
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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Introduction to Shabbat Minhah

Shabbat Minhah

The Shabbat afternoon service, Minhah, 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 Minhah service is expressed by the inclusion of a biblical verse not found in the weekday Minhah 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 Hasidic 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 Minhah 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

אָפֿאַ עֵינֵי 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.

יְבָרֶכֶךָ יְהוָה מִצִּיּוֹן,
וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ.
וְרָאָה בְּנִים לְבְנֶיךָ 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.

הִנֵּה מָה טוֹב וְיָמָה נָעִים
שְׁכֵת אֲחֵים גַּם יַחַד.

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

Hineih mah tov u-mah na'im shevet ahim gam yahad.

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 hasadim.

לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר,
וְלֹא אַתָּה בְּרִיחוֹרִין לְבָטֵל 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 horin 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 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.

The Afternoon Service for Shabbat and Festivals

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'rahamav 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.

מנחה לשבת ויום טוב

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שכבדו לך, אשרי העם שיהיה אלהיו.

תהלה לדוד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהַלֵּלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

הָדָר כְּבוֹד הַדָּוָד, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקָתְךָ יִרְנֶנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרָף אֶפְיָם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לִפְלֹאֲסֵי, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הָדָר מַלְכוּתְךָ.

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 Hasidic 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-u hu 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.

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְּלִים, וְזוֹכֵף לְכָל־הַכּוֹפִּים.

עֵינֵי כָל יֹאֲלֵיךְ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.

קָרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבֹּר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

YOUR SOVEREIGNTY
מְלִכּוּתְךָ. 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, וּלְשִׁבִי פֶשַׁע בִּיעֲקֹב, נָאִם יְהוָה.
וְאֲנִי זֹאת בְּרִיתִי אִתְּם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלַיָּה,
וּדְבָרֵי אֲשֶׁר שְׁמַתִּי בָפִיָּה, לֹא יִמוּשׁוּ מִפִּיָּהּ וּמִפִּי זֶרַעַךְ
וּמִפִּי זֶרַע זֶרַעַךְ, אָמַר יְהוָה, מַעֲתָהּ וְעַד עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל. וְקִרְאָה אֶלְזָה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ בְּבוֹדוֹ.

וּמְקַבְּלִין דִּין מִן דִּין וְאָמְרִין: קְדִישׁ בְּשִׁמִּי מְרוּמָא
עֲלָאָה בֵּית שְׁכִינְתָּהּ. קְדִישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ,
קְדִישׁ לְעֵלְם וּלְעֵלְמִי עֲלִמְיָא, יְהוָה צְבָאוֹת, מְלֵא
כָל־אֶרְעָא זִיו יְקָרָהּ.

◀ וְתַשְׁאֲנִי רוּחַ, וְאֶשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל:
בְּרוּךְ בְּבוֹד יְהוָה מִמְּקוֹמוֹ. וְנִטְלָתְנִי רוּחָא,

וְשִׁמְעֵת בְּתֵרִי קוֹל זִיעַ סָגִיא, דְּמִשְׁפָּחִין וְאָמְרִין:
בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.

◀ יְהוָה יִמְלֹךְ לְעֵלְם וְעַד. יְהוָה מְלֻכּוּתָהּ קָאֵם לְעֵלְם
וּלְעֵלְמִי עֲלִמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
שְׁמָרָה זֹאת לְעוֹלָם לִיצֵר מַחֲשָׁבוֹת לְבָב עִמָּךְ,
וְהִנּוּ לְבָבְךָ אֵלֶיךָ.

וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אָפּוֹ,
וְלֹא יַעֲיִר כָּל־חַמָּתוֹ.

כִּי אַתָּה אֲדֹנֵי טוֹב וְסֹלֶה, וְרַב חֶסֶד לְכָל־קִרְיָאִיךָ.

צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֲמֶת.

תֵּתֵן אֲמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם,

אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ מִיָּמֵי קֶדֶם.

בְּרוּךְ אֲדֹנֵי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעָתָנוּ סִלָּה.

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 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.

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’meh 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.

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

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

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

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה, וימליך מלכותה בחייכון וביומיכון ובחיי דכלבית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

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 תשבחתא ונחמתא דאמירן בעלמא, ואמרו אמן.

ברוך PRAISED IS OUR GOD יהוה 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’meh 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.

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

Torah Service

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 sover-
eignty.

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.

סדר קריאת התורה

וְאֲנִי תְפִלָּתִי לְךָ יְהוָה עֵת רָצוֹן,
אֱלֹהִים בְּרַב־חַסְדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

הוצאת התורה

We rise as the ark is opened.

וַיְהִי בִנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפָּצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֹאֲיֶךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שְׁמֶךָ תוֹרָה לַעֲמֹד 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:*

גְּדִלּוֹ לַיהוָה אֱתִי, וּנְרוֹמְמָה שְׁמוֹ יְחִדּוֹ.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כָל בְּשָׂמִים וּבְאָרָץ,

לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהָר קִדְשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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 תְפִלָּתִי. 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*.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בִנְסֹעַ. 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 גְּדִלּוֹ. 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 לְךָ 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.

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 melek ha-olam, asher baḥar 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 melek 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 עַמּוּסֵים. וְיִזְכֹּר בְּרִית אֵיתָנִים,
וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיִגְעַר בַּיָּצָר הָרָע
מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפָלִיטָת עוֹלָמִים, וְיִמְלֵא
מִשְׁאָלוֹתֵינוּ בְּמַדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וְיַחַן פְּלִטָּתָנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרַצוֹן
וְנֹאמַר אָמֵן.

הַכֹּל הָבוּ גָדֹל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

(פֶּהֶן קָרֵב, יַעֲמֵד _____ בֶּן _____ הַפֶּהֶן.)

(בֵּת פֶּהֶן קָרֵב, תַּעֲמֵד _____ בֵּת _____ הַפֶּהֶן.)

(יַעֲמֵד _____ בֶּן _____ רֹאשׁוֹן.)

(תַּעֲמֵד _____ בֵּת _____ רֹאשׁוֹנָה.)

בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

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

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ 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 מִלֶּךְ 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 וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. 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 MINHAH. 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 Minhah 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.

YOU WHO CLING וְאַתֶּם הַדֹּבְקִים. 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.

הגבהת 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 בכנור.

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 ויציצו כל־פעלי און,

להשמידם עדי עד, ואתה מרום לעלם יהוה.

כי הנה איביך יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, פארז בלכנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

זאת 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 וְיִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR בְּתִמְרֵי . . . בְּאֶרְזֵי. 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 melek ha-kavod.

Mi zeh melek ha-kavod, Adonai izuz v'gibor, Adonai gibor milhamah.

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

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

Psalms 24

הַכְנֵסֶת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרֹבוֹ, הַלְלוּ־יָהּ.

לְדוֹד מִזְמוֹר

לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבֵּי בָּהּ.

כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.

מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קֹדֶשׁוֹ.

נָקִי כַפָּיִם וּבֵר לֵב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נִפְשִׁי,

וְלֹא נִשְׁבַּע לְמַרְמָה,

יִשָּׂא בְּרָכָה מֵאֵת יְהוָה, וַיִּצְדָּק מֵאֲלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דּוֹרְשָׁיו, מִבְּקָשֵׁי פִנְיֶךָ יַעֲקֹב, סֶלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֶלָה.

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*.

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

The Torah scroll is placed in the ark.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוּת אֶלְפֵי יִשְׂרָאֵל.

קוּמָה יְהוָה לְמְנוּחָתָהּ, אֶתָּה וְאֶרֶץ עֲזָרָה.

בַּהֲגִיף יִלְבָּשׁוּ צִדְקָה וְחִסְדֵּיךָ יִרְבְּנוּ.

בַּעֲבוּר דָּוִד עֲבֹדֶךָ, אֶל תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ.

◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיָּהּ מְאֹשֶׁר.

