The ark is closed.

Leader: זָמִ֣רוּ לַהֲלוֹאֲתֵּ֣י אַדְמוֹתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ. This corresponds to the text on page 169 of the Torah scroll.

Congregation and Leader: יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

Leader: יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

Shabbat Shuvah we substitute: יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

leader: יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

WHENEVER THE ARK WAS SET DOWN. Numbers 10:36. As the Torah completes its circuit through 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. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:12) can also serve to refer to our own inner journey; we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT. יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

Proverbs 3:18. The Torah handles are called ṣāḥīḥ hayyim, "trees of life," and this verse is the source of the custom of holding on to them as we recite the brakhot over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally "grasp" the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE. יִשְׁתַּחֵרִ֥ים עֲלֵ֖מָתֵ֑ינוּ שֵׁ֣מָה בְּרָאָֽהּ.

Proverbs 3:17. In their context, these two verses from Proverbs refer to wisdom, hokhmah. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI. This final verse is taken from Lamentations 3:21, the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.
Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

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

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’khel n’tivoteha shalom.
Hashiveinu Adonai eilekha v’nashuvah, hadesh yameinu k’kedem.

The ark is closed.

Ḥatzi 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.
A transliteration of the opening brakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign \( \text{Lord} \) indicates the places to bow. The Amidah concludes on page 192.

\[ \text{Leader:} \quad [\text{כְּמִי שֶׁיְהֵוָה אֲדֹנָי, כְּבֹר בַּלֶּילָּלָהוֹת.} \]

\[ \text{With Patriarchs and Matriarchs:} \quad \text{לָבֶּלֶת אֲדֹנָי, כְּבֹר בַּלֶּילָּלָהוֹת.} \]

\[ \text{With Patriarchs:} \quad \text{לָבֶּלֶת אֲדֹנָי, כְּבֹר בַּלֶּילָּלָהוֹת.} \]

The Musaf Amidah. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory brakhot and three concluding brakhot. On Shabbat, a middle brakhat celebrates the specialness and sanctity of the day.

As I proclaim: This verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with "Amen" to the brakhat that follow. Thus it means: "When I proclaim God's name, 'Adonai,' you should respond by acknowledging God as well"—that is, by answering "Amen" to each brakhat and by responding when God's personal name (Adonai) is mentioned: barukh hu u-barukh sh'mo ("Blessed be God and blessed be God's name").

On Shabbat Shuva we add:

\[ \text{בֵּן הַחֲלִיאָה, מִלֵּל הָעֵנִים, יִמְצָאֵהוּ אֲדֹנָי, כְּבֹר בַּלֶּילָּלָהוֹת.} \]

**Great, Mighty, Awe-Inspiring**. This phrase is a quotation from Deuteronomy 10:17-18, where God is described as impartial, not favoring anyone.

**Transcendent God**. This name for God, El Elyon, is first used in the Torah (Genesis 14:18-19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

**Lovingly**. So much of this blessing has been about love: God's love and kindness for all, our ancestors' acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word ahavah, "love," as the very last word of this opening sentence.

185 מוסף לְשבָּתָה: עֲמִידה
The Musaf Amidah for Shabbat

A transliteration of the opening brakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign indicates the places to bow. The Amidah concludes on page 192.

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

**First Brakah: 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.

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.

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.

Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.
With Patriarchs and Matriarchs:

 pared אברך בчная, מנה ומותבש צובד.
 לברך את התיור, בכם באברך.
 לברך את התיור, בכם באברך.

At the festive table אברך בחזו ותומך בברך.
 imperite והיתו שלשה.
 הרל עלינו.

From Sh'mini Atzeret until Pesah:

משנה חדיתו ומחייה נפשו. [From Pesah until Sh'mini Atzeret, some add:
[From Pesah until Sh'mini Atzeret, some add:

 מקדם חיות בקשת.
 מקדם חיות ברהים רзыва.
 מקדם חיות ברהים ר valida.
 מקדם חיות ברהים לשלום.
 מקדם חיות ברהים י INVALID.
 מקדם חיות ברהים י INVALID.

