
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

THE SIDUR LEV SHALEM COMMITTEE

Rabbi Edward Feld, *Senior Editor and Chair*

Rabbi Jan Uhrbach, *Associate Editor*

Rabbi David M. Ackerman

Hazzan Joanna Dulkan

Rabbi Amy Wallk Katz

Rabbi Cantor Lilly Kaufman

Rabbi Alan Lettofsky

Rabbi Robert Scheinberg

Rabbi Carol Levithan, *ex officio*

Rabbi Julie Schonfeld, *ex officio*

Copyright © 2016 by The Rabbinical Assembly, Inc.
First edition. All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, except for brief passages in connection with a critical review, without permission in writing from:

The Rabbinical Assembly
3080 Broadway
New York, NY 10027
www.rabbinicalassembly.org

Permissions and copyrights for quoted materials may be found on pages 463–465.

ISBN: 978-0-916219-64-2

Library of Congress Cataloging-in-Publication Data is available.

Designed, composed, and produced by
Scott-Martin Kosofsky at The Philidor Company,
Rhinebeck, New York. www.philidor.com

The principal Hebrew type, Milon (here in its second and third iterations), was designed and made by Scott-Martin Kosofsky; it was inspired by the work of Henri Friedlaender. The principal roman and italic is Rongel, by Mário Feliciano; the sans serif is Cronos, by Robert Slimbach. The Hebrew sans serif is Myriad Hebrew, by Robert Slimbach with Scott-Martin Kosofsky.

Printed and bound by LSC Communications,
Crawfordsville, Indiana.

Fourth Printing

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

שבת ביום Shabbat Daytime

- 98 **שחרית לשבת ויום טוב**
Shaḥarit for Shabbat and Festivals
- 99 **ברכות השחר**
Morning Blessings
- 122 **פסוקי דזמרא**
P'sukei D'zimra
- 149 **קריאת שמע וברכותיה**
The Sh'ma and Its Blessings
- 159 **תפילת העמידה לשחרית לשבת**
The Shabbat Morning Amidah
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 168 **סדר קריאת התורה**
Torah Service
- 180 **ברכת החודש**
Blessing of the New Month
- 185 **מוסף לשבת**
Musaf for Shabbat
- 193 **מוסף לשבת ראש חודש**
Musaf for Shabbat Rosh Ḥodesh
- 204 **סיום התפילה**
Concluding Prayers
- 213 **מנחה לשבת ויום טוב**
Afternoon Service for Shabbat and Festivals
- 223 **תפילת העמידה למנחה לשבת**
The Amidah for Shabbat Afternoon
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 235 **פרקי אבות**
Pirkei Avot

Introduction to Shabbat Minḥah

Shabbat Minḥah

The Shabbat afternoon service, Minḥah, has a unique flavor, at once celebrating the fullness of the Shabbat spirit and simultaneously expressing wistfulness at the day's imminent departure. In the Ashkenazic tradition it is chanted with a distinctive melody that conveys this dual message.

The Kabbalists called this time before the conclusion of Shabbat *ra'ava d'ra'avin*, “the desire of desires”—a moment of special intimacy, when Shabbat has already done its work of making porous the borders between heaven and earth. Liturgically, this special quality of the Shabbat Minḥah service is expressed by the inclusion of a biblical verse not found in the weekday Minḥah service: “I offer my prayer to You, Adonai, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance” (Psalm 69:14; see page 218). We live in a moment that is *mei-ein olam haba*, “a foretaste of the world that is coming,” right here on earth. That is the “deliverance” of which the verse speaks. Tradition holds that Moses died, his soul coming forth by divine kiss, during this magical hour.

We are indeed filled with desire at this time. As we think of re-entering the fast-paced weekday world, we long to keep with us the holiness evoked by our slower pace of living. The extra time we spent with those we love makes us long for more. As we face the moment of transition, the desire to keep something of Shabbat's “extra soul” with us through the week wells up within our hearts.

And we are not alone in our yearning. The Ḥasidic commentator Sefat Emet reads the kabbalistic term *ra'ava d'ra'avin* to mean that desire goes both ways. The vision of our souls at rest, testifying to our love of God's creation, has made us so attractive that God loves us in a special way; we have become the objects of divine desire. The Shabbat Minḥah service thus speaks of the unique relationship of God and Israel. Our act of consecrating Shabbat, living in a holy way, has awakened both divine love and our own. And although Shabbat will end, the way we have lived on Shabbat will remain, inspiring us to elevate our living throughout the week.

—ARTHUR GREEN

EXCERPTS FROM PSALM 104

Let me praise ADONAI—

for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot. . . .

You created the moon marking the seasons;
the sun knows when to set;
darkness spreads, night falls . . .

How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.

There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things. . . .
when Your breath blows in them, they are born,
and the face of the earth is renewed.

May the glory of ADONAI endure forever.

May ADONAI rejoice in what has been created. . . .

Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.

May my words be pleasing to ADONAI,
that I may truly rejoice.

May sinning cease from the earth,
transgressions be no more.

Let me praise ADONAI: halleluyah.

SELECTIONS FROM THE SONGS OF ASCENT

אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יבֵּא עֲזָרִי.

I lift my eyes to the mountains;
from where will my help come? Psalm 121:1

Esa einai el he-harim, mei-ayin yavo ezri.

יְבָרֶכֶּךָ יְהוָה מִצִּיּוֹן,
וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ.
וְרָאָה בְּנֵים לְבָנֶיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

From Zion, ADONAI shall bless you and you shall
see Jerusalem prosper all the days of your life.

May you live to see your children's children
and all Israel living in peace! Psalm 128:5–6

Y'varekh'kha Adonai mi-tziyon,
u-reih b'tuv yerushalayim kol y'mei hayekha.
U-reih vanim l'vanekha, shalom al yisrael.

הֲיֵה מָה טוֹב וּמָה נְעִים
שִׁבְתַּת אֲחִים גַּם יַחַד.

How good and pleasant it is
when companions dwell together. Psalm 133:1

Hineih mah tov u-mah na'im shevet aḥim gam yaḥad.

SELECTIONS FROM PIRKEI AVOT

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים.

The world stands on three things—
on Torah, on worship, and on good deeds. Pirkei Avot 1:2

Al sh'loshah d'varim ha-olam omed:
al ha-torah, v'al ha-avodah, v'al g'milut ḥasadim.

לֹא עָלֶיךָ הַמְּלָאכָה לְגַמּוֹר,
וְלֹא אַתָּה בְּן־חֹרֵין לְבַטֵּל מִמֶּנָּה.

It is not incumbent upon you to finish the task,
but neither are you free to desist from it. Pirkei Avot 2:21

Lo alekha ha-m'lakhah ligmor, v'lo atah ven ḥorin libateil mi-menah.

THE SONGS OF ASCENT AND PSALM 104. In the Middle Ages it became customary in some communities to recite the fifteen psalmic Songs of Ascent (Psalms 120–135) on Shabbat afternoon during the winter months. One of the associations of these psalms with Shabbat may have been the ancient rabbis' description of the Levites singing them in the Temple, as the priests ascended the fifteen steps to the platform on which the sacrifices were offered (Babylonian Talmud, Sukkah 51b). Shabbat serves as a substitution for the Temple, and by the conclusion of Shabbat we may feel that we have, like the priests, ascended to the highest level of the Temple. Similarly, a late medieval custom recommended reciting Psalm 104, which centers on the wonders of creation, from Shabbat Bereishit (the Shabbat after Sukkot, when we begin reading Genesis) through Pesah. In this spirit, excerpts from each of these texts are included here.

PIRKEI AVOT. It is customary to read the six chapters of Pirkei Avot on the six Shabbatot between Pesah and Shavuot. It is as if these teachings, which represented the fundamental religious orientation of the ancient rabbis, are the appropriate way to prepare for the giving of the Torah. Some communities extended the custom of studying Pirkei Avot throughout the summer months. Two excerpts are included here; the complete text of Pirkei Avot can be found on pages 235–262.

Exalt

The word *aromimkha* in the first verse of Psalm 145 is translated here as “exalt,” but it comes from a root that literally means “to raise up.” The Hasidic master Elimelekh of Lizhensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

Ashrei

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

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory and of Your wondrous acts.

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God’s mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

continued

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T'hilah l'david.

Aromimkha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.

Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.

Hadar k'vod hodekha, v'divrei niflotekha asihah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahmav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.

L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שְׁפָכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹדוּ.

הַדָּר כְּבוֹד הַוָּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקַתְךָ יִרְבְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹף יְהוָה כָּל־מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

continued

MINHAH. The daily Minhah service consists primarily of an Amidah, surrounded by introductory and concluding prayers. On Shabbat, we also include a Torah reading: the beginning of the portion to be read the next Shabbat. Festivals do not follow the rhythm of weekly readings and no Torah reading is included in the afternoon service on festivals.

ASHREI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word *ashrei* (Psalms 84:5 and 144:15), whence the prayer derives its name. The first notes that we are sitting in God’s house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing

that this is the moment when we have joined together in prayer.