דְּרָכֶיהָ דְּרָכֵי נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בַּעֲלָמָא דִּי בְּרָא. בְּרַעֲיוֹתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בַּעֲגָלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] *[on Shabbat Shuvah we substitute:*

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בַּעֲלָמָא,

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 יֹאמֶר וּבִנְחָה. 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 וְכָל־ דְּרָכֶיהָ דְּרָכֵי נֶעֱם 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 גֹדֶל לְאַלְהֵינוּ.]
אֲדֹנָי שְׁפִתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת,
[וְאִמּוֹת], וְיִמְבִּיא 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 עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת,
וְיִמְבִּיא גּוֹאֵל לְבָנֵי
בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמִגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אַבְרָהָם.

THE AMIDAH. The central moment of prayer of the afternoon Minhah 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 אֲדֹנָי, שְׁפִתַי 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 זָכְרֵנוּ. The first of four insertions for the days between Rosh Hashanah 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."

אתה גבור לעולם אדני,
מחיה מתים אתה,
רב להשיע.

משיב הרוח ומוריד הגשם, From Sh'mini Atzeret until Pesah:

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

מכלכל חיים בחדס,
מחיה מתים ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישגי עפר.
מי כמותך בעל גבורות
ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.

On Shabbat Shuvah we add:

מי כמותך אב הרחמים, זכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.

ברוך אתה יהוה, מחיה המתים.

When the Amidah is recited silently, we continue on page 226 with קדוש אתה.

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 extending 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 סומך נופלים. After Psalm 145:14.

HEAL THE SICK רופא חולים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מתיר אסורים. Psalm 146:7.

BRINGS DEATH AND LIFE ממית ומחיה. 1 Samuel 2:6.

GIVES LIFE TO THE DEAD מחיה המתים. 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.

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה זָכָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יְאִמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצָּח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ.
וְשִׁבַּחךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גְּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

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

KEDUSHAH קִדְּשָׁה. 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:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יּוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

All continue here:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,
וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצוֹ.
תַּפְאֲרַת גְּדֻלָּה, וְעֲטֻרַת יְשׁוּעָה,
יוֹם מְנוּחָה וּקְדוּשָׁה לְעַמְּךָ נִתַּן.
אַבְרָהָם יִגַּל, יִצְחָק יִרְנֶן,
יַעֲקֹב וּבְנָיו יְנוּחוּ בוֹ,
מְנוּחַת אֱהָבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וְאַמוּנָה,
מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ וְהַשְׁקָט וּבָטָח,
מְנוּחָה שְׁלָמָה שְׁאֵתָהּ רוּצָה בָּהּ.
יִפְרִיּוּ בְּנֵיהָ וְיִדְעוּ כִּי מֵאֵתָךְ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ.

אַתָּה אֶחָד **YOU ARE ONE**
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

וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד 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 מְנוּחָה. The noun for rest, *m’nuhah*, appears seven times in this paragraph—seven being a sacred number.

ABRAHAM WILL REJOICE אַבְרָהָם יִגַּל. 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 Emdeen (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 יִצְחָק יִרְנֶן. 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

<i>On Rosh Hodesh:</i>	<i>On Pesah:</i>	<i>On Sukkot:</i>
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.

May our eyes behold Your compassionate return to Zion.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַצָּה בְּמִנוּחֵתָנוּ,

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֵלְקֵנוּ בְּתוֹרָתֶךָ,

שִׁבְעֵנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבַת קִדְּשֶׁךָ,

וְיָנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רַצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,

וְהִשָּׁב אֶת־הָעֲבוּדָה לְדִבְרֵי בִיתֶךָ,

וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיִגְיַע וְיִרְאֶה,

וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ, וְזָכְרוֹן

אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבִדֶּךָ, וְזָכְרוֹן

יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְפָלִיטָה, לְטוֹבָה, לָחֵן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

<i>On Sukkot:</i>	<i>On Pesah:</i>	<i>On Rosh Hodesh:</i>
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רֹאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמַּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.

זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְכַרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים, חוּס וְחֻנָּה, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.

וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחִיזֵר שְׂכִינָתוֹ לְצִיּוֹן.

EMBRACE YOUR PEOPLE
ISRAEL AND THEIR PRAYER

רַצָּה . . . בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם. On the one
hand, this *b'rakhah* rec-
ognizes 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 am-
bivalent our feelings—will
be acceptable, because it
expresses our humanity: we
are vulnerable and finite,
imperfect beings who are
striving to reach beyond
ourselves.

וְהַמְּחִיזֵר WHO RESTORES
In
the Land of Israel in the 1st
millennium, this *b'rakhah*
concluded “You alone shall
we worship in awe”
(שְׂאוֹתָךְ לְבִדָּד בְּיִרְאָה נַעֲבֹד).

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.

¶ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶּיךָ, מֵעוֹלָם קִיְּנוּ 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 אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָּל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקְיָמָנוּ, וְתִאֲסֹף גְּלוּתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וּלְעִבְדְּךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנִיחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַל תִּהְיוּדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּבָנוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־גְּנֵי בְּרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וְיִהְיֶה לָּךְ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

¶ בְּרוּךְ אֵתָהּ יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נִפְאֵה לְהוֹדוֹת.

MAY ALL THAT LIVES THANK

YOU ALWAYS וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. 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.

ב 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

ג 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’inekha l’varekh et am’kha yisrael b’khol eit u-v’khol sha-ah bishlomemkha.

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־יְיֹשְׁבֵי תֵבֶל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

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

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְיָהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְיָהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדִּבַּר מִרְמָה,

וְלִמְקַלְלֵי נַפְשִׁי תִדֹם, וְנַפְשִׁי כַּעֲפָר לִפְלַת תְּהִיָּה.

פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבִמְצוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי.

וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן יְמִינְךָ,

עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.

לִמְעַן יַחֲלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְיָהוָה צוּרִי וְגֹאֲלִי.

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 בְּמְרוֹמָי, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תֵבֶל], וְאִמְרוּ 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 unremittently 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)

מַי אֱלֹהֵי GOD. 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”).

יְהִיו לְרָצוֹן אֲמָרֵי. MAY THE WORDS. 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 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*.

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):

צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
וְצְדָקָתְךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת,
אֱלֹהִים מִי כָמוֹךָ.
צְדָקָתְךָ בְּהִרְרֵי אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רָבָה,
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.

קְדִישׁ שָׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־[לְעֵלְמָא לְעֵלְמָא מְכַל־
[on *Shabbat Shuvah* we substitute: בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשֻׁבֵי תִבְלָ], וְאָמְרוּ אָמֵן.

YOUR RIGHTEOUSNESS צְדָקָתְךָ 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 *tzedek*, 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 *brit milah* or when a couple in their first week of marriage are present. It is also omitted for the entire

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

Concluding Prayers

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'khol hamonam.
¶ Va-anahnu korim u-mishtahavim 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-hasheivota 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.

סיום התפילה

We rise.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגווי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם, וגרלנו ככל-המונם.
¶ ואנחנו כורעים ומשתחוים ומוזדים,
לפני מלך מלכי המלכים, הקדוש ברוך הוא.
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בנבכי מרומים, הוא אלהינו אין עוד.
אמת מלפנו אפס זולתו, בפתוב בתורתו:
וידעת היום והשבת אל לבבך,
כי יהוה הוא האלהים בשמים ממעל,
ועל הארץ מתחת, אין עוד.

על כן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזך,
להעביר גלולים מן הארץ, והאלילים פרות יפרתונו,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך פל-רשעי ארץ.
יבירו וידעו פל-יושבי תבל,
כי לך תכרע פל-בך, תשבע פל-לשון.
לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו,
ויקבלו כלם את-על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא, ולעולמי עד תמלך בכבוד.
◀ בפתוב בתורתך: יהוה ימלך לעלם ועד.
ונאמר: והיה יהוה למלך על פל-הארץ,
ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

ALEINU. In the High Middle Ages, European Jewry added this prayer, originally a part of the High Holy Day liturgy, as a conclusion to each service. They saw it as simultaneously an affirmation of monotheism and the people Israel's role in the world and also as a vision of a world redeemed. In this regard, the juxtaposition of the two paragraphs is instructive: the mission of the people Israel is not directed inward, we are not simply concerned with our redemption, but in the redemption of the world. The dream of the world's turning to God represents the desire for all evil to end.

