

Redemption

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai Gur (*Imrei Emes, parashtat Emes*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God, Jeremiah records God saying, "I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert" (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.
In every generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide.

God's teaching is living and enduring, truthful and beloved throughout all time.
As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

► *Truly*, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help.
So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.
You abide at the pinnacle of the universe—
Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.
Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and deliver.

אַמְתֵּי אֱלֹהֵי עוֹלָם מְלֻכְנָה, אִתְּךָ מִגֵּן יִשְׁעֶנָּה.
לְדוֹר וָדוֹר הוּא קַיָּם וְשִׁמוֹ קַיָּם, וְסִכָּאן נִכּוֹן
וּמְלֻכּוּתוֹ וְאַמּוּנָתוֹ לְעַד קִבְּלָתָהּ.

וְהִכְרִיז הַיָּיִם וְקוֹמִים, נְאֻמִּים וְנִהְיָדִים,
לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ]
וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
וְרַע: יִשְׁרָאֵל עֲבָדֶיךָ, עַל הַרְאֻשׁוֹנִים וְעַל הַאַחֲרֹנִים

דְּבַר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אַמְתֵּי נְאֻמָּנָה חֵק וְלֹא יִעָבֶה.

אַמְתֵּי שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
אַמְתֵּי שְׂאֵתָהּ הוּא מֶלֶךְ אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],
נְאֻמֵינוּ וְנִהְיָנוּ, יוֹצֵרֵנוּ, אִתְּךָ יִשְׁרָעֲתָנָה,
פּוֹדֵינוּ וּמַצִּילֵנוּ, מַעוֹלָם שְׁמַר אֵין אֱלֹהִים וּזְלֵתָהּ.

Introduction to Parashat

עוֹרֵת אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ] אֵתָהּ הוּא מַעוֹלָם,
מִגֵּן וּמוֹשֵׁעַ לְבָנֵינוּם אֲחֵרֵינוּם כְּכִלְדוֹר וָדוֹר.
בְּרוּם עוֹלָם מוֹשֵׁבָהּ,
וּמְשַׁפְּטֵיךָ וְדַרְזוֹתָ עַד אֶפְסֵי אֲרָץ.
אֲשֶׁרֵי אֵישׁ שִׁישַׁמַּע לְמִצְוֹתֶיךָ,
וְהוֹרֵתָ וְדִבַּרְךָ יִישִׁים עַל לִבּוֹ.

אַמְתֵּי אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ,
וּמְלֶךְ גְּבוּר לְרֹב רִיבָם.
אַמְתֵּי אֵתָהּ הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
וּמְבַלְעֵדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹיָל וּמוֹשִׁיעַ.

continued
Read forward, the word affirms what follows: credal statements spelling out the implications of the Sh'ma; each statement is preceded by the word *emet*, thus articulating a kind of Jewish creed. Read backward, it refers to God, who is identified with truth.

The phrase is based on the words of Jeremiah, "Adonai is true (*Adonai emet*), is truly the living God, and the sovereign of time and the world" (10:10). Additionally, another biblical meaning of the word *emet* is steadfastness or faithfulness. In this interpretation, what is affirmed is that God will always be present for us.

TRULY THIS TEACHING IS CONSTANT (עִמָּת תְּצִיב תְּצִיב). Reuven Kimselman, a contemporary liturgical scholar, contends that the "teaching" referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those commandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

HELP OF OUR ANCESTORS (וְאַמּוּתֵינוּ). Two contrasting theological concepts are at work in this blessing. The first emphasizes the value of personal observance of Torah and mitzvot ("Blessed are the ones who attend to Your mitzvot . . ."); the second emphasizes communal redemption and the need for God to destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The first is non-violent, speaking of personal practice and virtue through performing acts of love and care; the second insists that God must war against evil in order to root it out. These two views echo a talmudic argument as to whether the future redemption will be achieved peacefully or will come through war.

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END (וְאַתָּה הוּא אֲדוֹן וְאַתָּה הוּא אַחֲרוֹן). A similar expression, "I am the alpha and the end," is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life.

source of faith and daring,
wellspring of new song
and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.

The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had
occurred.

The beloved people offered songs of thanksgiving, hymns
of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

► Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

"Who is like You, ADONAI, among the mighty!

Who is like You, adorned in holiness,
revered in praise, working wonders!"