Psalm 145 itself contains themes common to Jewish prayer. For instance, like many psalms it describes God’s caring relationship to human beings: “Adonai supports all who falter, and lifts up all who are bent down.” The ancient rabbis were especially taken with the line “Opening Your hand, You satisfy with contentment all that lives,” and they understood it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because it is easier to memorize a psalm arranged as an acrostic, it became the most oft-recited psalm, recited liturgically three times daily.

Opening
Your Hand

The Ḥasidic master Elimelech of Lizhensk also taught that the Hebrew word *yadekha* (“Your hand”) in the verse “Opening Your hand” can be read as *yodukha*, “those who praise You”—that is, “You open those who praise You.” When we open ourselves to the expression of gratitude and give up our own sense of mastery, God opens us further and suffuses us with the Divine Presence.

Your sovereignty is eternal;
Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.

Somekh Adonai l’khol ha-noflim, v’zokef l’khol ha-k’fufim.

Einei khol elekha y’sabeiru, v’atah noten lahem et okhlam b’ito.

Potei-ah et yadekha, u-masbia l’khol hai ratzon.

Tzadik Adonai b’khol d’rakhav, v’hasid b’khol ma-asav.

Karov Adonai l’khol korav, l’khol asher yikra-uahu ve-emet.

R’tzon y’rei-av ya-aseh, v’et shavatam yishma v’yoshi-eim.

Shomer Adonai et kol ohavav, v’et kol ha-r’sha-im yashmid.

► T’hilat Adonai y’daber pi,
vi-vareikh kol basar shem kodsho l’olam va-ed.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n’varekh yah, mei-atah v’ad olam. Hal’luyah.

מְלִכוּתְךָ מְלִכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.
צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תַּהֲלֵת יְהוָה יִדְבַר־פִּי,
וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
תהלים קמ"ה
וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

YOUR SOVEREIGNTY
מְלִכוּתְךָ. The verses immediately preceding and following this one define the meaning of God’s “sovereignty”: they describe God’s love for all of creation and God’s care for the most vulnerable in society.

Shabbat and the Festivals are times of celebrating creation and of spiritual vision. The Kedushah D'sidra, which is recited here, is the moment of seeing the heavens open up and having a vision of the holy. The Hebrew poet Hayim Nahman Bialik offers a modern glimpse of our experience of the sacred.

There is a silent speech of the gods, a secret language not voiced, or sounded, but full of color—magical, glorious, visionary. It is in this language, God is revealed to the chosen; in it are the thoughts the master of the universe thinks, becoming murmurs in artists' hearts, answers to questions posed in incoherent dreams. It is a visionary language revealed in the expanse of sky and the stream of blue, in the purity of silvered clouds and their dark mass, in the rustle of golden cornstalks and a cedar's stateliness, in the dove's fluttering white wing and eagle's talons, in the bared back of a human being and the gleam of a glance, in the anger of the sea, the roaring of its waves and its laughter, in the deep darkness of night, and the silence of falling stars, in the tumultuous light, the cry of the burning sea in the face of the rising and setting sun— in this language, the mother of all language, the puzzle of eternity is tangled . . .

—HAYIM NAHMAN BIALIK

Kedushah D'Sidra: Kedushah for Torah Study

"A redeemer shall come to Zion, and to those of the house of Jacob who turn away from sin," declares ADONAI. "This is My covenant with them," says ADONAI, "My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children," ADONAI declares, "now and forever."

► And You, O Holy One, are enthroned amidst the praises of the people Israel.

They call out, one to another: "Holy, holy, holy is ADONAI Tz'va'ot, the whole world is filled with God's glory."

Kadosh, kadosh, kadosh Adonai Tz'va'ot, m'lo khol ha-aretz k'vodo.

They call to one another, saying: "Holy in the highest heavens, holy on the earth, and holy forever, throughout all time is ADONAI Tz'va'ot. The radiance of God's glory fills the whole world."

► Then a wind lifted me up and I heard a loud tumultuous voice behind me, "Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

► ADONAI will reign forever and ever.

Adonai yimlokh l'olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct their hearts toward You.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will keep faith with Jacob and be compassionate to

Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who

sustains us day after day.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבְי פְּשַׁע בְּיַעֲקֹב, נָאִם יְהוָה.
וְאֵנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלַיָּה,
וּדְבָרֵי אֲשֶׁר שָׁמַתִּי בְּפִיָּה, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרְעֶךָ
וּמִפִּי זֶרַע זֶרְעֶךָ, אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
וּמְקַבְּלֵי דִין מִן דִּין וְאִמְרִין: קַדִּישׁ בְּשֵׁמִי מְרוֹמָא
עֲלֵאָה בֵּית שְׁכִינְתָּהּ, קַדִּישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ,
קַדִּישׁ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא, יְהוָה צְבָאוֹת, מְלֵא
כָּל־אֶרְעָא זִיו יְקָרָהּ.

◀ וְתַשְׁאֲנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא,
וְשִׁמְעַת בְּתַרִּי קוֹל זֵיע סְגִיָא, דְּמִשְׁפַּחִין וְאִמְרִין:
בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתְר בֵּית שְׁכִינְתָּהּ.
◀ יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד. יְהוָה מְלִכּוּתָהּ קָאִם לְעֵלְמָא
וּלְעֵלְמֵי עֲלַמְיָא.

יהוה אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
שְׁמֵרָה זֹאת לְעוֹלָם לִיִצְר מַחֲשָׁבוֹת לְבָב עַמָּךְ,
וְהִבֵּן לְבָבְךָ אֵלַיָּה.
וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אַפּוֹ,
וְלֹא יַעִיר פְּלִחָמָתוֹ.
כִּי אַתָּה אֲדֹנָי טוֹב וְסֹלַח, וְרַב חֶסֶד לְכָל־קַרְאָיָה.
צְדָקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.
תַּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאֲבֹרָהֶם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ מִימֵי קֶדֶם.
בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמִסְלָנוּ, הָאֵל יִשׁוּעַתָּנוּ סִלָּהּ.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the Kedushah D'sidra are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5, and 119:142; Micah 7:20; and Psalms 68:20, 46:8, 84:13, and 20:10. These verses emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.

KEDUSHAH D'SIDRA. This collection of biblical verses is known as the *kedushah d'sidra*, most likely because it was originally recited after Torah study. (The word *sidra* refers to the daily portions of Bible study.) The Minhah service follows upon the Torah study that we have been engaged in during Shabbat or on the festival, and so it is appropriately included here. Because public teaching was conducted in the language of the day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation (here indicated in gray). The Aramaic contains an interpretation of the threefold repetition of the word *kadosh* (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

Unlike other versions of the Kedushah, the Kedushah D'sidra emphasizes the personal experience of God. The introductory sentence talks of God's spirit never departing from us. As in any Kedushah, Isaiah's vision of the heavens opening up and Ezekiel's vision of the heavenly throne are recited. But uniquely in the Kedushah D'sidra, the first-person statements of Ezekiel, which describe the spiritual transport that precedes his angelic vision, are included.

The Heart

The last five lines of Uva L'Tziyon contain an acrostic, *l'vavo Adonai*, “the heart of God.” (The first letters of lines one through four are *lamed-bet-bet-vav*; the last line begins with God’s four-letter name, *yod-hei-vav-hei*, pronounced as “Adonai.”) This allusion to God’s heart parallels our prayer regarding our own hearts just a few lines earlier: “May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God.” Thus, as we enter this final service of Shabbat or the festival day, we are subtly reminded that the ultimate goal of all our study and prayer is to attune our hearts to the divine “heart,” hidden within the structure of all things, beating unceasingly.

ADONAI Tz’va’ot is with us; the God of Jacob is our refuge.

ADONAI Tz’va’ot, blessed is the one who trusts in You.

ADONAI, help us; Sovereign, answer us when we call.

Praised is our God, who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world that is coming.

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever. Blessed is the one who trusts in ADONAI, for ADONAI will be that person’s stronghold. Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

► Those who love You trust in You; You never forsake those who seek You, ADONAI. ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

On Festivals, the service continues with the Amidah on page 306.

יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.

יהוה צבאות, אשרי אדם בטח בך.

יהוה הושיעה, המלך יעגנו ביום קראנו.

ברוך הוא אלהינו, שבראנו לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, וחי עולם נטע בתוכנו. הוא יפתח לפנינו בתורתו וישם בלבנו אהבתו, ולעשות רצונו ולעבדו בלבב שלם, למען לא ניגע לריק, ולא גלד לבהלה.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שנשמר חקיך בעולם הזה, ונזפה ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח, ולחי העולם הבא.

למען יזמרך כבוד ולא ידם, יהוה אלהי לעולם אודך. ברוך הגבר אשר יבטח ביהוה, והיה יהוה מבטחו. בטחו ביהוה עדי עד, כי ביה יהוה צור עולמים. ◀ ויבטחו בך יודעי שמך, כי לא עזבת דרשיך יהוה. יהוה חפץ למען צדקו, יגדיל תורה ויאדיר.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעויתה, וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמין.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא מן כל- [לעלא לעלא מכל- on *Shabbat Shuvah* we substitute: ברכתא ושירתא תשבתא ונחמתא דאמירן בעלמא, ואמרו אמין.