Some, however, bridle at the exclusive affirmation of the people Israel's faith and have substituted other phrases. For instance, the Israeli Masorti Movement offers as an alternative the verse from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

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 *minyan*. 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 *minyan* chorus implicitly reassures the wounded soul, “You are not alone.”

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'hayeikhon u-v'yomeikhon u-v'haye 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 almay.

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

—ANITA DIAMANT

קדיש יתום

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

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברך, ברעותה,
וימליך מלכותה בחייו וביומיו
ובחיי דכל-בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

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 בְּמִרְמֵיּוּ הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל],
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.

Psalms 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.
בְּנֵאוֹת דֵּשָׁא יִרְבִּיצֵנִי,
עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי,
נַפְשִׁי יְשׁוּבָב,
יְנַחֲנֵי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי אֶלֶף בְּגִיָּא צַלְמוֹת
לֹא אִירָא רָע כִּי אֹתָהּ עֹמְדִי.
שִׁבְטְךָ וּמִשְׁעֲנֶתֶךָ הִפָּה יְנַחֲמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי,
דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי, בּוֹסִי רוּחִי.
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרֶךְ 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 ומשענתך ושִׁבְטְךָ. 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-hal'lo,
hen hekh-sheh hibat kodesh goralo,
v'im yatza hovav hayom ashrei lo,
el El adon m'hol'lo, minhah hi sh'luhah.

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

Hemdut ha-yamim k'ra-o eili tzur,
v'ashrei litnimim im yihyeh natzur,
keter hilumim al rosham yatzur,
tzur olamim ruho bam nahah.

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

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

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

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

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

ב

בְּלִשְׁמוֹר שַׁבָּת בְּדַת מִחְלָלָה,
הֵן הִכְשִׁיר חֲבַת קֹדֶשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוֹבֵת הַיּוֹם אֲשֶׁרִי לוֹ,
אֵל אֵל אֲדוֹן מִחוּלָּלָה, מִנְּחָה הִיא שְׁלוּחָהּ.
הַשּׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לֵאל יֵרָצוּ בְּמִנְחָה עַל מַחְבַּת.

חֲמֻדַּת הַיָּמִים קָרְאוּ אֵלֵי צוּר,
וְאֲשֶׁרִי לְתַמִּימִים אִם יִהְיֶה נֶצוּר,
בְּתֵר הַלּוּמִים עַל רֹאשׁוֹ יֵצוּר,
צוּר הָעוֹלָמִים רוּחוֹ בָּם נָחָה.
הַשּׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לֵאל יֵרָצוּ בְּמִנְחָה עַל מַחְבַּת.

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקִדְשׁוֹ,
קִרְנוּ בִּי גְבָהָה גִּזְרֵי עַל רֹאשׁוֹ,
עַל כֵּן יִתֵּן הָאֱדָם לְנַפְשׁוֹ
עֲנֵג וְגַם שְׂמִיחָה בָּהֶם לְמִשְׁחָה.
הַשּׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לֵאל יֵרָצוּ בְּמִנְחָה עַל מַחְבַּת.

קֹדֶשׁ הִיא לָכֶם, שַׁבָּת הַמְלִכָּה,
אֵל תּוֹךְ בְּתִיכֶם לְהִנִּיחַ בְּרָכָה,
בְּכָל־מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה,
בְּנִיכֶם וּבְנֹתֵיכֶם, עֶבֶד וְגַם שִׁפְחָה.
הַשּׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבַּת,
לֵאל יֵרָצוּ בְּמִנְחָה עַל מַחְבַּת.

ALL WHO OBSERVE SHABBAT
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
הַיָּמִים. The Shabbat morning liturgy uses this phrase, based on the Jerusalem 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*).

לֹא תַעֲשׂוּ מְלָאכָה. Quoting the Decalogue, at Exodus 20:10.

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The Weekday Evening Service

Prayer

The twentieth-century Jewish philosopher Franz Rosenzweig remarked that we are not praying for God to change the order of nature; rather, what we pray for is that, as we go out to the world, we may experience God's love.

The Great Silence

In the Sinai Desert, on a cloud of granite
Sculpted by the Genesis-night,
Hewn of black flame
facing the Red Sea,
I saw the Great Silence.

The Great Silence
Sifts the secrets of the night.
Unmoving, its thin flour
falls on my brows.
Silently, whispering,
I ask the Great Silence,
If I could I would ask
more silently:
How many stars did you
count
Since your beginning,
since your hovering
steady
Over the Genesis-night
facing the Red Sea?

And the Great Silence
replies:
When I shall count it
all—
From nothing to the very
first thing,
Then, son of man, I shall
tell you first.

—ABRAHAM SUTZKEVER
(translated by Barbara and
Benjamin Harshav)

Bar'khu: The Call to Worship Together

God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI help us—surely our sovereign will answer us as in the hour of our calling.

The following is recited when a minyan is present. We rise.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, ► who makes day pass into night, who distinguishes day from night; *Adonai Tz'va-ot* is Your name. Living and ever-present God, may Your rule be with us, forever and ever. *Barukh atah ADONAI*, who brings each evening's dusk.

Torah and God's Love

With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night. ► Do not ever withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

ערבית לחול

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ
וְלֹא יַעִיר כְּלִי-חַמָּתוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרְאָנוּ.

The following is recited when a minyan is present. We rise.

Leader:

בָּרְכוּ אֶת־יְהוּה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

† בָּרוּךְ יְהוּה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֲרֵבִים, בְּחֻכָּמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מַשְׁנֶה עֵתִים, וּמַחְלִיף אֶת־הַיּוֹמִים,
וּמַסְדִּיר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוּה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְהוּה, הַמַּעֲרִיב עֲרֵבִים.

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבֵּת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.
עַל כֵּן יְהוּה אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ וּבְקוֹמָנוּ נִשְׁיַח בְּחֻקֶּיךָ,
וּנְשַׁמַּח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יְמֵינוּ, וּבָהֶם נַהֲגֶה יוֹמָם וְלַיְלָה,
◀ וְאַהֲבָתְךָ אֵל תִּסְרִי מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְהוּה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

THE WEEKDAY EVENING SERVICE, Arvit (also called Maariv), consists of the recitation of the Sh'ma and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

GOD IS COMPASSIONATE . . .

ADONAI, HELP US
וְהוּא רַחוּם . . . יְהוּה הוֹשִׁיעָה
Psalms 78:38 and 20:10. To be human is to be fallible—to have made mistakes, to allow base emotions to rule us some of the time—even if all the while we strive to do what is right. We seek to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

PRaise ADONAI אֶת־יְהוּה
יהוה. Public prayer begins with a call and response. It is as if the leader asks, "Are you ready to pray?" and the congregation responds, "Yes, we are ready."

WHO ROLLS LIGHT BEFORE DARKNESS
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ. Seen through a religious lens, every change in nature is remarkable—each day and night, each season. The ideal of a religious consciousness is to see each of these moments afresh.

TORAH AND GOD'S LOVE.
The religious life, with its mitzvot, is seen not as a burden but rather as a gift.

Final Notations

it will not be simple, it will
not be long
it will take little time, it
will take all your thought
it will take all your heart, it
will take all your breath
it will be short, it will not
be simple

it will touch through your
ribs, it will take all your
heart

it will not be long, it will
occupy your thought
as a city is occupied, as a
bed is occupied
it will take all your flesh, it
will not be simple

You are coming into us
who cannot withstand
you

you are coming into us
who never wanted to
withstand you

you are taking parts of
us into places never
planned

you are going far away with
pieces of our lives

it will be short, it will take
all your breath

it will not be simple, it will
become your will

—ADRIENNE RICH

Recitation of the Sh'ma

In the absence of a minyan, we add the following:

God is a faithful sovereign.

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious
sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,
with all your soul, and with all that is yours.

These words that I command you this day
shall be taken to heart.