In Shabbat Shuvah we add:

 מקדם חיות ברהים konuşיו.
 מקדם חיות ברהים konuşיו.
 מקדם חיות ברהים konuşיו.
 מקדם חיות ברהים konuşיו.
 מקדם חיות ברהים konuşיו.
 מקדם חיות ברהים konuşיו.

When the Amidah is recited silently, continue on page 188a with אני כיה נני.


YOU ARE MIGHTY הני בית. This second br'akha describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The br'akha concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD כך ילד. To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the br'akha recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Hasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.
The First and Second B'rakhah

With Patriarchs:
You are the sovereign
who helps and saves
and shields.
ֶBarukh atah Adonai,
Shield of Abraham.

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.

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.

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

On Shabbat Shuva 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, continue on page 188a with "Holy are You"
The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. The Kedushah is recited only with a minyan.

כבוד א' ואלключенияי ב' סчки الشريف קדש חכמים שמה
שמך רבב, שבת על בהצגה, עלי ויהי ויהי נפשו,
קדוש קדוש קדוש אלהים צדקאה.
מלה כל הארץ ב' ב'כדש.
כבוד א' מפני עולם, מבתרת שבת'י והנה כל זה
אלהים שלכם ב'כדש; המלך אחד יאמר:
ברוך ב'כדש יהוה ממלכתו.

מלך כל הארץ ב'כדש.
ממלכתו היא מלך רבותי, יהוה עתים המלך ישים עת
ברוך פעないです ממלכתו, פתחו את תחי可能な: שמע ישראל, יהוה אלהינו, יהוה אדונינו.

והאלהים, יהוה אלהינו, יהוה אדונינו, יהוה מMenuStrip.: להיו לוכד אלאל렐ג.
אני יהוה אלהיכם.

כבודיך, קדשיך, כבודך לארץ:
שם יהוה לעלם, אלוהיך י孳י ה' ובолько.
לזור יוצר بدך פך, אלהים פיך אלהים כב呖יה,
נשבח אלהיכםモノ וליה יooooooooג.There is no response. By א' למעלים, יי ויהי מזדיא.
ברוך אתה יהוה, מלך השמדים.

De Shabbat Shuvah we substitute:
We continue on the next page with the Fourth Brakhah, הנש תעש.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WELL... PROCLAIM ה' יבשח. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

GET AGAIN. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.
Where Is the Place of God’s Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hassidim by asking, “Where is God’s dwelling place?” Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, “It is wherever we will let God in.”

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—Yehudah Halevi

Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, 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.

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

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

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

“Hear, O Israel, ADONAI is our God, ADONAI is one.”

Sh’ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, ADONAI, am your God.”

Hu eloheinu, hu avinu, hu malkinu, hu moshe-eynu, v’hu yashme-eynu b’rahamav sheinit le’enei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: “ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tzion l’hor 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.

L’hor vador nagid godlekha, u-l’netzah n’tzahim k’dushat’sha nakdish, v’shivbakha eloheinu mi-pinu lo yamush l’olam va-ed, ki El melekh gadol v’kadosh atah.

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 Brakhah, “You established Shabbat...”
The following paragraph is said only when the Amidah is recited silently:

אתה קדוש אמן קדוש
בכל מקום קדוש אתה
אתה קדוש אמן קדוש
בכל מקום קדוש אתה

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, מאכל קדוש

As an alternate version of this brachah, not centered on sacrifices, continue on the next page.

From a brachah on sacrifices, continue on the next page.

YOU ESTABLISHED SHABBAT, שבת עברית, A reverse alphabetical acronymic celebrating Shabbat. In one version it concludes with the words אבRTC או לטברך, Gefilțה. “It was at Sinai that You commanded its proper service”—thus incorporating into the acronym not only the twenty-two letters of the Hebrew alphabet, but also the five “final” letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED ITS OFFERINGS. קרבתי קרבנות נאה Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (Jacob Emden)

THOSE WHO TAKE PLEASURE IN SHABBAT, שמחים בשבת. The language of this paragraph is based on midrashim interpreting the verse from Isaiah: “If you call Shabbat a delight (ongeh), Adonai’s holy day honored . . . then you shall rejoice with Adonai.” (58:13–14).

