God is infinite and awesome, beyond all praise and all description.

Age after age Your works are praised.
Your power is felt, Your deeds are lauded.

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Day after day will I extol You.
God is infinite and awesome, beyond all praise and all description.

Age after age Your works are praised.
Your power is felt, Your deeds are lauded.
I too am touched by Your glory,
the wonders of Your creation.

Some may speak of You only in awe,
but I speak of You with immense joy.

The very mention of Your goodness yields delight.
God is gracious and kind, patient and very loving,
good to everyone, compassionate to all creatures.

May all Your children be worthy of You.
May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power,
by showing the splendor of Godliness.

Your realm is the unbounded cosmos;
Your reign endures throughout eternity.

God upholds all who fall,
and lifts up all the downtrodden.

All eyes must look to You with hope;
satisfy our needs in due time.

Your hand is always ready to fill all life with joy.
You are just in every way, loving in every gesture.

You are near to all who call upon You.
to all who call upon You with integrity.

May God always hear the prayer of the just,
always answer their plea, come to their aid.

May God guard every loving soul,
and destroy all wickedness.

May my own lips utter God's praise;
may all people worship God always.

May all of us praise God now and forever. Halleluyah!

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the wonders of Your creation.

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May all of us praise God now and forever. Halleluyah!
RETURNING THE SEFER TORAH

We rise as the Ark is opened.
Yehuullu’teh Adonai, le nigge’le’mo’le’vo.
Praise Adonai, for God is unique, exalted.

Hodo al evet’u vavayim, vavavayken’lamo,
thian’kheli ha’raym l’me Yifor ah-dr om’kvo. Halilayayh!
God’s glory encompasses heaven and earth. God exalts and exalts His faithful, the people Israel who are close to Him.
Halilayayh.

On Shabbat:
PSALM 29
A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunders over rushing waters. The voice of Adonai thunders with might. The voice of Adonai exults with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Shyôn to leap like a ram. The voice of Adonai spits rock with lightning. The voice of Adonai strikes the wilderness.
The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

MIRROR David:
Havo lavdero’le’ne’le’im, havo lavdero’kaard ve’so.
Havo lavdero’k’vodo’lo’mo, hovhatov havo lavdero’la’bekh me’kdesh.
Kel Adonai al ma’amayim, lill’k’baarden ‘illo’mim, Adonai al ma’amayim nahom.
Kel Adonai ba’ah, kel Adonai be’hadar.
Kel Adonai sho’or va’adon shov’ta be’adon
e ha’el’on.
Vavaykhem Kine’eg, t’vvo’me’kine v’kine me’n’yamin.
Kel Adonai hotto’le vehad ve’h, kel Adonai yahd vehad ve’h, yehi Adonai midbar kadosh.
Kel Adonai yehu’el ayek.
Vee’voo’remember yeme’ka, voo’voo’remember koo’ba enor kaved.
Adonai la’muday yahav, yavvavo’ Adonai melo’hay.
Adonai ad’lamo yelom, Adonai y’shav’et atam va’shalom.

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e ha’el’on.
Vavaykhem Kine’eg, t’vvo’me’kine v’kine me’n’yamin.
Kel Adonai hotto’le vehad ve’h, kel Adonai yahd vehad ve’h, yehi Adonai midbar kadosh.
Kel Adonai yehu’el ayek.
Vee’voo’remember yeme’ka, voo’voo’remember koo’ba enor kaved.
Adonai la’muday yahav, yavvavo’ Adonai melo’hay.
Adonai ad’lamo yelom, Adonai y’shav’et atam va’shalom.
On weekdays:

PSALM 24

A Song of David. The earth and its grndwr belong to Adn; the world and its habitants, God founded it upon the sea, and set it firm upon flowing waters. Who may ascend the mountain of Adn? Who may stand in God’s sanctuary? One who has clean hands and a pure heart, who has not used God’s name in f MLS, nor sworn deceitfully, shall receive a blessing from Adn, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob’s Day. Lift high your lintle, O you gver; open wide, you ancient dovers! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adn! triumphant and mighty; Adn! triumphant in battle. Lift high your lintle, O you gver; open wide, you ancient dovers! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adn! triumphant and mighty; Adn! triumphant in battle. Welcome the glorious Sovereign. Who is the glorious Sovereign? Adn! triumphant and mighty; Adn! triumphant in battle.