Teach them again and again to your children;

speak of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi
m'tzav'kha hayom al l'avvekha. V'shinantam l'vanekha v'dibarta
bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

Deuteronomy 6:4–9

קריאת שְׁמַע

In the absence of a minyan, we add the following: אל מִלֵּךְ נֶאֱמַר.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבִלְכֹתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹפֹת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

שמע . . . ONE אֶחָד . . . שְׁמַע.
The biblical paragraph that
follows instructs us: “speak
of them . . . when you lie
down, and when you rise
up.” The ancient rabbis
took this quite literally
and understood it as an
injunction to recite the
Sh'ma in the morning and
the evening—that is, the
time of lying down and the
time of rising up. Some see
the Sh'ma as a basic Jewish
creed, and so its repetition
is a constant reiteration of
faith. Another interpreta-
tion of the Sh'ma is that
it is addressed not to God
but to the community of
Israel: when we sit together

and hear each other pray, we come to understand
that though each of us may have very different
spiritual lives, we are “one” in our humanity. The
souls that reside in each of us are formed by the
one God. Through the recitation of the Sh'ma, we
affirm this common yet plural community.

The Sh'ma consists of three paragraphs taken
from the Torah. The first talks of our love for God,
the second describes the terrible consequences of
deserting a religious and moral life, and the third
emphasizes both religious practice and the funda-
mental Jewish story: the exodus from Egypt.

PAISED BE THE NAME שֵׁם בְּרוּךְ. This is the congre-
gational response to the biblical verse. Because it
is the only line of this paragraph that is not bibli-
cal, it is said quietly.

THESE WORDS הַדְּבָרִים הָאֵלֶּה. Which words does
the verse refer to? Some scholars think that the
phrase “these words” refers to the Decalogue,
which was recited just before the Sh'ma in the
ancient synagogue. In its current context, this
phrase may refer to the previous sentence, which
contains the command to love (*v'ahavta*). In this
view, we are to walk through life constantly re-
minded that with each step we take, we can bring
the perspective of love.

“If You Will Hear”:

An Interpretive

Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink, becoming desolate, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוָּה אֲתֶכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסַּפְתִּי דִגְלָךְ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלֹתָ וּשְׂבַעְתָּ: הַשְׁמֵר׃ לָכֶם פְּרִי-יִפְתָּה לְבַבְכֶם וְסוֹרֹתֶם וְעַבְדֹתֶם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדֹבָר בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לֵאבֹתֵיכֶם לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֵרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכֹּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֲתֶכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וְאָמוּנָה כְּלִיזָא, וְקִים עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זולָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ,

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוָּה אֲתֶכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסַּפְתִּי דִגְלָךְ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלֹתָ וּשְׂבַעְתָּ: הַשְׁמֵר׃ לָכֶם פְּרִי-יִפְתָּה לְבַבְכֶם וְסוֹרֹתֶם וְעַבְדֹתֶם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַתְּ לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדֹבָר בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לֵאבֹתֵיכֶם לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר. The ancient rabbis emphasized that the last words of this paragraph, the injunction to remember the exodus from Egypt, was the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR ENDURING AFFIRMATION אָמֵת וְאָמוּנָה. So closely was the Sh'ma linked with this *brakhah*, the blessing of redemption, that the rabbis insisted that its first word—"truly"—be recited along with the very last words of the Sh'ma, so

continued

Emunah: Faith
Emunah or “faith” is related to the Hebrew word “Amen.”... *Emunah* in the Bible... has the sense of affirmation and trust, a commitment of the entire self to the truth as told, seen, or witnessed.... “Believe” is too intellectual a term.... For the Bible as well as for the early rabbis, *emunah* connotes affirmation with the entire self, affirmation even unto martyrdom. This is more than one would do for mere “belief” in an idea, especially one that is not proven.... It is perhaps for this reason that the affirmations in the great philosopher Moses Maimonides’ (1138–1204) Thirteen Articles of Faith began each statement with: “I believe with a whole faith...” *Belief* in the articles would not suffice without *emunah sh’leimah*, a faith that carries us far beyond just “believing” into the realm of the deepest sureness.

—ARTHUR GREEN

performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, ► willingly accepting God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael
 l’kha anu shirah, b’simḥah rabah v’amru khulam:

“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
 nora t’hilot, oseḥ feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “ADONAI will reign forever and ever.”

Malkhut’kha ra’u vanekha, bokei-a yam lifnei moshe, zeh eili anu v’amru:
 Adonai yimlokh l’olam va-ed.

► And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.” *Barukh atah ADONAI*, who redeemed the people Israel.

► V’ne-emar: ki fadah Adonai et yaakov, u-ge’alo miyad ḥazak mimenu.
 Barukh atah Adonai, ga-al yisrael.

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. ► Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.

הַעֲשֵׂה גְדוֹלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
 הָשֵׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לְמוֹט וְרָגְלָנוּ.
 הַמְדִּירֵכֵנוּ עַל כְּמוֹת אוֹיְבֵינוּ, וְיָרֵם קִרְנָנוּ עַל כָּל־שׂוֹנְאֵינוּ.

הַעֲשֵׂה לָנוּ נֹסִים וְנִקְמָה בְּפָרְעָה,

אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.

הַמִּכָּה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף,

אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.

וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כָלָם:

מִי כִמְכָה בָּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תַּהֲלֹת, עֲשֵׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יִיעָקֹב,

וַיַּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים,
 וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמָךְ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעֵדְנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב,
 דָּבָר וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ,
 וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
 כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה, ◀ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ,
 לְחַיִּים וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעֶד.

continued

the leader reads them together: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself. The world as it is presented to us is a world in which the totality of truth is hidden; its full revelation constitutes redemption.

GOD SMOTE. The first paragraph of the Sh'ma talks of love, the exodus from Egypt reminds us that sometimes justice is achieved only by battling for it.

MIRIAM. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU. Exodus 15:11.

YOUR CHILDREN RECOGNIZED YOUR SOVEREIGNTY. Or “Your children saw Your dominion.” To view the end of slavery and oppression is to see God’s dominion.

ADONAI WILL REIGN. Exodus 15:18.

ADONAI HAS RESCUED. Jeremiah 31:11.

ALLOW US . . . TO SLEEP. This prayer, added after reciting the Sh'ma in the evening, speaks to the fears of the night.

The Dream of a New Day

Creator of peace, compassionate God,
guide us to a covenant of peace
with all of Your creatures,
birds and beasts
as well as all humanity
reflecting Your image of
compassion and peace.
Give us strength
to help sustain Your promised
covenant abolishing
blind strife
and bloody warfare, so
that they will no longer
devastate
the earth, so that discord
will no longer tear us
asunder.
Then all that is savage and
brutal will vanish,
and we shall fear evil no
more.
Guard our coming
and our going, now
toward waking, now
toward sleep,
always within Your tranquil
shelter.
Beloved are You, Sovereign
of peace,
whose embrace encompasses
the people Israel
and all humanity.

—JULES HARLOW

Many congregations omit the following paragraphs after Shabbat or a Festival:

May ADONAI be blessed forever and ever; *amen* and *amen*.

May ADONAI be blessed from Zion, ADONAI who dwells in
Jerusalem, *halleluyah*.

Bless ADONAI who is God, the God of Israel, doer of wonders,
alone.

May God's glorious name be blessed forever and ever;
may God's glory fill the whole world; *amen* and *amen*.

May the glory of ADONAI be forever; may ADONAI rejoice with
what ADONAI has created.

May the name of ADONAI be blessed now and forever.

Surely ADONAI will not abandon God's people, if only for the sake
of the greatness of the divine name,
for ADONAI desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, "ADONAI is
God; ADONAI is God."

ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God one.

Shower Your kindness upon us, for our hope is in You.

Help us, ADONAI our God, and gather us from the nations,
that we might acknowledge Your holy name and find glory in
praising You.

All the nations You created shall come and bow before You, our
master, and honor Your name.

For You are great and You act wondrously; You alone are God.

And we, Your people, the flock whom You shepherd, shall
acknowledge You always, praising You, one generation to
the next.

Many congregations omit the following paragraphs after Shabbat or a Festival:

ברוך יהוה לעולם, אמן ואמן.

ברוך יהוה מציון, שכן ירושלים, הללויה.

ברוך יהוה אלהים אלהי ישראל, עשה נפלאות לבדו.