On Festivals, the service continues with the Amidah on page 306.

ברוך הוא אלהינו. This sentence begins the prayerful ending of Uva L'Tziyon. The phrase “not labor in vain, nor shall our children suffer confusion” is taken from Isaiah 65:23, and in its context here refers to Torah study rather than to our work in the world. (The original verse from Isaiah is in the singular, but it has been changed to the plural in the liturgy.)

This concluding prayer is followed by a final collection of verses taken from Psalm 30:13, Jeremiah 17:7, Isaiah 26:4, Psalm 9:11, and Isaiah 42:21.

HATZI KADDISH. In Jewish liturgical usage, the Hatzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service and the beginning of a new one. The central line, *y’hei sh’meih raba m’varakh* (“May God’s great name be acknowledged . . .”) is reminiscent of the Bar’khu, the call to worship in services where the Sh’ma is recited. (Because *Minhah* does not include the Sh’ma, we do not begin the service with the Bar’khu.) Here, the Hatzi Kaddish and its congregational response demarcate the beginning portion of *Minhah* from the Torah service, which follows.

Va-ani T'filati

I offer my life as a prayer to You, that I might reveal Your image in me. May my life fulfill Your dream of me. May all that I see reflect Your love for the world that You created. May what I build and create, all that I do, usher in Your sovereignty. I offer my life as a prayer to You, that I might live and die as Your servant.

I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'filati l'kha, Adonai, eit ratzon. Elohim b'rov hasdekha, aneini be-emet yishekha.

Taking Out the Torah

We rise as the ark is opened.

As the ark was carried forward, Moses would say: ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.

Va-y'hi binso-a ha-aron va-yomer moshe: Kumah Adonai v'yafutzu oyvekha, v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem. Praised is the one who gave Torah to the people Israel in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim. Barukh she-natan Torah l'amo yisrael bikdushato.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah scroll is removed from the ark. Leader, facing the ark:

✠ Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, the glory, the triumph, and the splendor—for everything in heaven and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all. Exalt ADONAI, our God; bow down before God, the Holy One. Exalt ADONAI, our God, and bow down at God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol ba-shamayim uva-aretz.

L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.

Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,

ki kadosh Adonai eloheinu.

וְאֲנִי תְפִלְתִּי לְךָ יְהוָה עֵת רָצוֹן, אֱלֹהִים בְּרַב־חַסְדְּךָ, עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

הוֹצֵאת הַתּוֹרָה

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שָׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah scroll is removed from the ark. Leader, facing the ark:

✠ גִּדְלוּ לַיהוָה אֲתֵי, וּנְרוֹמְמָה שְׁמוֹ יְהִדּוּ.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ,

לְךָ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ קְדוֹשׁ הוּא.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. Reciting this verse recalls a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. The verse is taken from the biblical description of the journey in the desert, as the people moved from one encampment to another. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. While this liturgical verse looks back to the first Israelite generation leaving Egypt, the next verse ("Ki mi-tziyon") looks forward to messianic times. Torah accompanies us from a lost past to a hoped-for future, and the third verse in this section, "Praised (*barukh*)," is an expression of gratitude for Torah as we experience it in the present.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3.

ACCLAIM גִּדְלוּ. Psalm 34:4. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God's presence in the words we are about to read.

YOURS, ADONAI יְהוָה. 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel. They represent a celebration of God's sovereignty, as the Torah is paraded through the congregation. The two parts of the verse begin with the same word, *l'kha* ("Yours"), and the next two verses (Psalm 99:5 and 99:9) begin with the same word, *rom'mu* ("exalt"). The first is addressed to God; the second, to the congregation.

THE TORAH READING. A critical aspect of Shabbat is that it is a day of study. Having completed the reading of this week's Torah portion in the morning, we now begin the *parashah* of the coming week. It is as if to say that the study of Torah is a never-ending cycle. (For further reflections on the meaning of Torah and its liturgical reading, see pages 168–173.)

I OFFER MY PRAYER וְאֲנִי תְפִלְתִּי. Psalm 69:14. This verse is recited even when there is no *minyan* and the Torah is not read. This poetic phrase can be literally translated as: "And I, I am a prayer to You." Our lives may be seen as prayers offered to God.

AUSPICIOUS TIME עֵת רָצוֹן. According to the ancient rabbis, the Torah was given on Shabbat (Babylonian Talmud, Shabbat 86b), and our public reading of it represents a fulfillment of God's wish. That is what makes this hour especially auspicious, an *eit ratzon*.

Torah

The Jewish understanding of the word Torah (literally, “teaching”) encompasses fluid, ever-widening circles of meaning. In its narrowest sense, it refers to the scroll itself and its contents. But the written text has neither vowels nor punctuation; it is only as we chant the text aloud that the consonants form words, and the words form phrases, and the text conveys meaning. Indeed, the music of the trope with which the Torah is read not only delineates phrases and emphasizes the meaning of particular words, but may also communicate to us that we should relate to Torah as the song of our lives.

Studying Torah

It is through Shabbat that the meaning of Torah is revealed.

—based on TIKUNEI ZOHAR

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant enduring relief. May our requests be met with much favor deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader: May God’s sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, compassion and favor. And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader: You who cling to ADONAI your God have all been sustained today.

V’attem ha-d’veikim badonai eloheikhem hayim kul’khem hayom.

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar’khu et Adonai ha-m’vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorakh l’olam va-ed.

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol ha-amim, v’natan lanu et torato. Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v’hayei olam nata b’tokheinu. Barukh atah Adonai, noten ha-torah.

The Torah is placed on the reading table.

אב הַרְחָמִים, הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וְיִגְעַר בְּיָצָר הָרַע מִן הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיִמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְתִגְלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵן קָרוֹב, וְיַחֵן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִצּוֹן וְנֹאמַר אָמֵן.

הַבֵּל הָבוּ גְדֹל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

(בְּהֵן קָרֵב, יַעֲמֵד ____ בֵּן ____ הַבְּהֵן.)

(בֵּת בְּהֵן קָרֵבִי, תַעֲמֵד ____ בֵּת ____ הַבְּהֵן.)

(יַעֲמֵד ____ בֵּן ____ רֵאשׁוֹן.)

(תַעֲמֵד ____ בֵּת ____ רֵאשׁוֹנָה.)

בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבַרְךְ לְעוֹלָם וָעֵד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

to the congregation, to pay attention and respond properly to the *b'rakhot* about to be recited.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, we may feel especially chosen and may also experience, at this moment, a sense of the Torah directly addressing us.

HAS GIVEN US . . . WHO GIVES THE TORAH הַתּוֹרָה . . . וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. The Hebrew moves from the past tense to the present. God gave us the Torah in the past, and we also receive it anew whenever we devote ourselves to studying it.

THE TORAH READING AT MINḤAH. Shabbat is nearing its conclusion and we are anticipating the week ahead—not in terms of the work we need to do, but as concerns the new adventure of Torah that awaits us. Thus, we begin to read next week’s *parashah*.

The ancient rabbis decreed a minimum of three *aliyot*—that is, people called to the Torah—for each public reading; in addition, each *aliyah* must include a minimum of three biblical verses. At Minḥah we accord with this minimum and call three people to the Torah, subdividing the first section of next week’s portion into three *aliyot*. Some congregations continue the custom of calling a *kohen*, a Levite, and a member of the community for these *aliyot*; others call any three members of the congregation.

וְאַתֶּם וְהַדְּבָקִים Deuteronomy 4:4. The recitation of this verse as the Torah is about to be read may transform its meaning to a conditional statement: if you pay close attention to the words about to be read (that is, if you “cling to Adonai”), then you will have encountered the fullness of life (that is, you will be “sustained”). Those who inserted this verse in the liturgy here may have intended a cautionary note

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

Lifting the Torah

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Some congregations recite Psalm 92 here:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI, and I shall sing of Your handiwork.

How wonderful are Your works, ADONAI, how subtle Your designs!

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish; all who commit evil will be scattered.

As a wild bull raises up its horn, You raised my head high, anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady, for my ears listen and hear:

The righteous flourish like the date palm, thrive like a cedar in Lebanon; planted in the house of ADONAI, they flourish in our God's courtyards.

In old age they remain fruitful, still fresh and bountiful, proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Tzadik katamar yifrah, k'erez balvanon yisgeh.

Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.

Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.

L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

הגבחה התורה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

וזאת התורה אשר שם משה לפני בני ישראל, על פי יהוה ביד משה.

Some congregations recite Psalm 92 here:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון,

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכבוד.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב ויצאו כל-פעלי און,

להשמדם עדי עד, ואתה מרום לעלם יהוה.