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say: Adn! may You dwell among the myriad families of the people Israel. Return, Adn!, to Your sanctuary; You and Your glorious Ark.

Let Your Kohanim be clothed in triumph, let Your faithful sing for joy:

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

Precious teaching do I give you:

Never forsake My Torah.

It is a tree of life for those who grasp it, and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adn!, and we shall return. Renew our lives in days of old.

Ez haym bi lamahashkil b’vr, ve’meshar מושאר.
Dreshaken darkeh no’am, ve’kol nishleve shalom. Haakharoni Adn! va’ishkol Adn! mahesh, haday yamenu k’domion.

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We begin the Amidah by taking these steps forward to approach God’s presence, and standing humbly at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first blessing. We bend our knees while reciting "Barukh (Priestly)," and bow at "Amen," rising as we utter God’s name. As we recite "Alenu (Festive)," the third, we bow at "Amen," rising as we utter God’s name. As we recite "Maran (Festive)," the fourth, we bow at "Amen," rising as we utter God’s name. As we recite "Alenu (Festive)," the third, we bow at "Amen," rising as we utter God’s name. As we recite "Maran (Festive)," the fourth, we bow at "Amen," rising as we utter God’s name.

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.
**MUSAF SERVICE**

**IATZI KADDISH**

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

Congregation and Reader:
Yehi l'maseh va'arevah l'olam u'emunah idomay.
May God's great name be praised throughout all time.

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

On Shabbat, continue on page 174a or 174b (with Mincha), through page 176.

On Shabbat Kodesh and on Festivals (including Shabbat Hol Ha-mo'ed and Hadasha Rabbah), continue on page 174a or 174b (with Mincha), through page 176.

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

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Silent recitation continue on page 178

*From How to Use this Book, same add: Leil
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156a MUSAF FOR SHABBAT

**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adonai, I proclaim glory to our God! 
Adonai, open my lips, so I may speak Your praise. 
Praised are You Adonai, our God and God of our ancestors, 
God of Abraham, God of Isaac, and God of Jacob; great, mighty, 
awesome, sanctified God who exists in eternity, Creator of all. 
You remember the pious deeds of our ancestors and will 
send a redeemer to their children's children because of Your 
living nature.

On Shabbat Shavuah:

Remember us that we may live, O Sovereign who delights in life, 
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 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 
lettered. You keep Your faith with those who sleep in dust. 
Whose power can compare with Yours? You are Master of life and 
dead and deliverance.

On Shabbat Shavuah:

Whose mercy can compare with Yours, Source of compassion? 
In many You remember Your creature with life. 
Faithful are You in giving life to the dead. 
Praised are You Adonai, Master of life and death. 
When the Shemish is recited aloud, continue on page 157. 
Holy are You and holy is Your name. Holy are those who 
pray You each day. **Praised are You Adonai, holy God. 

"On Shabbat Shavuah:

Praised are You Adonai, holy Sovereign. 
Silent recitation continues on page 158.

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

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

On Shabbat Shavuah:

Whose mercy can compare with Yours, Source of compassion? 
In many You remember Your creature with life. 
Faithful are You in giving life to the dead. 
Praised are You Adonai, Master of life and death. 
When the Shemish is recited aloud, continue on page 157. 
Holy are You and holy is Your name. Holy are those who 
pray You each day. **Praised are You Adonai, holy God. 

"On Shabbat Shavuah:

Praised are You Adonai, holy Sovereign. 
Silent recitation continues on page 158.

*Sfrom Pesah to Shmini Atzeret, same add: You cause the dew to fall.
### MUSAF FOR SHABBAT

#### MUSAF AMIDAH FOR SHABBAT

**[with Matriarche]**

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 loving-kindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

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

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

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

*From Sh'mini Atzeret until Pesach*

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

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust.

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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.
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When the Amidah is recited aloud, continue on page 157.

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

*From Sh'mini Atzeret until Pesach*

Silent recitation continues on page 158.

[From Parshah to Sh'mini Atzeret, same add: You cause the dew to fall.]