וברוך שם כבודו לעולם,

וימלא כבודו את כל הארץ, אמן ואמן.

יהי כבוד יהוה לעולם, ישמח יהוה במעשיו.

יהי שם יהוה מברך, מעתה ועד עולם.

כי לא יטש יהוה את עמו בעבור שמו הגדול,

כי הואיל יהוה לעשות אתכם לו לעם.

וירא כל העם ויפלו על פניהם,

ויאמרו: יהוה הוא האלהים, יהוה הוא האלהים.

והיה יהוה למלך על כל הארץ,

ביום ההוא יהיה יהוה אחד ושמו אחד.

יהי חסדך יהוה עלינו, כאשר יחלנו לך.

הושיענו יהוה אלהינו, וקבצנו מן הגוים,

להודות לשם קדשך, להשתבח בתהלתך.

כל־גוים אשר עשית יבאו וישתחוו לפניך אדני, ויכבדו לשמך.

כי גדול אתה ועשה נפלאות, אתה אלהים לבדך.

ואנחנו עמך וצאן מרעיתך, נודה לך לעולם,

לדור ודור נספר תהלתך.

**MAY ADONAI BE BLESSED
FOREVER AND EVER; AMEN
AND AMEN** ברוך יהוה לעולם, אמן ואמן. Stylistically this prayer is typical of much early liturgical writing. Until its last paragraph, it is composed entirely of verses from the Bible—mostly Psalms, but other books of the Bible as well—especially those passages that are themselves prayers. Each verse mentions a word or concept included in the previous verse. The prayer begins by praising God, then moves on to promises of messianic times, and finally adds a personal note of placing one's own care in God's hands. This conclusion is especially fitting for the evening, when the fears of the night stir the soul; it is the only portion of the prayer not composed of biblical verses. The opening verses begin with the word *barukh*, and the prayer at the end also begins with several phrases containing the initial word *barukh*—thus forming a frame for the entire prayer.

According to the

Babylonian sages, the *geonim*, this prayer was added to the evening liturgy so that all would have time to arrive in the synagogue and then leave together; walking together, the group could offer protection from marauders. Since on Saturday night people had already gathered for the afternoon prayer and for study, there was no need to include it then. The verses quoted are: Psalms 89:53, 135:21, 72:18–19, 104:31, 113:2; 1 Samuel 12:22; 1 Kings 18:39; Zechariah 14:9; Psalms 33:22; 106:47; 86:9–10; 79:13.

WHEN ALL THE PEOPLE SAW כִּלְיָהֶם 1 Kings 18:39. In the Bible, this verse describes the reaction of the people when Elijah's sacrificial offering brings storm clouds, thus ending the drought that had plagued Israel. Perhaps, though, the liturgist has deliberately placed the verse here devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the everyday that is miraculous: going to sleep at night and waking in the morning.

May ADONAI be blessed by day,
 may ADONAI be blessed at night,
 may ADONAI be blessed as we lie down,
 may ADONAI be blessed as we arise.
 In Your hands is the spirit of the living and the dead.
 In Your hands is the breath of every living being and the spirit of
 every person.
 Into Your hands I entrust my spirit; You are my redeemer, ADONAI,
 faithful God.
 God in heaven, may Your name be one,
 may Your sovereignty be established forever,
 and may You rule over us always.
 May our eyes see, may our hearts rejoice, and may our spirit sing
 with Your true triumph, when in Zion it shall be
 declared, “Your God reigns.”
 ADONAI is sovereign, ADONAI has always been sovereign,
 ADONAI will be sovereign forever.
 ► For sovereignty is Yours, and You shall rule in glory forever and
 ever; we have no ruler but You.
Barukh atah ADONAI, the Sovereign who in glory shall rule over us
 forever, and over all Your creation.

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 [between Rosh Hashanah and Yom Kippur we add: far]
 beyond all acknowledgment and praise, or any expressions
 of gratitude or consolation ever spoken in the world.
 And we say: *Amen*.

ברוך יהוה ביום, ברוך יהוה בלילה,
 ברוך יהוה בשכבנו, ברוך יהוה בקומנו,
 כי בידך נפשות החיים והמתים,
 אשר בידו נפש כל־חי ורוח כל־בשר איש.
 בידך אפקיד רוחי, פדיתה אותי יהוה אל אמת.
 אלהינו שבשמים, יחד שמך, וקזים מלכותך תמיד,
 ומלוך עלינו לעולם ועד.
 יראו עינינו,
 וישמח לבנו,
 ותגל נפשנו בישועתך באמת,
 באמור לציון, מלך אלהיה.
 יהוה מלך, יהוה מלך, יהוה ימלך לעלם ועד.
 ◀ כי המלכות שלך היא, ולעולמי עד תמלוך בבכוד,
 כי אין לנו מלך אלא אתה.
 ברוך אתה יהוה, המלך בבכודו תמיד ימלוך עלינו לעולם
 ועד, ועל כל־מעשיו.

חצי קדיש

Leader:

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

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
 ויתעלה ויתהלל שמה דקדשא, ברין הוא, לעלא מן כל־
 [לעלא לעלא מכל־ between Rosh Hashanah and Yom Kippur we substitute:
 ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
 ואמרו אמן.

MAY ADONAI BE BLESSED BY DAY ברוך יהוה ביום. This final passage of the *brakha* is no longer composed of biblical verses strung together to form a new prayer; instead, we now have thoughts expressed in post-biblical language that use biblical verses as prooftexts: “the breath of every living being and the spirit of every person” (Job 12:10) and “into Your hands...” (Psalm 31:6). It is an appropriate prayer for the evening: before I go to sleep, “into Your hands I entrust my spirit, God.”

HATZI KADDISH. As remarked upon earlier, the evening service consists of two central moments: the recitation of the Sh’ma and the Amidah, the silent personal prayer. The Hatzi Kaddish separates the two sections. Its central line, *y’hei sh’meih raba m’varakh*, “May God’s great name be acknowledged,” expresses the same thought as the call to worship, *bar’khu*, with which the evening service began. It is as if the leader is calling us to a new service of personal prayer that begins here.

MAY GOD’S GREAT NAME יהא שמה רבא. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem: *barukh shem k’vod malkhuto l’olam va-ed*, “Praised be the name of the one whose glorious sovereignty is forever and ever.” This line is familiar to us today as the response following the first verse of the Sh’ma. In ancient Israel, it may have been the standard response to a call by the leader of the service.

Amidah for the Conclusion of Shabbat and Festivals

Weekday Prayer

As we enter a new week, a new time, we may want to ask ourselves: “What of the past do I want to take with me? What, of that which I have inherited, represents the values that are most important to me?”

Some people find it hard to clean their desk, to decide what to throw away and what to keep. Too much clutter on the desk makes it difficult to do the day’s work. But without some papers lying around, we may not be sufficiently stimulated to know what it is we have to do.

The past is like that, too: some of it has to be put away, let go, so that we might move forward. But some of it needs to be taken with us into the future—because it sustains us as we continue to grow.

As we leave Shabbat or the festival day behind, we might ask ourselves: What have we learned about our life choices? our relation to our family and our friends? What do we want to take with us from this holy day into our everyday life?

The evening Amidah is recited silently through its conclusion on page 278.

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

Three Introductory B’rakhot

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.

Between Rosh Hashanah and Yom Kippur 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 למוצאי שבת ויום טוב

The evening Amidah is recited silently through its conclusion on page 278.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכָרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

† בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

the weekday, Havdalah. With the evening service,
we begin our week.

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

LOVINGLY בְּאַהֲבָה. The Hebrew paragraph ends with the word *ahavah* (“love”), as that is what our ancestors discovered: the God of love. They rejected the capricious gods of the ancient world. As we begin our week, we might seek to carry with us the love of God and of people that has characterized Shabbat or the festival.

REMEMBER US זְכָרְנוּ. This brief prayer is the first of four that are added to the Amidah (in its first two and last two *b’rakhot*), during the ten days of the High Holy Day season.

THE AMIDAH is “the prayer said while standing”—unlike the Sh’ma, the other central moment of the morning and evening services, which is recited while seated. The Amidah is also known as the “Silent Prayer” and it is a moment of personal meditation. While the morning and afternoon Amidah prayers are recited aloud by the service leader, the evening prayer is singularly a moment of personal meditation: it is recited entirely individually.