כי הגה איביך, יהוה, כי הגה איביך יאבדו,

יתפרדו כל-פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותפט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, בארוז בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

THIS IS THE TORAH וזאת התורה. This line does not appear in the Torah; it is actually a combination of two verses, Deuteronomy 4:44 and Numbers 9:23. The former verse is the prelude to the report of the revelation at Sinai; the latter verse speaks of the people Israel continuing the trek through the wilderness or halting their march, depending on whether the divine cloud of glory rested or moved forward from the portable sanctuary, the *mishkan*. The biblical passage then concludes by saying that this pattern was observed because of what God had spoken to Moses, *al pi Adonai b'yad moshe*. As we conclude the reading of the Torah and put away the scroll, we might think of our own journeys and how they might be accompanied by Torah and God's word.

PSALM 92, the Song of the Day of Shabbat, is recited at both the evening and the morning services on Shabbat. Many include it in the afternoon service as well, so that each prayer service includes a special mention of Shabbat. The psalm begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in

God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED יתפרדו כל-פעלי און. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR כַּתְמֹר . . . כַּאֲרִז. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God's house, for all difference is united in the one God.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, livnei yisrael am K'rovo. Hal'luyah!

A SONG OF DAVID

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.

It was God who founded it upon the seas,
and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?

Who may stand in God's sanctuary?

One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive ADONAI's blessing, a just reward from God, the deliverer.

This generation seeks You;
the descendants of Jacob long for Your presence, *selah*.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, ADONAI triumphant in battle.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

► Who is the sovereign who is exalted?

ADONAI Tz'va-ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yamim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho.

N'ki khapayim u-var levav, asher lo nasa lashav nafshi, v'lo nishba l'mirmah.

Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho.

Zeh dor dorshav m'vakshei fanekha yaakov, selah.

Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod.

Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor millhamah.

Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod.

Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

Psalm 24

הַכְנֵסֵת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרַם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

לְדוֹד מְזִמּוֹר

לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְּל וַיִּשְׁבִּי בָהּ.

כִּי הוּא עַל יָמִים יְסֻדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.

מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קִדְשׁוֹ.

נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי,

וְלֹא נִשְׁפַּע לְמִרְמָה,

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֵלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְנֵיהֶּ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוֹז וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

PSALM 24 combines two themes: God as the creator and ultimate sovereign, and the need for those who would enter God's sanctuary to exhibit moral behavior. In fact, one may think of these two as cause and effect: as God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to "God's holy mountain"; as we proclaim "this generation seeks You..." we realize that to approach God, to seek God's presence, we need to commit our own lives to acting with justice and kindness. It is with that commitment in mind that we can hope that the prayers we are soon to recite, the Amidah, will be acceptable.

Returning the Torah

What do we take with us as we replace the Torah in the ark and close the curtain? How might the Torah dwell with us, accompany us in our journeys and at home, in life's battles, in our victories and in our defeats, as the ark once accompanied the Israelites on their journeys, in their struggles? Can we clothe ourselves in acts that reflect the teachings of Torah, as the priests once wore garments to distinguish them? Can this moment be a time of refreshment, of letting us re-enter the world with innocent eyes—as we once were able to?

The Torah scroll is placed in the ark.

Whenever the ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.

► I have given you a precious inheritance:
do not forsake My teaching.

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

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

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen.*

Congregation and Leader:

May God's great name be acknowledged forever and ever!

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

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.

The Torah scroll is placed in the ark.

וּבְנַחַח יֹאמֵר: שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמְנוּחָתָךְ, אֲתָה וְאַרְוֹן עִוְךָ.
בְּהִנֵּיךְ יִלְבָּשׁוּ צַדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ.
בְּעֵבוּר דָּוִד עֲבָדֶךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹשֵׁר.
דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הֲשִׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יְמֵינוּ בְּקָדָם.

The ark is closed.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר Numbers 10:36. As the Torah completes its circuit in front of the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. In the verses that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21), we move from considering the ark, to envisioning righteous religious leaders, to thoughts of messianic redemption. The concluding verses imply that our wish for righteous leaders who can point us to an ideal world is achievable if we walk in the path of Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ Proverbs 3:18.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

The Shabbat Afternoon Amidah

Cartographies of Silence, no. 3

The technology of silence
The rituals, etiquette

the blurring of terms
silence not absence

of words or music or even
raw sounds

Silence can be a plan
rigorously executed

the blueprint to a life

It is a presence
it has history a form

Do not confuse it
with any kind of absence

—ADRIENNE RICH

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs:

You are the sovereign
who helps and saves
and shields.
Barukh atah ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.
Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.

תפילת העמידה למנחה לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַע,
וְזוֹכֵר חֲסָדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַע,
וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי
בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפִּץ בַּחַיִּים,
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מְלַךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

THE AMIDAH. The central moment of prayer of the afternoon Minḥah service is the Amidah, which literally means “the prayer said while standing.” Every Amidah, whether recited on weekdays or on Shabbat, contains three opening b'rakhot and three closing b'rakhot. On Shabbat, there is one middle b'rakhah that speaks of the holiness of the day—thus a total of seven b'rakhot are recited. In the afternoon service, the middle b'rakhah speaks of the unity and wholeness that the rest of Shabbat has provided.

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. This phrase is taken from Moses' encounter with God at the burning bush (Exodus 3:6), when Moses was first called to lead the people Israel out of Egypt. Standing before God in prayer, we too might sense a pull toward a mission or calling.

REMEMBER US זְכַרְנוּ. The first of four insertions for the days between Rosh Ha-shanah and Yom Kippur.

*Those Who Sleep
in the Dust*

God keeps faith with us
even when we are spiritu-
ally asleep; our souls can
awaken at any time.

*Who Brings
Death and Life*

Every moment of despair
can become a moment of
renewed spiritual life and
new directions.

—after SHNEUR
ZALMAN OF LIADI

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, we continue on page 226 with "Holy are You."

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

From Sh'mini Atzeret until Pesah: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל,
]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ יִמְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, we continue on page 226 with קְדוּשׁ with אַתָּה קְדוּשׁ.

SECOND B'RAKHAH: GOD'S SAVING CARE. In instituting this *b'rakhah*, the rabbis of the Mishnah referred to it as *Gevurot*, a reference to God's might and power to save. Strikingly, the enumeration of God's powers in this prayer are neither political nor military, such as overcoming enemies or defeating false idols. Rather, God's saving power is expressed as attending to the weakest and most vulnerable members of society. This, then, is seen as the ultimate triumph of spiritual values: care and kindness for the fallen, the sick, the imprisoned, the dying, and the dead.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

HEAL THE SICK רוֹפֵא חוֹלִים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מַתִּיר אֲסוּרִים. Psalm 146:7.

BRINGS DEATH AND LIFE מְחַיֶּה וּמְמִית. 1 Samuel 2:6.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. Some understand it to be an articulation of God's supreme power: God cares even for the dead.

Kedushah: Holiness

Just as it is impossible to fully know God, it is impossible to adequately define holiness—a word closely connected to the Divine. Yet, just as God may at times be experienced as a presence, so may holiness be sensed in those moments when mundane everyday existence, the material realm, seems touched, as if suffused by something transcendent. At such moments we experience ourselves as interconnected—not separate, isolated, lonely beings—we sense the universe as resident with connection. At such times, too, we may wonder at the glorious pulsating cosmos that has issued in the place on which we stand. “The whole world is filled with God’s glory.”

Adonai Tz’va-ot

Tz’va-ot means “armies” and is frequently translated as “hosts.” Who are God’s armies? The clouds, the rain, the tectonic plates of earth, the sunbursts, the exploding stars, and the expanding universe.

Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is *ADONAI Tz’va-ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is *ADONAI*’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B’rakhah, “You are one.”

The Kedushah is recited only with a minyan.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוֹה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוֹה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁךְ כְּתוּב לֵאמֹר:

יְמִלְךָ יְהוֹה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנֶצַח נִצְחִים קְדֻשָּׁתְךָ נִקְדִישׁ.

וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוֹה, הָאֵל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוֹה, הַמְּלֶךְ הַקְּדוֹשׁ.

We continue on the next page with the Fourth B’rakhah, אַתָּה אֶחָד.

KEDUSHAH קְדוּשָׁה. In this prayer, composed by Jewish mystics, we imitate the angelic glorification of God. The Kedushah included in the Amidah always contains three biblical quotations: “Holy, holy, holy...” (Isaiah 6:3), “Praised is Adonai’s glory wherever God dwells” (Ezekiel 3:12), and “Adonai will reign forever” (Psalm 146:10). The liturgy surrounding these verses varies. On weekdays and Shabbat afternoon, it is brief; on Shabbat and festival mornings, it is more elaborate. (*adapted from Reuven Hammer*)

HOLY קְדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful,’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Lekah Tov, *Re’eih*).

THE WHOLE WORLD IS FILLED WITH GOD’S GLORY מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah, based on the two different prophetic visions that it incorporates. Isaiah speaks of God as present throughout the world, while Ezekiel speaks of God as in heaven. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s distance, or even absence, is terribly palpable.