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Siddur Sim Shalom for Shabbat and Festivals

Copyright © 1998 by the Rabbinical Assembly
When the service is chanted by the Hazzan, the trope is added.

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We reverence and hallowed You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet’s vision. The angels called one to another:
Kadosh kadosh kadosh Adonai Tsav-o, mi-lo she-arei kadosh. Holy, holy, holy Adonai Tsav-o, the grandeur of the world is God’s glory.

God’s glory fills the universe. When one angelic choir asks, “Where is God’s glory?” another responds with praise:
Baruch k’vod Adonai mimkomo.
Praised is Adonai’s glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God’s oneness with love:
Shema Yisrael: Adonai Echenu Adonai echad. Hear, O Israel: Adonai is our God, Adonai alone.

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

On Shabbat Shemini
Praised are You Adonai, holy Sovereign.

The Kedushah is among the halachic precepts of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God’s closed circle, joining with the onewilling angels in chanting the most precious of praises.

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

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

May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

NURBIM 29-3-0

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

Alternative selection

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observances. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors, who return Your children to their land, to lead us in joy to our land and to settle us within our borders. No mere shall violence be heard in our land; no mere shall destruction be found within it. More we be privileged to worship You there, in splendor and in awe, as in ancient days.

Other interpretive English modulations may be found on pages 142-144.

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358 MUSAF FOR SHABBAT

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

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

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

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

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

360 MUSAF FOR SHABBAT

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 Mlchameth ha-Amayim, the congregation continues silently.

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

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On Shabbat:

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

In the days of Matathai ben Yehoyada, the heroic Haminnei Ashkenaz, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your commandments. You, in great mercy, stood by Your people, in time of trouble. You defended them, vindicated them, and saved the house. 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, the mighty into the hands of the weak, the pious into the hands of the impious; You delivered the apostate into the hands of those who were faithful to You, 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 those eight days as a season for giving thanks and chanting praise to You.

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

On Shabbat:

Inscribe all the people of Your covenant for a good life.

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

Reader adds:

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

Congregation:

Ken y’hi ratzon.

May this be God’s will.

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### Siddur Sim Shalom for Shabbat and Festivals

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

An alternative concluding prayer

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Siddur Sim Shalom for Shabbat and Festivals

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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 Your light, the guide to a life of eating, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.*

On Shabbat Shavuot

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

The silent notation of the Amidah concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Pray the prayers of those who piyut against me; make nothing of their schemes. Act for the sake of Your companion, 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.

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 ease, as in ancient days.

An alternative concluding prayer

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

Continue with Kaddish Shalom, page 181.

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

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

The silent notation of the Amidah concludes with a personal prayer:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Pray the prayers of those who piyut against me; make nothing of their schemes. Act for the sake of Your companion, 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.

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 ease, as in ancient days.

An alternative concluding prayer

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

Continue with Kaddish Shalom, page 181.
A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, Leah, and Levi, and our forebears worshiped You, Adam and Eve, and the whole world of mankind. They prayed, praised, and merited the coming of Your salvation. They were blessed by You, O God, and You are blessed.

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. Here, in our days, You, O God, fulfill our duty to worship You, recalling the ancient psalms of sacrifice.

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Copyright © 1998 by the Rabbinical Assembly
Shabbat celebrates the world’s creation.
On Shabbat we attest that God is Creator.
Blessed are those who know God’s power.
Shabbat expands our lives with holiness.
Be open to joy with both body and soul.
Blessed are those who make Shabbat a delight.
Shabbat is a festival of future redemption.
Rejoice in Shabbat, inherit God’s holy mountain.
Blessed are those who will sing in God’s Temple.
The holiness will all be restored to God’s home.
Shabbat rust makes whole our fragmented lives.
It foreshadows a world totally at peace.
Blessed be God, the Master of peace.
May His harmony, seen in nature, enhance every life.
May we be restored by the calm of Shabbat.
As we praise our Creature for the gift of Shabbat.

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

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May His harmony, seen in nature, enhance every life.
May we be restored by the calm of Shabbat.
As we praise our Creature for the gift of Shabbat.
To celebrate Shabbat is to share in holiness. The presence of eternity, a moment of majesty. The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom. Shabbat reminds us that we are all royalty. That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations. We can sanctify time and redeem history. Affirm the world without becoming its slave.