SPOKEN IN REVELATION, ובי הכבוד. More literally, “spoken by Your glory.” The Book of Exodus describes God’s “glory” (kavod), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God’s revelation and human understanding.

ON SHABBAT, שבת, Numbers 28:10–10.
A Meditation

The following paragraph is said only when the 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.

Fourth B’rakhah: The Celebration of Shabbat

For an alternate version of this b’rakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. Adonai our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, “the sacrifice of the heart, the sacrifice of the inner ego.” Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul’s purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, “Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one’s sacrifice.”

—Admiel Kosman
AN ALTERNATE

ALTERNATE BLESSING. Both the Rabbinical Assembly’s Siddur Sim Shalom and the Israeli Masorti Siddur Va’ami Tefillati have offered revisions of this brakhah emphasizing elements of universal redemption rather than the restoration of Temple offerings. The accompanying prayers written by Simcha Roth and Ze’ev Kainan, under the direction of the editors of this volume, follow in that tradition.

This alternate rendering emphasizes Shabbat as a taste of redemption, and it sees the return to the land as an opportunity to fulfill the prophetic vision of redemption, in which the world will be characterized by peace and justice.

YOU ESTABLISHED SHABBAT נקְבָּת. A reverse alphabetical acrostic celebrating Shabbat, which concludes with the five Hebrew letters that are written differently when they occur at the end of a word.

TRULY MERIT LIFE בֵּן יִשְׂרָאֵל. The fullness of life is only experienced when we develop our spiritual capacities. It is on Shabbat that we come to understand what this fullness might contain, for on Shabbat we stand back to ponder, study, and pray; our community gathers; we meet with friends and family; and we feel rested and sated.

MAY IT BE YOUR WILL נְנוֹי הַצְרוֹן מִלְצָרֶךָ. Musaf is recited at the height of the day, when we experience ourselves as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peacefulness of this moment evoked dreams of a more permanent peace. Based on prophetic visions of the future, this alternate brakhah expresses our own yearnings for a time when justice and compassion will reign, when the people Israel will be reconciled with one another and with the world, and when peace will be established—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century, Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit or Shabbat Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SONGING JOYFULLY WITH VOICES OF GLADNESS בְּרֶסֶת בֵּכֹת פַּלֹעַ. The prophets announce that the return to Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:13, “gladdness and joy shall abide there... and the sound of music.”

RIGHTEOUSNESS AND JUSTICE שֵׁיָרָה וְחָסְדָּא. From Hosea 2:21. Hosea further declares (6:6): “For it is kindly love that I desire, not sacrifice; the knowledge of God more than burnt offerings.”

THERE SHALL NOT BE EVIL מַעֲנָא. From Isaiah 11:9.

THERE SHALL NOT BE EVIL מַעֲנָא. From Isaiah 6:19.
The Gift of Shabbat
A Hasidic teaching: On Shabbat, the hidden light of the world is revealed.

A Shabbat Meditation

The DREAM OF REDEMPTION
You established Shabbat, exalted its holiness, prescribed its observance, bestowed it as Your treasured delight.

Those who take pleasure in Shabbat inherit eternal glory; those who savor Shabbat truly merit life; those who love its teaching have chosen to join in its greatness.

For at Sinai the shoot of redemption was planted for us and for the world.

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and planted within our borders, in wholeness and in peace, singing joyfully with voices of gladness, filled with love and friendship.

May we walk together by the light of Your countenance, all of us living lives of righteousness and justice, love and compassion, as Your prophet Isaiah proclaimed:
“There shall not be evil or destruction on My holy mountain, for the world shall be filled with the knowledge of God, as the waters fill the sea.”
“Thus shall Adonai be an eternal light for us, and your God shall be your glory.”