One

Through us God becomes one. God who is everywhere scattered and dispersed comes here to greet us, excited and fearful, here with us, becoming one.

—RIVKA MIRIAM

K'dushat Hayom: The Sanctification of the Day

You have given Your people a day of rest and holiness. Sarah will shine, Rebecca will be renewed, Leah and Rachel will be comforted, Zilpah and Bilhah will be honored, as their children find rest on this day—a rest that is an offering of love; a true and trustful rest; a peaceful rest, serene, still, and secure; a fulfilling rest in which You delight.

Day of Rest: Yom M'nuhah

The essence of Shabbat, the splendor of this day, is its gift—rest. Shabbat ushers in a special kind of rest; not just a cessation of work, not just a time to regroup and rally our inner resources so we may once again join the fray come starlight. It is the rest of fulfillment, the utter, even transcendent, contentment with life. Love; giving; truth; trust; peace; surety; ease. Experiencing this complement of blessings in our daily lives is a rare gift indeed. It is sometimes found in the most tender of moments between two life-long lovers; or the deep, aching laughter shared between friends; or the primal moment of a devoted mother gently, intently cradling her just-fed infant. In all, the fullness of the one flows into the other. Each gives, each receives, and both are sated. So it is (or is meant to be) on Shabbat. For six days, God and we work. We give and we receive throughout the long week. And when done just right, on Shabbat, both of us are sated.

—NINA BETH CARDIN

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name; holy ones praise You each day. Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute: Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

You are one, Your name is one; is there any one nation on earth like Your people Israel? For You have given Your people the splendor of greatness, the crown of deliverance—a day of rest and holiness. Abraham will rejoice, Isaac shall sing, as Jacob and his children find rest on this day—a rest that is an offering of love; a true and trustful rest; a peaceful rest, serene, still, and secure; a fulfilling rest in which You delight. May Your children know You as the source of their rest, and in their rest may Your name be sanctified.

The following paragraph is said only when the entire Amidah is recited silently:

אתה קדוש ושמך קדוש, וקדושים בכל-יום יהללוך סלה. ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

All continue here:

אתה אחד ושמך אחד, ומי בעמך ישראל גוי אחד בארץ. תפארת גדלה, ועטרת ישועה, יום מנוחה וקדשה לעמך נתת. אברהם יגל, יצחק ירנן, יעקב ובניו ינוחו בו, מנוחת אהבה ונדבה, מנוחת אמת ואמונה, מנוחת שלום ושלוח והשקט ופטר, מנוחה שלמה שאתה רוצה בה. יבירו בניך וידעו כי מאתך היא מנוחתם, ועל מנוחתם יקדישו את שמך.

אתה אחד. On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this b'rakhah have different versions for each of these three services. Many medieval sources ascribe these differences to the various aspects of Jewish theology that the ancient rabbis perceived Shabbat as incorporating. The Friday evening b'rakhah is centered on creation; the Shabbat morning b'rakhah, on the revelation at Sinai ("Moses rejoiced..."); and the b'rakhah at Minhah is focused on Shabbat as a symbol of redemption—an ideal time. In that vein, the blessing here begins with a reprise of Zechariah's vision of future redemption that is voiced at the end of each service in the Aleinu: "On that day, Adonai will be one, and the name of God, one." (14:9).

IS THERE ANY ONE NATION

LIKE YOUR PEOPLE ISRAEL וגוי אחד. 1 Chronicles 17:21, David's prayer after being told by God that his son Solomon would build the Temple. It is at this time of day, when Shabbat has been fully experienced, that we might feel that Shabbat has built a Temple in time; we may feel whole, at one with ourselves, and at ease with our community. And so the liturgy plays on this sense of wholeness: we are one; God is one; and the people Israel, having rested on this day, are one.

A DAY OF REST יום מנוחה. The noun for rest, m'nuhah, appears seven times in this paragraph—seven being a sacred number.

ABRAHAM WILL REJOICE יגל אברהם. On Shabbat, the patriarchs will see the fulfillment of the promise that their descendants will find deliverance and blessing. Each of the patriarchs is depicted here as expressing a unique relationship to God, perhaps reflecting their different personalities of God. Jacob Emden (1697–1776, Germany) notes the progression from Abraham, who here expresses inner emotion, to Isaac, who sings out loud, and finally to Jacob, who celebrates with his family. Jacob's family, reunited at the end of his life, becomes an image of ultimate reconciliation.

ISAAC SHALL SING יצחק ירנן. According to the midrash, Isaac offered up songs of praise when he saw heaven open up at the time of the binding.

Avodah: Longing for the Sanctuary

It is not unusual to experience our religious life as inadequate. We may see our prayer life as uninspiring or fruitless, not affecting our inner lives or our external world; our ritual observance may not transport us in any way. In Jewish theology these feelings are encapsulated in the idea that we are in exile—that somehow we are deprived of an intimacy with the Divine that was available when the Temple was standing.

The assertion that there was once a perfect time is, of course, mythic. When the First Temple stood, the prophets railed against the false worship that took place there; in Second Temple times, the office of High Priest was frequently bought and sold.

But despite this, we maintain the dream of some day getting it right: of our religious worship being a pathway to making our lives and the world reflect the divine good.

That dream—that our lives and our society embody authentic service to the Divine—is implicit in this prayer for restoration. It is even more explicit in the version of this *b'rakhah* that was recited in the Land of Israel in the late 1st millennium prayer, which concludes with the phrase “that You alone shall we worship in awe.” Living a life in accord with God remains a constant challenge, yet the ideal that “You alone shall we worship in awe” is always before us. On Shabbat we may come closest to its realization.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit

Your holy Shabbat, that the people Israel,

who make Your name holy, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer.

Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: Rosh Hodesh. *On Pesah:* Festival of Matzot. *On Sukkot:* Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life.

Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחַתְנוּ,
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטוֹבָךָ, וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִפְנֵי לַעֲבֹדְךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׂפַת קִדְּשֶׁךָ,
וְיִנּוּחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשׁ הַשְּׂפַת.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,
וְהִשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֵה וְיִבֵּא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֵה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּיָדְךָ עֲבָדְךָ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: ראש החדש הזה. *On Pesah:* חג המצות הזה. *On Rosh Hodesh:* חג הסוכות הזה.

זְכָרְנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

EMBRACE YOUR PEOPLE ISRAEL AND THEIR PRAYER
רְצֵה... בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם. On the one hand, this *b'rakhah* recognizes that our religious service is imperfect. It lacks the grandeur, the beauty, the order, or the religious intensity that characterized worship in the Temple. On the other hand, we hope that what we have offered up in prayer—however poorly worded, however imperfect, however ambivalent our feelings—will be acceptable, because it expresses our humanity: we are vulnerable and finite, imperfect beings who are striving to reach beyond ourselves.

הַמְּחַזֵּיר. In the Land of Israel in the 1st millennium, this *b'rakhah* concluded “You alone shall we worship in awe” (שְׂאוֹתָךְ לְבִדְךָ בִּירְאָה נְעֻבֹד).

Modim: Gratitude

How different our lives are when we appreciate life itself as a gift.

How beautiful a day then seems, how forgiving we can then be of the petty disturbances that so easily distract and annoy us.

We go out then to the world, and each encounter seems fresh, open to new possibility; and what we experience may seem miraculous.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו] לעולם ועד. צור חיינו, מגן ישענו, אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידך ועל נשמותינו הפקודות לך, ועל נסיך שבכל-יום עמנו, ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. ◀ הטוב, פי לא כלו רחמיה, והמרחם, פי לא תמו חסדיך, מעולם קנינו לך.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו], אלהי כל-בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שחיינו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גלוינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

On Hanukkah we add Al Hanissim on page 430.

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

On Shabbat Shuvah we add:

וכתוב לחיים טובים כל-בני בריתך.

וכל החיים יודוך סלה,

ויהללו את-שמך באמת,

האל ישועתנו ועזרתנו סלה.

¶ ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

MAY ALL THAT LIVES THANK YOU ALWAYS וכל החיים יודוך סלה. Prayer can connect people or isolate them from each other. After reciting our litany of hundreds of words, we may have slipped into a solitary trance. Now, as our prayer moves to a conclusion, we become aware once again of all living things—people, animals, and plants—that share this world, and share in praising God. We thus move to the widest possible consciousness, embracing all of life in our prayer. (Daniel Nevins)

Shalom: Peace

How distant peace seems—both inner peace and outer peace. How torn we are by our emotions, our desires, our competitiveness. Yet having prayed for wholeness, having expressed our gratitude, having spent Shabbat at rest, perhaps for a moment we can savor our own quiet breath and make peace with the world around us.

Our rabbis taught: Great is peace, for the Messiah will begin by speaking of peace, as the prophet Isaiah says, “How beautiful upon the hilltops are the footsteps of the messenger declaring peace” (52:7).