To celebrate Shabbat is to sing its melody. We delight in the song of the spirit. The joys of the soul, the grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God’s presence. God sustains us even when our spirits fail.

May we deepen our spirituality and expand our compassion.

As we praise our Creator for the holiness of Shabbat.

Continue here:

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

Would that Your people at prayer gained delight in You. Would that we were alike with the passionate piety of our ancestors’ worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eye could see Your glory permanently renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.
You are our God today as You were our ancestors. God throughout the ages - firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstones is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace. May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

You are our God today as You were our ancestors. God throughout the ages - firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstones is goodness. To pray to You is joy.

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MUSAF FOR FESTIVALS & SHABBAT ROHSH HODESH

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

On Sh'mini Atzeret and the first day of Peosh, the Roaders's recitation begins with Gesham or Tal, page 217.

When I call upon Adonai, proclaim glory to our God: 
Adonai, open my lips, so I may speak Your praise. 
Prayed are You Adonai, our God and our ancestors, 
God of Abraham, God of Isaac, and God of Jacob, great, mighty, 
awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your living nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham. 
Your might, Adonai, is boundless. You give life to the dead; 
great is Your saving power.

*From Sh'mini Atzeret until Peosh.
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. 
Praised are You Adonai, Master of life and death.
When the Amidah is chanted aloud, continue on page 167.
Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

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

*Musaf to Sukkot, same add: You cause the dew to fall.
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MUSAF AMIDAH FOR FESTIVALS & SHABBAT ROSH HODESHI

166. MUSAF FOR FESTIVALS & SHABBAT ROSH HODESHI

**MUSAF AMIDAH FOR FESTIVALS**

and **SHABBAT ROSH HODESHI**

(with Matrariach)

On Shmini Atzeret and the first day of Pesach,

the Reader's recitation begins with: page 107.

When I call upon, Adonai, proclaim 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 guards and saves, shields and praises. Praised are You

Adonai, Shield of Abraham and Guardian of Sarah.

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

great is Your saving power.

*From Shmini Atzeret until Pesach:

You cause the wind to blow and the sun 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

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*From Pesach to Sukkot, same add: You cause the wind to fall.
**KEDUSHAH**

When the Reader chants the Amidah, Kedushah is added.

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

Kadosh kadosh Adonai Tze-2, m’lo khol ha-aretz kedowd.

Holy, holy, Holy Adonai To'vod,

the grandeur of the world is God's glory.

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

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

Baruch kvod Adonai me-mikomo.
Praised is Adonai's glory throughout the universe.

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

Sh'ma Yisrael: Adonai Ehdenu Adonai oseh.

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

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

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

An El'eh Elohim.

I, Adonai, am your God.

On Shabbat Hami'ud and Shabbat Rush Hodesh,

and the following three times.

Adonai, eternal, how magnificent Your name in all the world. Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.

And thus sang the psalmist:

Yimloch Adonai Tse'olom, bo'aryk Tzvyon (tor-de-or, Halleluah.

Adonai shall reign through all generations.

Zion, your God shall reign forever. Halleluiah!

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

Praised are You Adonai, holy God.

On Shabbat Rush Hodesh, continue on page 169.

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On Shabbat Rush Hodesh, continue on page 169.

On Festivals, continue on page 170.
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MUSAF FOR SHABBAT KESI HODISEH

On Shabbat Retz Hodesh:

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon Feasts for remembrance. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

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

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

NUMBERS 28:1-4

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

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

The burnt offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wreath required for the libation, a goat for atonement, and the two daily offerings, as prescribed.

Continue with “Those who celebrate,” next page.

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Continue with “Those who celebrate,” next page.
MUSAF FOR SHABBAT KESHI HODISH

On Shabbat Rosh Hodesh:

Alternative selection

May it be Your will, Adonai our God and God of our ancestors who return Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Continuous here:

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses:

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and assessment for wrongdoing).

For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallowed Shabbat the people Israel, and the New Moon Festivals.

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

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

Continuous on page 174.
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On Festivals:
You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

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

Festival of Sukkot, season of our rejoicing.
Festival of Sh'mini Atzeret, season of our rejoicing.
Festival of Matzot, season of our liberation.
Festival of Shavuot, season of the giving of our Torah.