*Mi khamokha ba-elim! Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleah.*

► At the edge of the Sea, the rescued sang a new song of praise
to Your name; together, as one, they thanked You and
acclaimed Your sovereignty, saying:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called ADONAI Tz'v'v'ot,
the Holy One of the people Israel.

*Tzur yisrael, kumah bezzat yisrael,
ur-fdeih khinumeikha y'judah v'yisrael,
Gv'aleinu Adonai Tz'v'v'ot sh'mo, k'dosh yisrael.*

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמִּצְרַיִם וְגָאֲלָתְמוּ יְיָ אֱלֹהֵינוּ
וּמִצִּיפֹת עֲבָדִים פְּדִיתְנוּנוּ.
כִּי־בָבְלֹנִיִּים הִרְגִיתָ וּבְכֹרֶךָ גָאֲלָתָנוּ
וְיָדִים טָפַעְתָּ
וְיָדִידִים הַעֲבַרְתָּ
וְיָבִסוּ מִיַּם צָרֵינוּ, אַחַד מֵהֶם לֹא נִתְּנָה.
עַל זֹאת שִׁבְּחוּ אֱהֹוָבִים, וְרוּחָמוֹ אֵל
וְתַנְּנוּ יָדִידִים וְמִירוֹת שִׁירוֹת וְתִשְׁבְּחוּהוּ,
בְּרִבּוֹת הַחֹדָאוֹת לְמַלְכוּת אֱלֹהֵי הַקֹּדֶשׁ,
כִּם וְנִשְׂאָ, גְדוֹל וְנוֹרָא,
מְשַׁפֵּיל גְּאִים וּמְגַבִּיהַ שְׁפִילִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲבָדִים

וְעוֹזֵר דָּלִים
וְעוֹנָה לְעַמּוֹ בְּעֵת שְׁוֹעִים אֵלָיו.

◀ תְּהַלְלוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרְךָ.
מִשְׁעָה וּמְרִים וּבְנוֹ יִשְׂרָאֵל לֵךְ עִנּוֹ שִׁירָה בְּשִׁמְחָה רַבָּה,
וְאָמְרוּ בָלָם:

מִי כִמְכָה בְּאֵלִים יְהוָה, מִי בִמְכָה נְאֻדָּר בְּקִדְשׁוֹ,
נוֹרָא תְּהַלֵּת, עֲשֵׂה פֶלְאָ.

◀ שִׁירָה תְּדַשֶּׁה שִׁבְּחוּ גְּאֹוִלִים לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם,
יִתְד בְּלָם חוֹדוֹ וְהַמְלִיכוֹ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעִזְרוֹת יִשְׂרָאֵל,
וּפְדֵה בְּנֵאֲמֶךָ יְהוָה וְיִשְׂרָאֵל.
גָאֲלֵנוּ, יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה, גְּאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Serakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL
לְשׁוֹת מִצְרַיִם וְגָאֲלָתְמוּ יְיָ אֱלֹהֵינוּ
emphatic that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

WHO IS LIKE YOU
The Sh'ma was preceded by the song of the angels, "Holy, holy, holy . . ." and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh'ma, our song and the angels' song become a common chorus.

ADONAI WILL REIGN
מִלְכָּה: Exodus 15:18.

ISRAEL IS REPEATED
"Israel" is repeated four times before the conclusion of the *brakhot*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER
נִצְלָנוּ: Isaiah 47:4.

LIBERATED THE PEOPLE
ISRAEL יִשְׂרָאֵל: This *brakhot*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesahim 175b).

SH'MA AND THE AMIDAH
The Babylonian Talmud links this last *brakhot* of the Recitation of the Sh'ma, mentioning God's redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Serakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—BASED ON HAYIM ISH ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer; just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YERUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAH BERZOVSKY

A transliteration of the opening *brakhot* of the Amidah may be found on page 466. When a *minyán* is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the *Kedushah* on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

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

First Brakhot: 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 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.

תפילת העמידה לשחרית לשבת

A transliteration of the opening *brakhot* of the Amidah may be found on page 466. When a *minyán* is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the *Kedushah* on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אָדוֹנָי שְׁפֹתַי תִּפְתָּח, וּפִי יגִיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְיָהוָה,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבוֹתֵךְ,

אַתָּה יִצְחָק, וְאַתָּה יַעֲקֹב,

אַתָּה שְׂרָה, אֱלֹהֵי רָחֵל,

אַתָּה רֵחֵל, וְאַתָּה לֵאָה,

הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיוֹן, וְגוֹמֵל חֲסִדִים,

וְחַסֵּד אֲבוֹת, וְמִבִּיא גּוֹאֵל

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ

בְּאַהֲבָה.

וְיִבְרֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים מִלֵּן חַפְזֵי פְתוּיִם,

וְזָכַרְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory *brakhot* and three concluding *brakhot*. On Shabbat and festivals, a middle *brakhot* focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God's presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS אָדוֹנָי שְׁפֹתַי תִּפְתָּח, where prayer is exalted over sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

BENDING THE KNEES AND SOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first *brakhot*, as well as to the beginning and end of the next-to-last *brakhot*, which thanks God for the gift of life (Berakhot 34a). The sign indicates the place to bow.

GOD OF ABRAHAM. אֱלֹהֵי אֲבוֹתֵינוּ. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5-6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible. God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ulah*, "redemption," in place of "redeemer" to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US. זְכַרְנוּ US. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word *hayim*, "life."

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say "our God and God of our ancestors" is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deceased. When we pray this blessing we should ask ourselves, "What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?"

With Patriarchs and Matriarchs:

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

Second Brakah: God's Saving Care

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

From Shmini Atzeret until Pesah:
 You cause the wind to blow and the rain to fall,
 [From Pesah until Shmini 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.

*Mikhalkei hayim b'hesed; mi'haveith meitim b'rahaminim rabim,
 somakh nofirim v'tofei holim u-matir asurim,
 u-m'kayem emunato lishmei'afar.
 Mi khamokha ba'al g'vurot umi domeh lakh,
 melekh meimit u-m'hayeh u-matzmiah y'shuah.*

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, continue on page 163 with "Holy are You."

With Patriarchs and Matriarchs:

מְלֶכְךָ עֹזֵר וּפּוֹקֵד
 וּמוֹשִׁיעַ וּמְגַן,
 בְּרַחֲמֶיךָ אֱתָהּ יְיָהוָה,
 מְגַן אֲבֹתֶיךָ וּפּוֹקֵד שְׂרָה.

With Patriarchs:

מְלֶכְךָ עֹזֵר וּמוֹשִׁיעַ וּמְגַן,
 בְּרַחֲמֶיךָ אֱתָהּ יְיָהוָה,
 מְגַן אֲבֹתֶיךָ.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי,
 מְחַיֶּה מֵתִים אֱתָהּ,
 רַב לְהוֹשִׁיעַ.

From Shmini Atzeret until Pesah:
 [From Pesah until Shmini Atzeret, some add:
 מְשִׁיב רִחוּם וּמוֹחֵד הַנְּשָׁמָה]

מְכַלְכֵּל חַיִּים בְּתַסְתָּהּ,
 מְחַיֶּה מֵתִים בְּרַחֲמֵים רַבִּים,
 סוֹמֵךְ נוֹפְלִים, וְהוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
 וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁעֵי עַמּוֹ,
 מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
 מְלֶכְךָ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב תַּרְסֵמִים זוֹכֵר יְצוּרֵי לְטוֹים בְּרַחֲמֵים,
 וְיִגְאָלוּ אֱתָהּ לְטַחֲוִית מֵתִים,
 בְּרַחֲמֶיךָ אֱתָהּ יְיָהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 163 with "Holy are You."

SHIELD OF ABRAHAM מְגַן אֲבֹתֶיךָ. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the

paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a *brakha*.

GUARDIAN OF SARAH הַפּוֹקֵד שְׂרָה יְיָהוָה. Or: "the one who remembered Sarah" (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined "power" as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as *hesed*, love and generosity, especially to those who are most vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 ("heal the sick"), Psalm 145:67 ("loosen the chains of the bound"), and 1 Samuel 2:6 ("brings death and life").

GIVES LIFE TO THE DEAD מְחַיֶּה מֵתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Sa'adiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares even for the dead. Some moderns understand that the lives of those who died before us are a part of the stream of life, continuing to affect us, though we can never know precisely how.

For We Await You

Is it really true that we only await You? Rather, the prayer is a plea: Give us the wisdom to learn to await You.