—LEVITICUS RABBAH

A true peace, not an armistice, not a covenant of non-interference, but understanding and compassion if not love. Struggle for the sake of accomplishment, not for rivalry or competition. Let fulfillment and attainment be the order of the day, and may death come only as a blessing.

A Meditation

May the spirit of Shabbat remain with me throughout the week. May I have the strength, the courage, and the resilience to do what I need to do and what only I can do. Amidst the work I set out to accomplish in the world, may I find sustenance for my soul, that I may be a faithful partner in God’s creation, an instrument of healing and peace.

A Teaching

May love and truth never depart from you... Know God in all that you do and God will make your paths straight.

PROVERBS 3 (Selected verses)

Seventh B'rakhah: Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph;

act for the sake of Your holiness; act for the sake of 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, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 223.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְוֹשְׁבֵי תֵבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרִכָּה, וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מִדְּבַר מִרְמָה,

וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנִפְשֵׁי כְּעֹפֵר לְבַל תִּהְיֶה.

פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

וְכָל־הַחֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתְם וְקִלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמִי, עֲשֵׂה לְמַעַן יְמִינִי,

עֲשֵׂה לְמַעַן קִדְשִׁתָּהּ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינִי וְעַנְנֵי.

יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 223.

SEVENTH B'RAKHAH: PEACE. Why is Jewish liturgy so suffused with prayers for peace? Is prayer for peace a set of pious words, an abstraction or ideal that can never be realized? Rather, the rabbis taught that the pursuit of peace is a mitzvah without beginning or end, to be unremittingly practiced every day with those near to us and those at a great distance. The prayer for peace reminds us to pursue reconciliation in our own lives: inside ourselves; with loved ones, neighbors, and colleagues; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God's holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives. (Amy Eilberg)

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century) and it was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular ("I"), whereas almost all other formal prayers in the liturgy are in the first-person plural ("we").

יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי. Psalm 19:15.

The following verses are omitted on festive occasions (see note):

Your righteousness is eternal and Your teaching is true.
Your righteousness, God, extends to the highest heights;
who may be compared to You, for the great deeds You
have accomplished?
Your righteousness is like the unending mountains,
Your judgments as the great deep:
ADONAI, You will rescue both humans and beasts.

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [on *Shabbat Shuvah* we add: far] beyond all
acknowledgment and praise, or any expressions of gratitude
or consolation ever spoken in the world.
And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their
creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth].

And we say: *Amen*.

The following verses are omitted on festive occasions (see note):

צְדִקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.
וְצִדְקָתְךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת,
אֱלֹהִים מִי כְמוֹךָ.
צְדִקְתְּךָ כְּהַרְרֵי אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה,
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.

קְדִישׁ שָׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְּשַׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תִבְלִ], וְאִמְרוּ אָמֵן.

month of Nisan (the month in which Pesah occurs), and also from the day before Yom Kippur until the end of the month of Tishrei.

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. Its distinguishing sentence is the line *titkabel tz'lot'hon*, "May the prayers . . . of all Israel be accepted."

PEACE . . . PEACE שְׁלוֹם . . . שְׁלָמָא. In ancient times this prayer concluded the service, so that the concluding line was a prayer for peace.

YOUR RIGHTEOUSNESS קְדִישׁ וְצִדְקָתְךָ צֶדֶק. On weekdays, the afternoon Amidah is followed by personal prayers, *tahanunim*, expressing humility and pleas for help. Such prayers were considered inappropriate for Shabbat, when we concentrate on contentment, and so this series of verses expressing confidence in God's righteousness was substituted. At the close of Shabbat, we are assured that God's presence will not depart as Shabbat departs. The word *tzedeq*, here translated as "righteousness," can also be understood as "faithfulness," and these verses emphasize the constancy of God's help and deliverance and the eternity of God's truthfulness. The three verses, each beginning with the word *tzidkat'kha* ("Your righteousness") are taken from Psalms 119:142, 71:19, and 36:7. The practice of reciting these verses began in the 1st millennium.

Since this passage substitutes for the collection of personal prayers known as *Tahanun*, it is omitted whenever *Tahanun* would be omitted. Such occasions are typically festive ones, such as holidays and Rosh Hodesh, as well as personal festive moments, such as a *b'rit milah* or when a couple in their first week of marriage are present. It is also omitted for the entire

Aleinu

We rise.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah, shelo sam helkeinu kahem, v'goraleinu k'kol hamonam.

¶ *Va-anahnu korim u-mishta'avim u-modim,*

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al, u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom

va-hashevota el l'vavekha, ki Adonai hu ha-elohim ba-shamayim mima-al,

v'al ha-aretz mitahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,

bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

We rise.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

שְׁלֵא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,

וְלֵא שָׁמְנוּ בְּמִשְׁפְּחוֹת הָאֲדָמָה,

שְׁלֵא שָׁם חֲלַקְנוּ פִּהֶם, וְגִרְלָנוּ בְּכָל־הַמּוֹנִם.

¶ וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,

וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,

וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.

אַמֶּת מְלַבְּנוּ אַפְסֵ זוּלָּתוֹ, בְּפִתּוּב בְּתוֹרָתוֹ:

וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ,

כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ,

לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָה,

לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים פְּרוֹת יִפְרִתוּן,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,

לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.

יִפְּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵיבֵל,

כִּי לָךְ תִּכְרַע כָּל־בְּרִיָּה, תִּשָּׁבַע כָּל־לְשׁוֹן.

לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֹוּ,

וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתֶךָ.

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד,

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בְּפִתּוּב בְּתוֹרָתֶךָ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֵד.

וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,

בְּיוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

Saying Kaddish

Beyond language, Kaddish is more than the sum of its words. First and foremost, it is an experience of the senses. Like music, there is no understanding Kaddish without hearing and feeling it and letting go of the words.

One of the great ironies of Kaddish is that it was written in a vernacular language so that it could be understood and led by scholars and laborers alike. Today, of course, Aramaic is far more obscure than Hebrew.

That the recitation of words long dead can remain a source of consolation testifies to the fact that Kaddish transcends language. Its comforts are rooted in preverbal ways of knowing. Like a mother's heartbeat against the infant ear, Kaddish makes an elemental sound—natural as rain on a wooden roof and as human as a lullaby.

In addition to being a profession of faith and a doxology, it is also mantra and meditation. In rhythmic repetition of syllables and sounds, the list of praises (glorified, celebrated, lauded) builds into a kind of incantation. . . .

On some level, the words are pretext. The real meaning, the subtext, is embedded in the repetition . . . perhaps another reason the rabbis were so insistent it be recited within a *minyán*. Only with a collective voice is there enough energy to lift up the lonely mourner, the angry mourner, the mourner too hurt to even say “Amen.” The *minyán* chorus implicitly reassures the wounded soul, “You are not alone.”

—ANITA DIAMANT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayekhona u-v'yomeikhona u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah we substitute: l'eila l'eila mikol*] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

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

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

KADDISH. For an explanation of Kaddish, see page 58.

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעותיה,
וימליך מלכותיה בחייכון וביומיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- [on *Shabbat Shuvah we substitute:*
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיא הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

Shabbat

The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.

—ABRAHAM JOSHUA
HESCHEL

Shabbat is a sixtieth part of the world that is coming.

—BABYLONIAN TALMUD

The next world will feel as Shabbat does now.

—MEKHILTA

Some congregations conclude Minhah with one of the following passages; texts from the Introduction (page 213) may also be recited at this time.

✠

Psalm 23 may also be recited by some congregations as the Torah is being returned to the ark (page 221), or at the third meal of Shabbat.

A PSALM OF DAVID

ADONAI is my shepherd;
I shall not want.

God lays me down in green pastures,
leads me to still waters,
renews my life,

guides me in right paths—
for that is God's way.

Were I to walk through a valley as dark as death,
I would fear no evil,
for You are with me;
Your rod and Your staff,
they would comfort me.

You would spread a table for me in full view of my besiegers;
You anoint my head with oil,
my cup overflows.

Only goodness and steadfast love shall pursue me
all the days of my life,
and I shall dwell in the house of ADONAI,
in the fullness of time.

Psalm 23

Mizmor l'david.

Adonai ro-i lo ehsar.

Binot desheh yarbitzeini,

al mei m'nuhot y'nahaleini.

Nafshi y'shoveiv, yanheini v'maglei tzedek l'ma-an sh'mo.

Gam ki eileikh b'gei tzalmavet lo ira ra ki atah imadi.

Shivt'kha u-mishantekha heimah y'nahamuni.

Ta-arokh l'fanai shulhan neged tzor'rai,

dishanta va-shemen roshi, kosi r'vayah.

Akh tov va-hesed yird'funi kol y'mei hayai,

v'shavti b'veit Adonai l'orekh yamim.

Some congregations conclude Minhah with one of the following passages; texts from the Introduction (page 213) may also be recited at this time.

✠

Psalm 23 may also be recited by some congregations as the Torah is being returned to the ark (page 221), or at the third meal of Shabbat.

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר.