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

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Its glory.

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170 MUSAF FOR FESTIVALS

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

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Festival of Shavuot, season of the giving of our Torah.

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

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Its glory.

Siddur Sim Shalom for Shabbat and Festivals
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170 MUSAF FOR FESTIVALS

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

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

Festival of Sukkot, season of our rejoicing.
Festival of Sh'mini Atzeret, season of our rejoicing.
Festival of Matzot, season of our liberation.
Festival of Shavuot, season of the giving of our Torah.

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

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Its glory.
In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are omitted here. These passages from the Torah are taken from the Masoretic version for each Festival. On all Festivals, the reading concludes with the passage at the bottom of page 173. Unlike the other sources, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

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

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot
Festival of Sh’mini Atzeret
Festival of Matzot
Festival of Shavuot

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passage on pages 172 and 173, from the Book of Numbers (Chapters 29 and 30), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and young lambs, all without blemish. The number of animals required could vary: libations of wine and grain offerings of choice flour-mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passegae and continue on page 174.

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

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot
Festival of Sh’mini Atzeret
Festival of Matzot
Festival of Shavuot

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passage on pages 172 and 173, from the Book of Numbers (Chapters 29 and 30), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and young lambs, all without blemish. The number of animals required could vary: libations of wine and grain offerings of choice flour-mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passegae and continue on page 174.

Siddur Sim Shalom for Shabbat and Festivals  
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On the first day of Passover

In the evening of the first day of Passover, the first of the four questions is asked: "Why is this night different from all other nights?"

On the second day of Passover

The second question is asked: "Why is the first batch of matzah different from the second batch?"

On the third day of Passover

The third question is asked: "Why is the order of the matzah different from the order of the wine?"

On the fourth day of Passover

The fourth question is asked: "Why is the order of the wine different from the order of the matzah?"

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On Shabbat:

Those who celebrate Shabbat rejoice in Your sovereignty and hanno Shabbat seven day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

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

Our God and our ancestors, compassionate Sovereign, have 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 Kohenim to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on Our festivals, as it is written in Your Torah: “Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pasah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

Continue on page 173.

Alternative selection

Our God and Our ancestors, compassionate Sovereign, have 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. When we stand within the gates of Jerusalem renewed, a city uniting all, many there be peace within its walls, serenity within its homes. The tribes ascended, the tribe of Adonai, as the people Israel were commanded, shall get well. And there we shall make pilgrimage three times a year on Our festivals, as it is written in Your Torah: “These three times shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pasah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

Continue on page 173.

Alternative selection

On Shabbat:

Those who celebrate Shabbat rejoice in Your sovereignty and hanno Shabbat seven day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

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Those who celebrate Shabbat rejoice in Your sovereignty and hanno Shabbat seven day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

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Continue on page 173.
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Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

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

*During the repetition of the Amidah, in congregations where Kahanim chant the thrice-blessing from the Amidah, substitute the following:

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

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All services continue here:

MIDRASH

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

We thank You for the miraculous deliverance, for the harvest, and for the triumph of our ancestors from ancient days until ourtime. In the days of Matathiah ben Yehanan, the heroic Hasmoncean leader, 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 times of trouble. You defended them, routed them, and saved them from their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to You. You have created and preserved for all the generations, for all time, all the world, achieving great victories and miraculous deliverance for Your people Israel. Then when the inverters of Your scrolls, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a festival of giving thanks and chanting Ha-Shanah.

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

Silent recitation of the Amickah continues on page 178.

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177 MUSAF FOR FESTIVALS & SHABBAT KOSH KISHEISH

All services continue here:

MIDRASH

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

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

Silent recitation of the Amickah continues on page 178.

178 MUSAF FOR FESTIVALS & SHABBAT KOSH KISHEISH

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MIDRASH

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Silent recitation of the Amickah continues on page 178.
During the repetition of the Amidah, the Reader continues here (except in congregations where Kahanim chant the priestly blessing):
Klee us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moshe, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people:

Congregation:
Your holy people:
Kahanim
Praised are You, Adonai our God, who rule the universe, installing holiness in us through the holiness of Aaron, commanding us to bless the people Israel lovingly.