—SOLOMON KAROSEN RABINOWITZ

Holiness

Rabbi Hanna the son of Rabbi Hanina taught: What is the meaning of the verse, "Walk in the path of Adonai, your God" (Deuteronomy 10: 5)? Is it possible for a human being to behave like the Shekinah? And hasn't the Torah also taught us, "For Adonai your God is a consuming fire" (Deuteronomy 4: 24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

just as the Holy One clothes the naked, as it is written, "And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]" (Genesis 3: 21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, "Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]" (Genesis 18: 1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, "And it came to pass after the death of Isaac, his son" (Genesis 25: 13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written, "And [God] buried him [Moses] in the valley" (Deuteronomy 34: 6), so too are you to bury the dead.

—BABYLONIAN TALMUD

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 kol 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 mimikomo.

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!"

Yimloch Adonai 'olam, eibayikh tsuyon [for vador, halluyah.

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, "Moses rejoiced."

The Kedushah is recited only with a minyan.

נְקִדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמִי־יִשְׂרָאֵל אֲהִי בְּשֵׁמי מְרוֹם, בְּפָתוּחַ עַל יָד נְבִיאָה, וְנִקְרָא זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, יְיָהוָה צְבָאוֹת, מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אוּ בְּקוֹל רַעַשׁ בְּדוֹל אֲדִיר וְחֹק מְשִׁמֵּיעִים קוֹל, מִתְנַשְׂאִים לְעֹמֵת שְׁרֹפִים, לְעַמְתָּם בְּרוּךְ יְאֹמְרוּ: בְּרוּךְ כְּבוֹד יְיָהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמֶךָ מִלְּכֵנו תוֹפִיעַ, וְחִמְלֶךָ עֲלֵינוּ, כִּי מִתְפִּיִם אֲנַחְנוּ לָךְ. מִתִּי תִמְלֶךָ בְּצִיּוֹן, בְּקִרְבֵּנוּ בְּמִלְכּוֹנוּ, לְעוֹלָם וָעַד תִּשְׁבּוּן. וְתִתְפַּל וְתִתְקַדַּשׁ בְּתוֹךְ וְרִדְשָׁלִים עִירָה, לְדוֹר וָדוֹר וְלִנְצַח נְצָחִים, וְעֵינֵינוּ תִרְאֶינָה מִלְּכוֹתֶךָ. בְּדָבָר הָאֲמֹר בְּשִׁירֵי עֲוָה, עַל יָד יוֹד מְשִׁיחַ צְדָקָה: יִמְלֶךְ יְיָהוָה לְעוֹלָם, אֶלְמֶנֶךְ צִיּוֹן לְדוֹר וָדוֹר מִלְלוּתָהּ.

לְדוֹר וָדוֹר נִגִּיד בְּדָלְךָ, וְלִנְצַח נְצָחִים וְקִדְשֶׁךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֲלֹהֵינוּ מִפִּינוּ לֹא נִמְדַּשׁ לְעוֹלָם וָעַד. כִּי אֵל מֶלֶךְ בְּדוֹל וְנִקְדוֹשׁ אֲמַתָּה. בְּרוּךְ אֲמַתָּה יְיָהוָה, הַגֹּל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute: בְּרוּךְ אֲמַתָּה יְיָהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אֲמַתָּה יְיָהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, "Moses rejoiced."

KEDUSHAH קְדוּשָׁה In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of the Amidah always contains three biblical quotations: "Holy, holy, holy" (Isaiah 63), "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, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a minyan.

(adapted from Reuven Hammer)

HOLY קְדוֹשׁ These are the words that Isaiah heard the angels utter during the profound experience that initiated his prophetic calling (63). Holiness is God's essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God's mercy and love.

THE WHOLE WORLD IS FILLED WITH GOD'S GLORY מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ There are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God's absence is terribly palpable.

SERAFIM שְׂרָפִים On the variety of angelic forms, see page 153.

PRAISED IS ADONAI'S GLORY WHEREVER GOD DWELLS יְיָהוָה מִמְּקוֹמוֹ בְּרוּךְ יְיָהוָה, הַיּוֹרֵם מִמְּקוֹמוֹ by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).

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

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismah moshe b' matnat be'lo
ki' eved ne'eman karata lo.
Ki'lli tiferet b'rosho nezata,
b'omdo lifane'kha al har sinai.
U-shnei luhot avanim horid b'yado.
V'khatuv bahem sh'mirat shabbat.
V'khen katuv b'toratekha.

And it is written in Your Torah:
The people Israel shall observe Shabbat, to maintain it as an
everlasting covenant throughout all generations. It is a sign
between Me and the people Israel for all time, that in six days
ADONAI made the heavens and the earth, and on the seventh
day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,
la'asot et ha-shabbat l'dorotam b'rit olam.
Be'nei u-vein b'nei yisrael ot hi'folam.
Ki she'israt yamim asah Adonai et ha-shamayim v'et ha-aretz,
u-wayom ha-shvi'vi shavat vayinafash.