בְּנֵאֻת דָּשָׁא יִרְבִּיצָנִי,

עַל מֵי מְנַחֹת יִנְהַלֵּנִי,

נַפְשִׁי יִשׁוּבָב,

יִנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אִירָא רָע כִּי אֶתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחֵמֵנִי.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי,

דִּשְׁנָתָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה.

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי,

וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים.

תהלים כג

PSALM 23 is composed of two extended metaphors. The first is that of God as shepherd, God as protector. The second is that of God as provider, offering us an abundance of goodness.

YOUR ROD AND YOUR STAFF וּמִשְׁעַנְתְּךָ שִׁבְטְךָ. The shepherd's staff has a hook on one end with which wandering sheep are pulled back. The bottom of the pole can be used to push ahead lingering sheep.

YOU WOULD SPREAD A TABLE תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן. This is ultimately a startling image: God waiting on us and serving us. Yet coming after the first half of this psalm, rather than feeling startled, we experience it as our being comforted by God and we conclude the psalm with a sense of extraordinary peacefulness—the same feeling we may have as Shabbat draws to a close.

ב

A Shabbat Song

All who observe Shabbat properly, not profaning it,
merit the love of the Holy One;
and if one fulfills the obligations of the day, how blessed!
It becomes a gift of thanksgiving offered to the divine master who created it.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

My God, my protector, called this day "the most desirous of all."

How blessed the faithful, when it is kept!

A shining crown will be fashioned for their heads,
and the spirit of the Rock of Ages shall rest on them.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

"Remember Shabbat and keep it holy,"

in glorifying it, you crown the Divine;

with it, you give your own soul

a balm of joy and happiness.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

She shall be holy, to you, Shabbat the Queen.

She shall enter your homes and bestow a blessing there.

So wherever you dwell, do not perform your daily labor,

neither you, your children, your servants, or your maids.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

Kol shomer shabbat kadat mei-ħal'lo,
hen hekh-sheř ħibat kodesh goralo,
v'im yatza ħovat hayom ashrei lo,
el El adon m'ħol'lo, minhah hi sh'luħah.

Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al maħavat.

Ĥemdat ha-yamim k'ra-o eili tzur,
v'ashrei litmimim im yihyeh natzur,
keter hilumim al rosham yatzur,
tzur olamim ruħo bam naħah.

Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al maħavat.

Zakhor et yom ha-shabbat l'kad'sho,
karno ki gavhah neizer al rosho,
al ken yitten ha-adam l'nafsho,
oneg v'gam simħah bahem l'mosh-ħah.

Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al maħavat.

Kodesh hi lakhem, shabbat ha-malkah,
el tokh bateikhem l'haniaħ b'rakhah,
b'khol moshvotekhem lo ta-asu m'lakhah,
b'neikhem u-v'noteikhem, eved v'gam shifħah.

Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al maħavat.

ב

כָּל־שׁוֹמֵר שַׁבָּת בְּדַת מְחֻלָּלוֹ,
הֵן הֶכְשֵׁר חֲבַת קֹדֶשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוֹבַת הַיּוֹם אֲשֶׁרֵי לוֹ,
אֶל אֵל אֲדוֹן מְחוֹלָלוֹ, מִנְחָה הִיא שְׁלוּחָהּ.

הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לְאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

חֲמֻדַּת הַיָּמִים קָרְאוּ אֵלַי צוֹר,
וְאֲשֶׁרֵי לְתַמִּימִים אִם יִהְיֶה נְצוֹר,
בְּתֵר הַלּוּמִים עַל רֵאשִׁם יְצוֹר,
צוֹר הָעוֹלָמִים רוּחוֹ בָּם נָחָה.

הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לְאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ,
קָרְנוּ כִּי גְבָהָה נִוֵר עַל רֵאשׁוֹ,
עַל בֵּן יִתֵּן הָאָדָם לְנִפְשׁוֹ

עֲנֵג וְגַם שְׂמָחָה בָּהֶם לְמִשְׁחָהּ.
הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לְאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

קֹדֶשׁ הִיא לָכֶם, שַׁבָּת הַמְּלֻכָּה,
אֶל תּוֹרַ בְּתִיכֶם לְהַנִּיחַ בְּרַכָּה,
בְּכָל־מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלֻאכָה,
בְּנִיכֶם וּבְנֹוֹתֵיכֶם, עֶבֶד וְגַם שְׁפָחָה.

הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לְאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

ALL WHO OBSERVE SHABBAT
כָּל־שׁוֹמֵר שַׁבָּת. Just as we
entered Shabbat with song,
so do we leave Shabbat in
the same way. In the words
of the midrash, every bride
is accompanied by song
as she enters and departs.
The chorus of this popular
Shabbat song, written by
Barukh ben Shmuel of
Mainz (d. 1221), mentions
the grain-gift (*minhah*)
offered along with every
sacrifice in the Temple.
Minhah is also the name
of the afternoon service;
as the poet remarks, we
offer a gift not of grain
but of song and praise.
We have therefore chosen
to translate *minhah* here
as "gift of thanksgiving."
Selected verses of the song
are printed here; the title
of its full version is "Barukh
El Elyon."

THE TEMPLE IMPLEMENTS
מַחְבַּת. Literally, the pan in
which the grain-gift was
placed.

THE MOST DESIROUS OF ALL
חֲמֻדַּת הַיָּמִים. The Shabbat
morning liturgy uses this
phrase, based on the Jeru-
salem Targum's translation
of Genesis 2:2, "And God
finished (*va-y'khal*) on the
seventh day" as "and God
desired the seventh day."

REMEMBER זְכוֹר. In the
version of the Decalogue
in Deuteronomy, the
commandment to observe
Shabbat begins with the

word "observe" (*shamor*), a word repeated in
the chorus. This stanza, however, references the
version of the Decalogue found in Exodus, where
the fourth commandment instead begins with the
word "remember" (*zakhor*).

DO NOT PERFORM YOUR DAILY LABOR לֹא תַעֲשׂוּ
מְלֻאכָה. Quoting the Decalogue, at Exodus 20:10.

The Festival Amidah: Arvit, Shaḥarit, Minhah

The Festivals

The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

Three Steps Forward

While the Temple stood in Jerusalem, the people Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot. For this reason, these festivals are known as the *shalosh r'galim*, the three pilgrimage festivals, from the word *regel* (“foot”). As we take three steps forward at the beginning of our Amidah, we might think of ourselves as symbolically beginning a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

Praying

Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—after YEHUDAH HALEVI

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minhah only: As I proclaim the name ADONAI, give glory to our God.]

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

† Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and saves and shields.

† Barukh atah ADONAI, Shield of Abraham.

With Patriarchs and Matriarchs:

† Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and guards, saves and shields.

† Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

עמידה ליום טוב: ערבית, שחרית, מנחה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minhah only: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ. אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, וְאֱלֹהֵי רֵבֶקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

† בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

† בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b'rakhot and three concluding b'rakhot as every Amidah or Silent Prayer. The middle b'rakhah emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirkei Avot 5:7).

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17.

PATRIARCHS AND MATRIARCHS. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah's welcoming of passing strangers as guests, and the birth of Isaac the

following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes our source of vitality, even as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled “in Sukkot” (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean “booths,” like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual “wanderers.”

REDEEMER גּוֹאֵל. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world's hoped-for achievement—of a just and moral world.

The Journey

We guard our mystery with care. It is our source of power. . . . It is the force that drew us out of slavery, that drives us on relentlessly. . . . We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—JONATHAN MAGONET

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

You cause the wind to blow and the rain to fall,
[At all other times, some add: You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'h'esed,
m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 309 with "Holy are You."

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[At all other times, some add: מוֹרִיד הַטֶּל,]

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 309 with קְדוּשׁ אַתָּה.

CAUSES REDEMPTION TO FLOURISH וּמְצַמִּיחַ יְשׁוּעָה. The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. The concept of giving life to the dead has particular resonance on the festivals, which recall the various stages of our ancestors' journey from enslavement in Egypt to the

promised land. While life after death was certainly understood in Jewish tradition in personal terms, frequently in Jewish thought the language of reviving the dead was understood as a metaphor for national revival—as, for example, in the prophet Ezekiel's vision of the awakening of the valley of dry bones (chapter 37), read as the *haftarah* on the intermediate Shabbat of Pesah. In our own day, Zionism is seen as a contemporary experience of this image.

But on the personal level as well, the festivals have something to tell us about life and death. Egyptians saw life as ancillary to death: the pyramids are Egypt's great monuments to the next world, and their scripture was the Egyptian Book of the Dead—providing instruction in how to mediate the afterlife. The Torah, on the other hand, never specifically mentions life after death, but instead teaches us how to live this life. While many later Jewish thinkers elaborated descriptions of the afterlife, they never lost sight of living in this world properly. On the festivals, we may be especially mindful of having been brought from a culture that glorified death into a vision grounded in the embrace and celebration of life and, metaphorically, giving life—here and now—to what was thought dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan and is said while standing.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

At Shaḥarit we recite:

“Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of *serafim*, other heavenly beings call out words of blessing: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

“ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Barukh atah ADONAI*, the Holy God.