Reader, followed by Kahanim:
May Adonai bless you and guard you. Amen.
May Adonai show you favor and be gracious to you. Amen.
May Adonai show you kindness and grant you peace. Amen.

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

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The Hatevi's chanting of the inner ends here.

The silent recitation of the inner conclusion with a personal prayer.

An alternative concluding prayer for Shabbat:

An alternative concluding prayer for Yom Tov:

On www.ksy.org, many more are recited, page 200.
Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being—and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

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

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

An alternative concluding prayer for Nefilat

On Sukkot, Hoshanot are recited, page 200.

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

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

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

An alternative concluding prayer for Nefilat

On Sukkot, Hoshanot are recited, page 200.

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

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An alternative concluding prayer for Nefilat

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

Help me, O God, to pray.

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, sources of all being whose truth Francis through our ancestors. We, their distant descendants, draw strength from their lives and from Your redemptive promise, as our helper and comforter, 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, uphold the exhausted, free the enslaved, keep 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 restores life from death.

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A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, sources of all being whose truth Francis through our ancestors. We, their distant descendants, draw strength from their lives and from Your redemptive promise, as our helper and comforter, as You were theirs. We praise You, God, Guardian of Abraham.

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Siddur Sim Shalom for Shabbat and Festivals
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180 MUSAF FOR FESTIVALS

[On Shabbat add Those who observe Shabbat, calling it a peace, rejoice in Your sovereignty. Contentment and delight with Your beneficence all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of creation.]

Shower upon us, Adonai Elohehu, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your Law, give us a share of Your truth, fulfill us with Your goodness, clothe us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let lovers who worship You find joy today. We praise You, O God, whose holiness illuminates Israel and the sacred seasons. Let that Your people at prayer games delight in You. Would that we were affixed with the passionate piety of our ancestors’ worship. Would that We found our worship acceptable and forever blessed Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, O God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages, foundation of our love, we are Yours in gratitude and love. Our love is safe in Your hand, our soul is entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses given You daily at dusk, dawn, and noon. O Gentle One, Your caring is endearing. O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God, sustain us. We praise You, O God, from whom all peace flows, grant sanctity to Your Jewish people, with love and mercy, life and goodness for all. Shaker with kindness, bless us with tranquility at all times and all seasons. We praise You, O God whose blessing is peace.

May my tongue be innocent of malice and my lips free from ill. When I was full or when I was hungry, You have caused me to drink water. My heart is never flagging. Let me be forever whole in all. Open my heart with Your teaching, that I may be guided by You. May all who plan evil against me abandon their scheme. Hear my words and My teaching, that I may be saved. Because You reveal Your Torah. May You find delight in the words of my mouth and in the emissions of my heart. May my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

180 MUSAF FOR FESTIVALS

[On Shabbat add Those who observe Shabbat, calling it a peace, rejoice in Your sovereignty. Contentment and delight with Your beneficence all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of creation.]

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You are our God today as You were our ancestors’ God throughout the ages, foundation of our love, we are Yours in gratitude and love. Our love is safe in Your hand, our soul is entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses given You daily at dusk, dawn, and noon. O Gentle One, Your caring is endearing. O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God, sustain us. We praise You, O God, from whom all peace flows, grant sanctity to Your Jewish people, with love and mercy, life and goodness for all. Shaker with kindness, bless us with tranquility at all times and all seasons. We praise You, O God whose blessing is peace.

May my tongue be innocent of malice and my lips free from ill. When I was full or when I was hungry, You have caused me to drink water. My heart is never flagging. Let me be forever whole in all. Open my heart with Your teaching, that I may be guided by You. May all who plan evil against me abandon their scheme. Hear my words and My teaching, that I may be saved. Because You reveal Your Torah. May You find delight in the words of my mouth and in the emissions of my heart. May 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

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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:
YHWH shm'raham yir'ah through all time.
May God's great name be praised throughout all time.

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

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

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

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

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

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

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

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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:
YHWH shm’raham yir’ah through all time.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all praises 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.
This ancient mikdatin lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Harun, living and pursuing peace, and attracting others to Torah.

Some congregations add words for page 71.

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EIN KELOHINU:

Ein keloheim, ein kademu, ein K'malkenu, ein K'mashemu.