—SHALOM NOAH
BERZOVSKY

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

אתה קדוש ושםך קדוש,
וקדושים בכליכם יתקלוף סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat: *Shuvah* we substitute:
ברוך אתה יהוה, המלך הקדוש.

All continue here:

ישמח משה במתנת חלקו,
כי עבד נאמן קראת לו.
כליל תפארת בראשו נתת,
בעמדו לפניך על הר סיני.
אשני לוחות אבנים חוריד בידו,
ובתוב פתם שמרת שבת.

וכן כתוב בתורתך:
ושמרו בני ישראל את השבת,
לעשות את השבת לדתם קרת עולם.
כיני וכן בני ישראל אות היא לעולם,
כי ששת ימים עשה יהוה את השמים ואת הארץ,
וביום השביעי שבת וינפש.

Shabbat (Exodus Rabbah 128). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited; Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT ENSTUDED (ne'emun) in God's house. In Deuteronomy 34:5, Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

CROWN 777. When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE SHABBAT (Exodus 31:16-17).

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the business we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our business—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply "be," enjoy, "be with." On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

MOSES REJOICED (שָׂמַח). This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the yod through lamed lines survive. (The word *shnei* ["two"] was probably added later to the *luhot* ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Geniza. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040-1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses in Egypt. Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them Shabbat (Exodus Rabbah 128). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited; Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT ENSTUDED (ne'emun) in God's house. In Deuteronomy 34:5, Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

CROWN 777. When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE SHABBAT (Exodus 31:16-17).

Some omit:

But, ADONAI our God, You have not given it to the nations of the world; nor, our Sovereign, have You bestowed it on idol worshippers, nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of Jacob, whom You have chosen. The people who sanctify the seventh day shall feel fulfilled and shall delight in Your goodness, for You Yourself were pleased with the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

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.

Kad'sheinu b'mitzvotekha v'ten beikeinu b'toratekha, sabeienu mi-tuvekha v'sam'heinu b'ishuat'ekha, v'tz'heir libeinu i'ovd'kha be-emet, v'hanhileinu Adonai eloheinu bahavah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh at'ich ADONAI, who makes Shabbat holy.

Fifth Brak'ah: 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: On Pesah: On Sukkot: Rosh Hodesh, Festival of Matzot, 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.

Some omit:

ולא נתתו יהוה אל'ינו לפני הארצות, ולא התקלתו מלפני עובדי פסילים, וגם במנותותו לא ישבנו ערלים,

כי לישראל עמך נתתו פאהבה, לזרע יעקב אשר בם בחרת. עם מקדשי שביעי, בלם ישבעו ויהעבנו מטובה ויהשבעי רצית בו וקודשתו, המדת ימים אותו קראת, ובר למעשה בראשית.

אל'ינו ואלהי אבותינו [ואמותינו], רצה במנותותנו קדשנו במצותיה ומו חלקנו בתורתה

שב'ענו מטובה ושמחנו בישועתה וטוה לפני לעבדך באמת,

והנהיחנו יהוה אל'ינו פאהבה וברצון שבת קדשה ויבוחו בך ישראל מקדשי שמה, בדרך אמת יהוה, מקדש השבת.

רצה יהוה אל'ינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתה והקבלתם פאהבה תקבל ברצון, ונתתו לרצון ממיד עבודת ישראל עמך.

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

אטמו נאלי אבותינו [ואמותינו], ועלה וברך וישע ורצה,

הרבה ושמע ושמך וזכרנו וקדושתנו, וברוך

אבותינו [ואמותינו], וקרונו משום קדוה עבדה וקרונו

והשלים עיר קדשה וזכרו פליעמך בית ישראל לפניך

לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום ביום

ראש החדש הזה. הג המצות הזה. טב השבת הזה.

וברוך יהוה אל'ינו כי לטובה,

והקדוה בו לברכה,

והושיענו בו לחיים.

וברוך ישועה ורחמים חיים וחסד ורסם עלינו והושיענו

כי אלקי עינינו, כי אל חסד ורחמים אמת.