We continue on the next page with the Fourth B'rakhah, “You have chosen us.”

At Minḥah we recite:

“Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation.

Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

The Kedushah is recited only with a minyan and is said while standing.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minḥah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשְׁךָ
פָּתוּב לְאֹמְרֵי:
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

At Shaḥarit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אֲזוּ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר
וְחֹזֵק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעַמַּת שָׁרְפִים,
לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְוֹב בְּיַמֵּינוּ,
לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנִצְח וּלְנִצְח נִצְחִים.
וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶךָ,
כְּדָבָר הָאָמּוֹר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצְח וּלְנִצְח נִצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גְּדוֹל וְקָדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “אתה בחרתנו.”

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minḥah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions. The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life.

—ALAN LUCAS

Pesah

For the Jews, freedom is just the beginning. It is the prerequisite, not the goal. The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate instead of the finite. When Moses first appeared before Pharaoh to ask for the freedom of the Israelites, he said. “Thus said Adonai, ‘Let My people go so that they may worship Me in the desert’” (Exodus 5:1). Freedom with purpose. Journey with destination.

—NINA BETH CARDIN

Shavuot

Somewhere, sometime, something occurred that was so awe-inspiring that a people was born, their belief system founded on the principle that they are holy, connected to one another and to the Source—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—NINA BETH CARDIN

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

ADONAI our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.
וְקָדוֹשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,
וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ.
וְתִתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילֵנוּ זְמַנֵי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה,
וְתוֹרִישֵׁנוּ קִדְשֵׁת שַׁבָּת וְכַבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָל.
וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָהּ,
וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
הַבְּדִלָּתָהּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתֶךָ.

HOLY ARE YOU אַתָּה קָדוֹשׁ. The pilgrimage journey we make on the festivals is to a place and a moment of holiness. That moment of holiness is celebratory—full of life, embodying the fullness of being.

YOU HAVE CHOSEN US אַתָּה בְּחַרְתָּנוּ. Jewish understanding is that the ritual law and ethical law we observe is a special gift.

CALLING US BY YOUR GREAT AND HOLY NAME וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ. The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATURDAY EVENING: THE END OF SHABBAT. We conclude Shabbat with the ceremony of Havdalah. But when a festival begins on Saturday evening, we do not differentiate between Shabbat and the weekday, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days,

but they are celebrated differently. The festivals are specifically marked as times of joy and their rules of observance are more relaxed. Cooking and carrying are permitted on the festivals, but not on Shabbat. Biblically, the festivals were times of pilgrimage when one brought a freewill offering to the Temple. This prayer alludes to the joyfulness of the festivals and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and also the people Israel, who observe these times.

Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—IRVING GREENBERG

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and *shalom*, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun's work upon the earth comes to fullness as the harvest ripens and is gathered in. . . . As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

The words in brackets are added when a Festival falls on Shabbat.

וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבָתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזְמַנִּים לְשִׂשׂוֹן, אֶת-יּוֹם [הַשְּׁבֵת הַזֶּה וְאֶת-יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרַתְנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ, וְכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ
וּפְקֹדוּנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ
בְּיָדוֹ עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְזָכְרוֹן
פְּלִיעֲמֶךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זָכְרוּנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדְנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה.

Sukkot: Another Perspective

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that *sukkot* are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our *sukkot* may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

Sh'mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last *parashah* of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

—NINA BETH CARDIN

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism's incredible statement that life will totally triumph, it makes an even more remarkable claim.... The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one's family, then widening the concern to include one's people, and eventually embracing the whole world.

—IRVING GREENBERG

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְתּוֹ מוֹעֲדֶיךָ,
לְחַיִּים וְלְשָׁלוֹם, לְשִׁמְחָה וְלִשְׂשׂוֹן,
בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בְּמִנוּחֵינוּ],
קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שִׂבְעֵנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרַצוֹן]
בְּשִׁמְחָה וּבִשְׂשׂוֹן [שָׁבַת ו] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשָּׁבַת ו] יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ,
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן,
וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.
וְתִחְיֶינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ. The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE וְיִשְׂמְחוּ. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

Gratitude

The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a *to-dah*, or thanksgiving offering. In our reality today, in addition to giving *izedakah*, we can fill ourselves with gratitude, without which we appear empty: thanksgiving is our offering.

Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which allowed for true fulfillment of the mitzvot. What allows us to be joyful? The sense that all that we have is a wonderful gift. The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

† We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

▶ You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצְרֵי בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְוֶף גְּלוּיֵינוּ לְחַצְרוֹת קְדֻשָּׁךְ, לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.

† בְּרוּךְ אֵתָהּ יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE מְעוֹלָם קִוִּינוּ לָךְ. Yehiel Poupko, a contemporary rabbi, points to the etymology of the word here translated as “hope” as literally meaning “focus.” In this interpretation, to hope in God means to be focused on God.

Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.

Seventh B'rakhah: Prayer for Peace

*During the silent Amidah, continue with "Grant . . ." below.
During the repetition of the Amidah during Shaḥarit, the leader recites the Priestly Blessing.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you and may ADONAI bestow kindness upon you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you and may ADONAI grant you peace.

So may it be God's will. Ken y'hi ratzon.

At Shaḥarit we recite:

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.
Barukh atah ADONAI, who blesses Your people Israel with peace.

Sim shalom ba-olam, tovah u-v'rahahah, ḥen va-ḥesed v'rah'amim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'eḥad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat ḥayim v'ahavat ḥesed, u-tzedakah u-v'rakhah v'rah'amim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

At Minhah and Arvit we recite:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.
Barukh atah ADONAI, who blesses Your people Israel with peace.

Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

*During the silent Amidah, continue with שִׁים שְׁלוֹם or רַב שְׁלוֹם below.
During the repetition of the Amidah during Shaḥarit, the leader recites Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלְּשֵׁת
בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְכֵינִי, פְּהִנִּים, עִם קְדוּשָׁתְךָ, בְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. פֶּן יְהִי רָצוֹן.
יְאָר יְהוָה פְּנֵיו אֵלֶיךָ וַיְחַנֶּנֶךָ. פֶּן יְהִי רָצוֹן.
יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם. פֶּן יְהִי רָצוֹן.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יֹשְׁבֵי תֵבֵל תְּשִׂים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשִׁלּוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

At Shaḥarit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלִנּוּ
בְּאֶחָד בָּאוֹר פְּנֵיךָ, כִּי
בָאוֹר פְּנֵיךָ נִתְּתָ לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

TWO VERSIONS OF THE SEVENTH B'RAKHAH. The Mishnah records that in ancient times the *kohanim* would offer the Priestly Blessing at the conclusion of each service (Tamid 5:1, Taanit 4:1), and the concluding *b'rakhah* of the Amidah alludes to that blessing; the last word of the Priestly Blessing is *shalom*, and the final *b'rakhah* of the Amidah begins with that thought.

There are two different versions of the *b'rakhah*. At Shaḥarit and Musaf we recite Sim Shalom ("Grant peace . . ."). At these services, even today, the *kohanim* in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the *b'rakhah* recited at these services alludes to the words uttered by the *kohanim* (for instance, to the gift of God's shining face, and to the kindness and care that is promised as blessing). At Minhah and Arvit we recite Shalom Rav ("Grant abundant and lasting peace . . ."). In these services there is no Priestly Blessing, so the Shalom Rav version of the *b'rakhah* that we

recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.
Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.
Act for the sake of Your name,
act for the sake of Your triumph,
act for the sake of Your holiness,
act for the sake of 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, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Sovereign Master of joy, in whose presence there is no sadness, grant me the capacity to welcome and extend the holiness of this festival with joy and delight. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, ADONAI my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

When the Amidah is to be repeated aloud during Shaḥarit or Minhah, we turn back to page 306.

During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'hulu is recited, page 53.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְעַפְרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחֹשְׁבִים עָלַי רָעָה,
מִהָרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.
יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמָחָה שְׂאִין לְפָנָיו עֲצָבוֹת,
זַכְּנֵי לְקַבֵּל וְלַהֲמִשִּׁיף עָלַי קִדְשֵׁי יוֹם טוֹב בְּשִׂמְחָה
וְחִדּוּה. לְמַדְנֵי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,
וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתַּפְּתַח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי אֱהָבָה
וְאַחֲוָה, שְׁלוֹם וְרַעוּת.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud during Shaḥarit or Minhah, we turn back to page 306.

During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'hulu is recited, page 53.

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed at the top of this page is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). The alternative prayer printed at the bottom of this page appears in the Prague prayerbook *Sha-arei Tziyon* (1662); its English rendering is by Jules Harlow. Both of these concluding prayers are distinguished by the use of the first-person singular, whereas almost all other prayers are in the first-person plural.

יְהִיו לְרָצוֹן אֲמָרֵי. Psalm 19:15.