Mi khalonei, mi l'khalonei, mi l'khalonei.

Noded leloheinu, noded ladamenu, noded l'amenu.

Baruch Eloheinu, baruch Adoneinu, baruch Moshe-enu.

Athe hu Eloheinu, athe hu Adoneinu, athe hu Mikelenu.

Athe hu she-hi-knit ha'avoteinu Tanakha et k'not ha-ameim.

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

Who compare to our God, to our Ruler?
Who compare to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.

Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.
You are our God, our Ruler.

You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered incense.

Yadid SHABBATI

Kabbi Kliner taught in the name of Rabbi Hama: Peace is increased by disciples of sages, as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Deut 4:12). The second mention of “your children” (loshadikim meshah) means all who have true understanding (hesortah). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:6). May they be peace within your walls, security within your gates. For the sake of my colleagues and friends 1 say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare (122:9). May Adonai grant His people strength; may Adonai bless His people with peace (128:1). Some congregations add Rabbi D'Barakhan, page 71.

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The authority of Alonim has been accorded to Rav, a Babylonian rabbi of the third century C.E. Although some scholars believe it may have been composed centuries earlier, and was already part of the liturgy in the Second Temple. Originally composed for the Keter Hachamah liturgy, Alonim has been included, since the Middle Ages, in every daily service throughout the year. It elegantly captures the universalist hope that someday God will be worshipped by all humanity.

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ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abodes are in the highest heavens, whose mighty dominion is in the highest 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 to heart that Adonai is God in heaven above and on earth below; there is no other!”

Aleinu shel-ah adonai ha-kol, last g'dolah 'otzer ha-shem, sheh-sarun k'goy ha-esrot, v'lo samunu k'mishpah hot ha-damah, sheh-sarun kelenu kaham, v'garunu k'kol ha-amim.

V'anevelu kerem umishpatim umodim lenehaleh malachai, Ha-Shem Baruk 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 who know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus it is 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’necha adonai elohav el kol ha-asot, ba-yom ha-yah yehiy Adonai shem u-mishpato shem.

Some congregations add psalms appropriate to the day (Page 72 to 74).

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

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BEN HA-MELECH

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abodes are in the highest heavens, whose mighty dominion is in the highest 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 to heart that Adonai is God in heaven above and on earth below; there is no other!”

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

The Lord's Prayer

Lord our God, Lord of hosts,
Mercy and grace be upon us.
May Your name be blessed for all our days.
Praise and joyful adoration are always for You.
May Your presence be upon us both now and forever.

Blessed are You, Lord of hosts, who had compassion on Your servants.
Blessed is the name of Your grace.
Blessed is the name of Your lovingkindness.
Blessed is the name of Your faithfulness.
Blessed are Your names forever.
Blessed and exalted is Your name forever.
Praised are Your names forever and ever.
Blessed are Your names forever and ever.

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MOURNER’S KADDISH

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

Mourners and those observing Yahrzeit:
Yigdala v’iladolah shel me’ir, ala ma’at, k’ri’ati,
yamlich milchakhu b’hayahokh us-vayomokhun
us-hayyel shel b’stesse-
be’agdah u-wa’man k’ri’ati v’imru amen.

Congregation and mourners:
Yehi shem ha’makom l’alam u’al’ame alayma.
Mourners:
Yivchach v’yekhalu b’yipts av yirtomem v’yitomu,
v’yechad v’yekhalu v’echaras v’yihmine d’kodsha, b’rakh hu
*fe’la min ko birkhatu v’hira’tu bish’tu v’nehemtatu
d’al’mun b’alma, v’imru amen.

*On Shabbat Shemini: v’la’ila ma’al ko ‘birkhatu v’hira’tu

Yehi sh’lamu’u b’nai shemaya
v’hay’enu aleu v’kol Yisra’el, v’imru amen.

Oseh sham’u bi’om’neyu, hu ya’aseh sham’u
aleu v’kol Yisra’el, v’imru amen.

An English translation of the Mourners’ Kaddish may be found on page 92.

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This song is attributed to Yehudah Hillel, a 13th-century Kabbalist. The post-embroidery a tapestry of praise to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while less these that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.