BUT . . . YOU HAVE NOT GIVEN IT TO THE NATIONS OF THE WORLD, NOR, OUR SOVEREIGN, HAVE YOU BESTOWED IT ON IDOL WORSHIPPERS, NOR DO THE UNCIRCUMCISED FIND REST ON THIS DAY, FOR

They were probably added in the High Middle Ages, due to the competition between Judaism and Christianity and the persecution in the time of the Crusades and after. A sharp distinction was thus drawn: we are the inheritors of God's wonderful gift. Shabbat, but our persecutors do not participate with us in this special moment. Our situation today is quite different, and we welcome non-Jews to join with us in celebrating Shabbat. As the prophet Isaiah declared, Judaism's gifts are not a secret treasure to be hoarded, but a divine blessing to be shared with all who would join in receiving them.

TO YOUR SANCTUARY. Literally, the "inner-chamber" as in a King's study; "within the Temple, on the inside." We pray for access to the innermost reaches of the divine realm; for the most intimate relationship with God. Yet this intimacy is not silence. The word *d'vir* connects to *devar*, "word." In the *d'vir*, God hears our voice, and we hear that of the Divine. (*Will Jacobs*)

MAY THE THOUGHT OF US RISE UP AND REACH YOU

recited on every festival and New Moon, asks God—and by implication, us—to see the New Moon or the festival as a time to focus on renewal and redemption.

Gratitude

My instincts are from You,
my body was fashioned
by You.

The songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory.

my insights are formed
from Your mystery,
thoughts of You are guide-
posts of my life.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.

And my thoughts and
conceptions can never
truly picture You.
or my errors and mistakes
ever diminish You.

—after YEHUDAH HALEVI

Thanking God

David prayed, "For all is
from You, and from Your
own hand I give to You"
(1 Chronicles 29:14).

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth Brakha: 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 sus-
tenance. 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.

וְתַהַדְרֵנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְהַדְרִי שְׁבִינֹתוֹ לְצִיּוֹן.

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 אַנְחֵנוּ לָךְ שֶׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמוּנֹתֵינוּ] לְעוֹלָם וָעֶד. עוֹר הַיַּיִנוּ מִן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֵר תְּהִלָּתְךָ, עַל הַיַּיִנוּ
הַמְסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ
שֶׁבְּכָל־יְמֵינוּ עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרַב וּבְקָר וְצִהְרָרָם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ מֵעוֹלָם קוֹיֵנוּ 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 אַנְחֵנוּ לָךְ שֶׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמוּנֹתֵינוּ] אֲלֵינוּ בְּלִבְשֵׁךָ וּיְרַנְנֵנוּ יְדָר
בְּרַחֲמֶיךָ. בְּרַחוּת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שְׁמֹתֵינוּ וְעִמָּמָנוּ, כִּן תְּהִינֵנוּ מְתַקְּנֵינוּ, וְהַאֲסוּךְ
לְיוֹתֵנוּ לְאִרְצוֹת אֲדִישֶׁךָ לְשִׁמּוֹר חֲסוּךָ וְלַעֲשׂוֹת רַחוּמֶיךָ
וְלַעֲבֹד בְּלִבֵּךְ שֶׁלֵּם, עַל שֶׁאַנְחֵנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שֶׁמֶךְ וְלָךְ נִצַּח לְחַוְדוֹת.

On Hanukkah we add *Al Hanissim* on page 430.

וְעַל כָּלֵם וְתַפְרֵךְ וְיִתְרוֹמָם שִׁמְךָ מִלִּפְנֵי תַמִּיד לְעוֹלָם וָעֶד.
בְּחַיִּיב לְחַיִּים סוֹכֵים בְּלִבֵּי בְרִיתְךָ.
On Shabbat Shuvah we add:

וְכָל חַיִּים יוֹדֵךְ שְׁלֹה, וְהִלְלוּ אֶת־שִׁמְךָ בְּאַמְתֵּךְ.
הַאֵל יִשְׁעֵתְנוּ וְעוֹרְתְנוּ כָלֵךְ.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שֶׁמֶךְ וְלָךְ נִצַּח לְחַוְדוֹת.

she-anahnu modim lakh, "we thank You for the ability to thank You." The attitude of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

MAY YOUR NAME BE PRAISED AND EXALTED every time you acknowledge God. In the language of the Bible and the prayer-book, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

AND INSCRIBE names. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

WHO RESTORES YOUR
DIVINE PRESENCE TO ZION

In the Land of Israel in
the 1st millennium, this
blessing ended with the
words לְבָרְךָ יְיָ אֱלֹהֵינוּ
בְּיָרֵךְ (She-at Kha [vadr'kha
byrkh na-avod]), "You
alone shall we worship
in awe." The vision of the
return to Zion is a vision
of a religious life not yet
attained.