The weekday Amidah includes the same three introductory and closing *b’rakhot* that are found in every Silent Prayer (including those of Shabbat and festivals). But on weekdays we include thirteen *b’rakhot* of request as the middle portion of the Amidah. The Amidah recited at the conclusion of Shabbat and festivals also includes a prayer marking the division between the holy day and

*Supports the Falling,
Heals the Sick,
Loosens the Chains
of the Bound*

“This is my God whom I would glorify” (Exodus 15:2). How is it possible to glorify God? Abba Shaul taught: just as God is compassionate, so should you be compassionate.

—MEKHILTA

Holiness

We may experience holiness as a time when conflict is resolved, a moment when we appreciate difference as part of an essential unity, when all seems in balance and the world is experienced as welcoming and filled with peace. Such moments are transitory. When we encounter people who strive for and achieve such moments more frequently, we may experience a sense of holiness in or through them; and we call God—the ever-present source of such moments—“holy.”

With Patriarchs:

You are the sovereign who helps and saves and shields.

Barukh atah ADONAI,
Shield of Abraham.

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.

Between Rosh Hashanah and Yom Kippur 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.

GOD’S HOLINESS

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.

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.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֲבֹרָהּם.
מֶלֶךְ אֲבֹרָהּם וּפֹקֵד שָׂרָה.

With Patriarchs:

SHIELD OF ABRAHAM מגן אברהם. After Genesis 15:1.

GUARDIAN OF SARAH פֹּקֵד שָׂרָה. Or “the one who remembered Sarah” (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW מְשִׁיב הָרוּחַ. The timing of the prayer for rain reflects the needs of the Land of Israel, where rain falls only during the winter months.

GIVES LIFE TO THE DEAD מַחְיֵה הַמֵּתִים. Certainly, the originators of this *b'rakhah* had in mind that the dead experience life in the world that is coming. But the *b'rakhah* may equally tell us something about the present. As we leave Shabbat or the festival there is an awakening of the senses, symbolized in the ceremony of Havdalah: the wine, the spices, and the light call us to the fullness of a week of experience. We can enter that week spiritually alive because of what we take with us from having been renewed on Shabbat or the festival. We may be able to experience our world more fully, appreciate the life around us, engage in healing more empathetically—revivifying both those whom we meet and ourselves.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחְיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesah until Sh’mini Atzeret, some add:*
מוֹרִיד הַטֶּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מַמְיֵת וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:
מִי כְמוֹךָ אֵב הֶרְחָמִים, זֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֵה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוּשֵׁים בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

The Cycles of B'rakhot
Abraham Joshua Heschel taught that needs can become “spiritual opportunities.” As we emerge from Shabbat or a festival, refreshed by the rest and communal joy those days afford, the middle blessings of the weekday Amidah invite us to consider anew the twofold question of needs: our own needs, and the needs of others. As we pray, we may consider first: What do I most need in this week to come? What are my truest, most authentic, and most pressing needs? And then, we may ask ourselves: How am I needed by my loved ones, my community, by God?

KNOWLEDGE
What is the meaning of God teaching us? God raises us up after we have been mistaken, for it is only through failure that any true learning is achieved.

—based on ABRAHAM BEN ELIJAH

It is said in the name of the Baal Shem Tov: What is knowledge? It is the constant awareness that God dwells within you.

—YEHUDAH ARYEH LEIB OF GUR

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.

—based on MAIMONIDES

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and You teach understanding to humanity.

At the conclusion of Shabbat or Festivals we add:

You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. 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. *Avinu Malkeinu*, grant that the days ahead welcome us in peace; may they be free of any sin, cleansed of any wrongdoing, and filled with awe-inspired attachment to You.

May You grace us with knowledge, understanding, and wisdom.

Barukh atah ADONAI, who bestows knowledge.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the conclusion of Shabbat or Festivals we add:

אַתָּה חוֹנְנֵתָנוּ לְמַדַּע תּוֹרָתְךָ,
וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ,
וּתְבַדֵּל יְהוּדָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לַשָּׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
אֲבִינוּ מַלְכֵנוּ, הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים
לְקִרְאתָנוּ לְשָׁלוֹם,
חַשׁוּכִים מִכָּל-חֹסֶה,
וּמִנִּקִּים מִכָּל-עוֹן,
וּמִדְּבָקִים בִּירְאָתְךָ. וְ...

חָנְנֵנוּ מֵאִתְּךָ דַּעַת בִּינָה וְהַשְׁפֵּל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

THREE CYCLES OF B'RAKHOT. On Shabbat, a taste of the perfection of the world that is coming, we did not petition for our needs; the Amidah on both Shabbat and festivals contains a single central blessing celebrating the holiness of the day. As we emerge from the fullness and sanctity of Shabbat or the festival, we again focus on what is lacking in our lives, in our community, and in the world, and so we include petitionary prayers in the Amidah. These prayers, the middle *b'rakhot* of the Amidah, unfold in three cycles: prayers for personal transformation, prayers for health and prosperity, and prayers calling for societal transformation and redemption. Additionally, since this is the first service recited at the conclusion

of Shabbat or a festival, we include in the first of these middle *b'rakhot* a prayer marking the distinction between the weekday and the holy day.

YOU HAVE GRACED US חוֹנְנֵתָנוּ. In a sense, Shabbat or a festival ends with the recitation of this prayer and so we can continue with the weekday requests in the *b'rakhot* that follow. This paragraph is added to the weekday evening service at the conclusion of Shabbat or a festival, to mark the transition from the holy time that is ending and the weekday that is beginning. In it, we remark on the distinction between one realm and another and we express the hope that the peace and aspirations expressed in our prayers during Shabbat or during the festival carry over and guide us in the days to come.

KNOWLEDGE, UNDERSTANDING, AND WISDOM וְהַשְׁפֵּל. דַּעַת בִּינָה וְהַשְׁפֵּל. One way of understanding the difference between these terms is to think of “knowledge” as comprising factual information, “understanding” as denoting the ability to analyze, and “wisdom” as that insight gained from experience. (based on Elliot Dorff)

REPENTANCE

What is *t'shuvah* compared to? It is like two people who had their backs to each other and then turn, full of wonder at seeing each other's face.

—SHNEUR ZALMAN OF LIADI

FORGIVENESS

We say, “We have sinned”—when do we sin? We sin when we forget that we are God's children.

—SOLOMON OF KARLIN

REDEMPTION

Before we pray for Israel's redemption, or the world's redemption, we first have to understand what our own redemption might mean.

—based on RASHI

REPENTANCE

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that we may truly turn and face You. *Barukh atah ADONAI*, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned; pardon us, *Malkeinu*, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon. *Barukh atah ADONAI*, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer. *Barukh atah ADONAI*, Redeemer of Israel.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סֶלַח לָנוּ אֲבִינוּ, כִּי חָטֵאנוּ,
מִחַל לָנוּ מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמִּרְבֶּה לְסֶלַח.

רֵאא נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,
וּגְאֻלָּנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
כִּי גוֹאֵל חֵזֶק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גוֹאֵל יִשְׂרָאֵל.

לְתוֹרָתְךָ **YOUR TEACHING**. The Hebrew word *torah* sometimes refers to the Five Books of Moses and sometimes to the entire Bible, but in the context of this *b'rakhah* it more likely carries its root meaning of “teaching.” The prayer expresses the hope that all that we do will be a walking in God's way, following God's teaching.

סֶלַח לָנוּ **FORGIVE US**. Some strike their chests, indicating regret, when reciting the words *hatanu* (“we have sinned”) and *fashanu* (“we have transgressed”).

AVINU . . . MALKEINU. Literally, “father” (meaning “creator”) and “sovereign.” These words are well

known from prayers for forgiveness. The image of God as “father” represents relatedness and closeness; that of God as “sovereign” conveys authority and greater distance. The ancient rabbis expressed our relationship to these two aspects of God's nature as love and awe, *ahavah* and *yirah*.