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HYMN OF GLORY
An'Im Tzître

The Ark is opened.
Melodies I weave, songs I sweetly sing.
Yearning for Your presence, to You I long to cling.
Within Your sheltering hand my soul delights to dwell;
Grasping at Your mystery, captured by Your spell.
When speaking of Your Glory, Your radiance sublime,
My heart cries for Your love, a love transcending time.
Thou I sing Your glory in speech as well as song,
Declaring with my love, "To You I do belong."

Never have I seen You, yet I state Your praise;
Never having known You, I lead You and Your ways.

To Your assembled servants and in Your prophet's speech,
You hinted at Your glory, which lay beyond their reach.
The vastness of Your power, the marvel of Your might
Were mirrored in Your actions, reflected in their sight.
The faithful ones portrayed You, but never as You are;
They told of all Your deeds, imagined from afar.
They spoke of You with parables, in visionary thought,
While ever Your great ones stood in all they taught.

In vain did they describe You as one new young, new old;
With hair now dark, now gray — as if it could be told:
Youth and force in battle, old age on judgment day;
Like a seasoned soldier, whose hands will clear the way.
Adorned with triumph, a helmet on His head,
God's power and holiness instill His fear with dread.
God's head suffused with dew, bathed in radiant light,
And locks of hair covered with dewdrops of the night.
God gives peace in me, with Heaven's delight.
And God will be my crown, whose praises I will recite.
God's head do we envision as pure and beaming gold,
That bears the holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Voreal, God's people, crown God with their prayer.

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And God will be my crown, whose praises I will recite.
God's head do we envision as pure and beaming gold,
That bears the holy name in letters large and bold.
With dignity and kindness, with splendor that they share,
Voreal, God's people, crown God with their prayer.
The yorah is closed.

In some congregations, the Maasei Kaddish is recited, page 144.

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In some congregations, the Maasei Kaddish is recited, page 144.
Enclosed is God's head with curly locks of youth, 
Hair black as any raven, splendid as the truth.
Nothing is more precious among God's treasures than the raven, 
In the splendor of God's delights.
God's exalted people adore God as a crown. 
A royal diadem of beauty and renown.

God life and crowns the people He nurtured since their birth
God save and honor forever after their worth.
Through mutual devotion, expressed in song and rhyme,
I know that I approach God's presence so sublime.
Radiant and resplendent, garmented red as wine,
God's exalted people, exalted through their ways.

Your word is based on truth from the start of all Creation;
Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own.
May this, my joyous word, approach Your holy throne.
My praise I humbly offer as a crown upon Your head;
For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalms
Once offered You with sacrifice upon the Temple's altar.

Your word seeks the Creator of the miracle of birth,
Master of beginnings whose justice fills the earth.
And when I chant my prayer, may You grant it with ascent;
The scent of ancient offerings to You in my intent.

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


The Ark is closed.
Yours, Adam, is the greatest, the power, and the splendor.
Yours is the triumph and the majesty.
For all in the heavens and on the earth is Yours.
Yours, Adam, is supreme and awesome.
Who can recount Adam's mighty deeds?
Who can do full justice to God's praise?


Enclosed is God's head with curly locks of youth, 
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אם כן, אם כי עָשֶׂה יְהוָה לְיִשְׂרָאֵל
דָּבָרָה לְיִשְׂרָאֵל, אֲשֶׁר יָדַעְתָּ שֶם יְהוָה: נַעֲדוּ לִשָּׁם
בִּגְדֵי יִשְׂרָאֵל;
וּלָטַע בְּאָרֶץ הַדַּעַת; וְיָדַעְתָּ לְיִשְׂרָאֵל
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cַּל אֲשֶׁר יָדַעְתָּ שֶם יְהוָה.

בָּאָרֶץ הַדַּעַת בִּגְדֵי יִשְׂרָאֵל;
וְיָדַעְתָּ לְיִשְׂרָאֵל
cַּל אֲשֶׁר יָדַעְתָּ שֶם יְהוָה.

bַּאֲשֶׁר יָדַעְתָּ שֶם יְהוָה
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ADON OLAM

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

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

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

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

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

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

But still — my God, my only hope, my one true refuge in distress, my shelter sure, my cup of life, with goodness real and limitless.

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

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

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