YOUR DIVINE PRESENCE
שְׁבִינֹתוּ. The Hebrew word
shekhinah has been used
for centuries to refer to
God's immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine. Accordingly,
Jewish mystical tradition
has tended to personify
the Divine Presence as
female.

WE THANK YOU (the
congregational response). A
second version of Modim,
the Brakha expressing
gratitude, was created by
the ancient rabbis to be
recited by the congrega-
tion individually while
the leader chanted the
official prayer (Babylonian
Talmud, Sotah 40a). In
this way, the leader and
the congregation simulta-
neously offer thanks.

giving to God. The central
idea expressed in this
congregational response is
modim anahnu lakh... of
modim anahnu lakh... of

Be Like the Students of Aaron

Hillel would teach: "Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah." What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, "My child, you should only know how disturbed and embarrassed your friend is about having offended you," and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, "My child, I've just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you." And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D'RAVBI NATAN

Peace

Hosekiah said in the name of Hori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written: "And Israel encamped there" (Exodus 17:1). The Torah does not say "the children of Israel" but rather "Israel" to teach you that there were no differences but they came there as one. The Holy One then said: "This is the hour that I can give the Torah to My children."

—LEVITICUS RABBAH

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, continue with "Grant peace" below. During the repetition of the Amidah, 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.

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, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom be-olam, tovah u-v'rachah, ben va-besed v'rahamim aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu kehad bor panekha, ki v'or panekha nataata lanu, Adonai elohainu, torat hayim v'ahavat besed, u-tzedakah u-v'rachah v'rahamim v'hayim v'shalom, V'tov binekhta v'yarekh et amikha yisrael, b'khol eit u-v'khol sh'nah bishlomemkha.

On Shabbat *Sivviah* 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.

During the silent Amidah, continue with *Shalom* below. During the repetition of the Amidah, the leader recites *Birkat Kohanim*.

אלהינו ואלהי אבותינו [ואמותינו].

ברכנו בברכה המשלשת

בתורה הקתובה על ידי משה עבדך

האמורה מפיו אהרן ובניו בתימים, עם קדושיך באמור:

יְבָרְכֶךָ יְיָוָה וְשִׁמְרֶךָ.

יְאֵר יְיָוָה פְּנֵינוּ אֱלֹהֵינוּ וְיִתְקַן.

יְשֵׁא יְיָוָה פְּנֵינוּ אֱלֹהֵינוּ וְיִשֵׁם לָךְ שְׁלוֹם.

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,

חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל בְּלִישְׁתָּאֵל עַמְּךָ.

בְּרַכְנוּ אֲבוֹתֵינוּ בְּלֵנוּ בְּאֵהָד בְּאוֹר פְּנֵיךָ.

כִּי בְאוֹר פְּנֵיךָ נִמְטָה לֵנוּ יְיָוָה אֱלֹהֵינוּ.

תּוֹרַת חַיִּים וְאֶהְבֵּת חֶסֶד,

וְדַקְדָּה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

נְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶתְעַמְּךָ יִשְׂרָאֵל

בְּבִלְעֵת וּבְבִלְשֵׁעָה בְּשִׁלּוּמָה.

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

בְּסֵפֶר חַיִּים, בְּרַכָּה, שְׁלוֹם, וּפְרֻחָה טוֹבָה,

נְבִיר וְנִתְבַּח לְפָנֶיךָ אֱהָדוּ וְבִלְעֵמָךְ בֵּית יִשְׂרָאֵל

לְטוֹב טוֹבָה וּשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָוָה, הַמְבַרֵךְ אֶתְעַמְּךָ יִשְׂרָאֵל בְּשְׁלוֹם.

blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening, in the words of the midrash, "Great is peace, for all prayers conclude with a plea for peace" (Leviticus Rabbah 99).

TO THE WORLD below, in accord with the text of the 16th-century prayerbook of Saadiah Gaon. Conservative Movement prayerbooks insert this word (*be-olam*) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

MAY ADONAI BLESS AND PROTECT YOU יהוה יבָרְכֶךָ וְיִשְׁמְרֶךָ, Numbers 6:24-26. This biblical blessing,

known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (51) reports that each day after the morning Shema was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: "May the one who dwells in this house cause love, unity, and peace to dwell among you" (Babylonian Talmud, Berakhot 12a).