WHO IS CALLED GRACIOUS חַנוּן. What allows us to voice regret is the knowledge that what we say when we approach God will be accepted lovingly. Our admission of guilt will not be used to judge us negatively, it will not be used against us, and it will not incriminate us; rather, our admission of guilt will be received for what it is: an attempt to purify ourselves, to wipe the slate clean—so that we might now start again with a sense of freshness.

REDEMPTION. Each of the three cycles of *b'rakhah* of request ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. This first request is a simple prayer calling for an end to any suffering and oppression.

HEALING

Heal the people I know
and heal the people whom
I don't know. Heal those
who have helped me in the
past and heal those who
have harmed me. Heal
those I love and heal those
with whom I am angry.

—ELIJAH DE VIDAS

ABUNDANCE

The Hasidic master
Zadok Hakohen of Lublin
understood this paragraph
this way: May all that we
consume be for our good.

EXILES

A Hasidic master taught:
When we bring into the
light the parts of ourselves
that we have let languish,
that is the ingathering of
the exiles.

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, so that we may be truly healed;
save us, that we may be truly saved.
You are the one deserving of praise.
Bring complete healing to all our suffering;

On behalf of one who is ill:

our God and God of our ancestors, may it be Your will to send
speedy and complete healing of body and soul to _____,
along with all others who are ill;
strengthen as well the hands of those concerned with their care,

for You are God and sovereign, a faithful and
compassionate healer.

Barukh atah ADONAI, Healer of the ill among
Your people Israel.

A TIME OF ABUNDANCE

ADONAI our God, make this a blessed year for us;
may its varied harvest yield prosperity.
May the land be blessed

[from December 4 until Pesah, we add: with dew and rain]
and satisfy us with its goodness.

Bless this year, that it be like the best of years.

Barukh atah ADONAI, who is the source of blessing of each year.

GATHERING OF EXILES

Sound the great *shofar* announcing our freedom,
raise the banner signalling the ingathering of our exiles,
and bring us together from the four corners of the earth.
Barukh atah ADONAI, who gathers the dispersed of
Your people Israel.

רְפָאנוּ יְהוה, וְנִרְפָּא,
הוֹשִׁיעֵנו וְנוֹשְׁעָה, כִּי תְהַלְתְּנוּ אִתָּהּ,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִפְּתֵינוּ.

On behalf of one who is ill:

יְיָהּ רְצוֹן מִלְפָּנֶיךָ יְהוה אֱלֹהֵינוּ וְאַלֵּהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתִּשְׁלַח מַהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף,
לְ_____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,
וְחֻזֶּק אֶת־יָדֵי הַעוֹסְקִים בְּצָרֵכֵיהֶם,
כִּי אַל מִלֶּךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אִתָּהּ.
בְּרוּךְ אַתָּה יְהוה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עָלֵינוּ יְהוה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן

בְּרָכָה: From Pesah until December 3:

טל ומטר לברכה: From December 4 until Pesah:

עַל פְּנֵי הָאָדָמָה,
וְשִׁבְעֵנוּ מִטוֹבָה,
וּבִרְךְ שָׁנָתנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוה, מְבַרֵךְ הַשָּׁנִים.
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֻרּוֹתֵנוּ,
וְשֵׂא נֹס לְקַבֵּץ גְּלִיּוֹתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

HEAL US רְפָאנוּ. Healing
is a dual process. Physi-
cians and nurses can aid
the healing process of the
body, and our tradition
affirms that they are acting
as God's agents. However,
healing also goes beyond
the physical; it includes
emotional and spiritual
components, as well. Both
are included in this prayer
for "complete healing."

MAKE THIS A BLESSED YEAR
בְּרַךְ. . . . השנה הזאת
b'rakhah expresses a con-
sciousness that the Land of
Israel is very much depen-
dent on rain in its proper
season. Equally, it can be
understood to speak to the
universal need for sufficient
agricultural produce to
sustain all.

WITH DEW AND RAIN טַל
וּמֶטֶר לְבִרְכָּה. The Sephardic
custom is to pray for dew
in the summer and rain in
the winter. The Ashkenazic
custom combines both the
prayer for dew and rain in
winter. In the Land of Israel,
the prayer for rain begins
on the seventh of Heshvan,
some two weeks after the
holiday of Sukkot. In Baby-
lonia, the prayer for rain
began sixty days after the
fall equinox. Jews living in
the diaspora generally fol-

low the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins
one day later (i.e., on the evening of December 5).

SOUND THE GREAT SHOFAR גָּדוֹל בְּשׁוֹפָר. The first cycle of *b'rakhot* of request ended with a call
to end persecution. This second cycle ends with the call to announce freedom. The sound of the
shofar signals freedom. The Bible speaks of the blowing of the *shofar* to announce a Jubilee year
(Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announce-
ment of messianic redemption: "In that day, the sound of the *shofar* will be trumpeted abroad and
those who wandered to the land of Assyria and those who were chased out to the land of Egypt
shall come and worship Adonai on the holy mount, in Jerusalem" (27:13).

BRING US TOGETHER וְקַבְּצֵנוּ. This prayer concludes with the prophets' promise that redemption
will signal the gathering of the Jewish people in the Land of Israel.

JUSTICE

A world of true justice is a world in which God's love is sovereign.

THE END OF WICKEDNESS

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what in our own behavior is sinful.

THE RIGHTEOUS

In speaking of the reward for the righteous, the Hebrew uses the word *tov*, meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (*tov*). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days, and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion rule over us.

May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and compassion.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed, may all wickedness be instantly frustrated, and may all Your enemies be quickly cut off.

Root out, subdue, break, and humble the arrogant, speedily, in our day.

Barukh atah ADONAI, who defeats enemies and humbles the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the righteous, the pious, the leaders of the people Israel, the remnant of the sages, the righteous converts, and us all.

May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אֲתָה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְלָשִׁינִים אֵל תְּהִי תְקוּנָה,

וְכָל־הַרְשָׁעָה כְּרָגַע תֹּאכֶה,

וְכָל־אוֹיְבֶיךָ מְהֵרָה יִכְרֹת,

וְהַזֵּדִים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר

וְתַכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעַלֵּינוּ,

יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,

וְתֵן שָׂכָר טוֹב לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,

וְשִׁים חֻלְקָנוּ עִמָּהֶם,

וְלַעוֹלָם לֹא נָבוֹשׁ

כִּי בָךְ בְּטַחְנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמַבְטָח לַצְדִּיקִים.

JUSTICE AND COMPASSION צְדָקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD DEFAME US וְלַמְלָשִׁינִים. The reference is to members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

THE RIGHTEOUS הַצְדִּיקִים. This *b'rakhah* enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

THE PIOUS הַחֲסִידִים. The Talmud applies this term to people who go beyond the letter of the law. Such people are both careful about their ritual observance and generous in the way they act with others.

VISIONS OF REDEMPTION. This cycle of *b'rakhot* offers a utopian vision of a time when governance and the courts will truly reflect a system of justice, when righteousness will achieve its proper recognition, and when evil will be obliterated. That vision culminates in the reestablishment of Jerusalem as God's holy place and the Messiah's ushering in a time of proper rule.

RESTORE JUDGES TO US הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26 promises that God will restore judges as they once were and “your city shall be called just.” Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the *b'rakhah* says, God is the “Sovereign who loves justice and compassion.”

SORROW AND ANGUISH יָגוֹן וְאַנְחָה. Sorrow is the result of physical assault; anguish has no physical cause. Both sorrow and anguish obscure our judgment. (*Abraham ben Elijah, the Gaon of Vilna*)

JERUSALEM

The Hasidic master Naftali of Ropshitz asked, “Why is the blessing in the present tense?” And he answered: “Because each day we rebuild Jerusalem.”

MESSIANIC HOPE

What is the establishment of the Davidic kingdom? It is the ability to see God everywhere and in everything.

—MOSHE HAYIM EFRAIM OF SUDILKOV

The Hasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of redemption.

HEAR OUR VOICE

... even if we haven’t found the words to express ourselves properly.