שֵׁים שְׁלוֹם בְּעוֹלָם

The wording of this paragraph is related directly to the Priestly Blessing,

both in its mention of the blessings of peace and in its reference to the light of God's countenance. Thus, the Sim Shalom *brakha* is traditionally recited at all services at which the

Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening, in the words of the midrash, "Great is peace, for all prayers conclude with a plea for peace" (Leviticus Rabbah 99).

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and save the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.

Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALISA
BAT LEIBA

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

N

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.

י

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

May the words of my mouth and the meditations of my heart be
acceptable to You, ADONAI, my rock and my redeemer.

*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'ratson l'mrei fi v'hegyon libi l'fanekha Adonai t'ruvi v'goali.

Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisrael [v'al kol yoshi ve'i teivell]. V'imru amen.

*When the Amidah is to be repeated aloud, we turn back to page 154.
On Shabbat Hol Ha-mo'ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

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

N

אלהי, נצור לשוני מרע, וישפתי מדיבר מרמה, ולמקללי
נפשי הרם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תנרדוף נפשי. וכל הוה ושבים עלי רעה,

מהרה הפך עצתם וקלקל מהשבתם. עשה למען שמך
עשה למען ימנה, עשה למען קדשך, עשה למען
תורתך. למען יהלצון וידיהך, הושיעה ימנה ועבדי:

יהי לרצון אמרי פי והגיון לבי לפניך יהוה צורי וגואלי.

*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.*

עשה שלום במדומתי, הוא יעשה שלום עלינו
ועל פלישתא, ועל פלישתבי תכל, ואמרו אמן.

י

אפני לשמחה ורחות של שבת, לטעם טעם ענג שבת
באמת. אפני שלא יעלה על לבי עצבות ביום שבת
קדש. שפם נפש משרתך פי אלו אדני נפשי אשא.
עורני לרחבות פתעני שבת, ולקמשיך השמחה של
שבת לששת ימי החול. תודיעני ארת חיים שבע
שמחות אתפנה, יעימות בימנה נצת.

יהי לרצון אמרי פי והגיון לבי לפניך יהוה צורי וגואלי.

*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.*

עשה שלום במדומתי הוא יעשה שלום עלינו
ועל פלישתא, ועל פלישתבי תכל, ואמרו אמן.

*When the Amidah is to be repeated aloud, we turn back to page 154.
On Shabbat Hol Ha-mo'ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

MY OPINION אולי סוס
voiced in the Babylonian
Talmud states that every
Amidah must be accompa-
nied by a personal prayer
(Berakhot 29b). The prayer
that is printed here is of-
fered by the Babylonian
Talmud (Berakhot 17a) as
an example of such a per-
sonal prayer; it is attributed
to Mar son of Ravina (4th
century).

MAY THE WORDS יהי לרצון
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
41a).

GRANT אפני: A prayer
of Nahman of Bratzlav
(Ukraine, 1772–1810), trans-
lated by Jules Harlow.

Tilling the Soil

Why did Moses ask that his "teaching drip down like rain" (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow; if the earth has first been plowed and sowed, if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shabbat service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, "Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic." Prayer prepares us for the words of Torah to penetrate deep within us.

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'meh raba m'varakh l'alim u-l'almei almaym.

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, exalted and acclaimed—though God, who is blessed, *h'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*.

קדיש שלם

Leader:

יהוה יתקדש שמה רבא, בעלמא די ברא, פרעוניה, וימליך מלכותה בתמיכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיה.

Leader:

יהברך וישופח ויתפאר ויתרומם ויתנשא, ויתקדר ויתעלה ויתהלל שמה דקדשא, פריה הוא, לעלא מן כל. [לעלא לעלא מכל: *on Shabbat Shuvah we substitute:* ברכתא ושיבתא השופחת ונתמתא דאמרו בעלמיה, ואמרו אמן.]

In a formal sense, though introduced and followed by *brakhot* and prayers, the reading of the Torah and the *hafarah* constitutes study, not prayer. For the ancient rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

די בשמיה ואמרו אמן.

יהא שלמא רבא מן שמיה, והיום עלינו ועל כל ישראל, ואמרו אמן.

ואמרו אמן.

עשה שלום פרומוי הוא ועשה שלום

עלנו ועל כל ישראל [ועל כל יושבי תבל].

ואמרו אמן.