JERUSALEM

In Your mercy, return to Your city, Jerusalem.
Dwell there as You have promised;
rebuild it permanently, speedily, in our day.
May You soon establish the throne of David in its midst.
Barukh atah ADONAI, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish;
may the honor of the house of David be raised up
with the coming of Your deliverance,
for we await Your triumph each day.
Barukh atah ADONAI, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God;
be kind and have compassion for us.
Willingly and lovingly accept our prayer,
for You, God, hear prayers and listen to pleas.
Do not send us away empty-handed—
for in Your kindness You listen to the prayers
of Your people Israel.
Barukh atah ADONAI, who listens to prayer.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכֹּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ,
וּבָנֶה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם,
וּכְסֵא דָּוִד מְהֵרָה לְתוֹכָהּ תָּכִין.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עֲבֹדֶךָ מְהֵרָה תַצְמִיחַ,
וְקִרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.
בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוֹס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלָתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תַּפְּלוֹת וְתַחֲנוּגִים אַתָּה,
וּמַלְפָּנֶיךָ, מִלִּבְּנוּ, רִיקָם אֵל תִּשְׁיַבֵּנוּ.
כִּי אַתָּה שׁוֹמֵעַ תַּפְּלַת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תַּפְּלָה.

JERUSALEM יְרוּשָׁלַיִם Israel’s capital city, the site of the ancient Temple and King David’s throne, ideally represents the place where Jews are most rooted, in common community, in their relationship with God.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God’s triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that

the word “Messiah” does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

FOR WE AWAIT YOUR TRIUMPH כי לישועתך FOR WE AWAIT YOUR TRIUMPH כי לישועתך The hope in God’s triumph has always included the overthrow of oppressive rule.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ We conclude the three cycles of *b'rakhot* of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words, expressing those concerns that are uppermost in our minds at this time. This prayer is replete with mention of God’s compassion. What prayer can open for us is a moment of feeling the universe as welcoming and compassionate.

Modim: On Gratitude

God, on days when I am unable to feel grateful because my expectations imprison me, because my responsibilities burden me, or because the pain of living consumes me, remind me to be grateful. Grateful for the gift of life. For my soul, my breath, my being. Grateful for my family, my friends, and my community. For relationships that heal and nourish. Grateful for the opportunity to learn, to grow, to become; and for the miracles that abound all around me and that ask only to be found.

—ELANA ZAIMAN

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

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.

GRATITUDE FOR LIFE AND ITS BLESSINGS

† 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.

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

On Purim we add *Al Hanissim* on page 431.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהָשֵׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ
וּתְפַלְתָּם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוּתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבָדְךָ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חַג הַסֻּכּוֹת

On Pesah:

חַג הַמַּצּוֹת

On Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יִשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּתְחַוִּינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוּתֵינוּ] לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נֶסֶךְ שְׂבָכְלִיּוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְלִיעַת,
עָרֵב וּבִקֵּר וְצָהָרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.

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

On Purim we add *Al Hanissim* on page 431.

RESTORE WORSHIP TO
YOUR SANCTUARY וְהָשֵׁב
אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ.
The Hebrew text here
literally refers to the “holy
of holies,” the innermost
area of the sanctuary—that
place where God was expe-
rienced most intimately—
and it is that intimacy and
purity of relationship that is
yearned for in this prayer.

YOUR DIVINE PRESENCE
שְׂכִינָתוֹ. 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, and Jewish mysti-
cal tradition has tended to
personify the Divine Pres-
ence, called the *Shekhinah*,
as feminine.

Peace

Commentators remark that as we pray for peace, we should let go of that which preys on us, that we not be consumed by anger.

ב

Oh accept, accept, our thanks for the day's three miracles, of dusk, of dawn, of noon, and of the years which with Thy presence are made felicitous.

Grant us—our last petition—peace, Thine especial blessing, which is of Thy grace and of the shining and turning of Thy Face.

—A. M. KLEIN

Travel Prayer

Without You, this road is thorns and thistles.

Allow me to search Your ways and to find my feet walking in a furrow and may pleasantness be upon them.

May the one who gives strength to the weary give my life paved roads on which to go to come and to arrive wherever my heart carries me, like a caravan of the self and may blessings be granted to the work of my feet.

May the one who hears the prayer of all mouths hear my footsteps.

—ASHER REICH
(translated by David Jacobson)

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

Between Rosh Hashanah and Yom Kippur 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.

ברוך אתה אֲדֹנָי, Your name is goodness and praise of You is fitting.

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.

Between Rosh Hashanah and Yom Kippur 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.

ADDITIONAL PERSONAL PRAYER

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*.

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

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

וְעַל כָּלֵם יִתְבַּרְךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּבָבוֹ תְּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי כְּרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה.

ברוך אתה יהוה, הטוב שִׁמְךָ וְלֶךְ נָאָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תְּחֵל תַּשִּׁים

לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם.

טוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרֻסָּה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יהוה, 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

נִפְשֵׁי תְּדֹם, וְנִפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לִפִּי בְּתוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי. וְכָל־חַוֹּשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,

עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשִׁתְךָ, עֲשֵׂה לִמְעַן

תוֹרָתְךָ. לִמְעַן יִחַלְצוּן יִדְיֶךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲגִבִּי.

יְהִי לְרִצּוֹן אֲמִרִי כִּי וְהִגִּינוּ לִפִּי לְפָנֶיךָ יהוה 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 שְׁלוֹם בְּמִרְוֵמֶיךָ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תְּחֵל]. וְאָמְרוּ אָמֵן.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

**MAY YOUR NAME BE
PRAISED AND EXALTED** In the language of the Bible and the prayerbook, “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.

**ABUNDANT AND LASTING
PEACE** שְׁלוֹם רַב. The Hebrew word *shalom*, “peace,” comes from the same root as the word *shalem*, which means “whole.” The peace that is prayed for here is more than the end of war—that, of course, would, in itself, be a blessing—but rather a moment in which each of us can feel whole, and can feel the wholeness of humanity and of the universe.

**WHO BLESSES YOUR PEOPLE
ISRAEL WITH PEACE** הַמְּבָרֵךְ יִשְׂרָאֵל בְּשָׁלוֹם. The peace that descends on the people Israel exemplifies the peace that shall descend on the whole world.

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 how the Amidah might end with a personal prayer. It is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzki Kaddish.

Hatzki 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 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 [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Some congregations rise to recite the following:

May the peace of the Lord, our God, be with us; may the work of our hands last beyond us, and may the work of our hands be lasting. Psalm 90:17

One who dwells in the secret places of the one on high, lodges in the shadow of the Almighty—I call ADONAI my protector, my fortress, my God, whom I trust. God will save you from the hidden snare, the threat of deadly plague, God's wings will nestle you and protect you, God's truth will be your shield and armor. You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon. Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you. You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector. You have made the one on high your refuge—evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions. “Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name. ► When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you. I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance.” Psalm 91

Orehk yamim asbi-eihu v'areihu bishuati.

Some congregations recite V'atah kadosh here; see page 216.

At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzki Kaddish.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל-
[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְמָא מְכָל-]
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

Some congregations rise to recite the following:

וְיִהְיֶה נֹעַם אֲדֹנָי אֱלֹהֵינוּ עִלְּנוּ, וּמַעֲשֵׂה יָדָיו בּוֹנֵנָה עִלְּנוּ,
וּמַעֲשֵׂה יָדָיו בּוֹנֵנָה. תהלים צ"ז

יֹשֵׁב בְּסִתְרֵי עֲלִיוֹן, בָּצַל שְׂדֵי תִלְוֹנוּ. אָמַר לַיהוָה מַחְסִי
וּמִצּוּדֹתַי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצְלֵךְ מִפָּח יְקוֹשׁ,
מִדְּבַר הָוֹת. בְּאַבְרָתּוֹ יִסֹּף לָךְ וְתַחַת כְּנָפָיו תִּחְסֶה, צָנָה
וְסִחְרָה אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לְיָלָה, מִחַץ יַעֲוִף יוֹמָם.
מִדְּבַר בְּאִפְלֵ יְהִלֶּךְ, מִקֵּטֶב יִשׁוּד צָהָרִים. יִפֹּל מִצִּדֶּךָ אֶלֶף
וּרְבֵבָה מִיְמִינֶךָ, אֵלֶיךָ לֹא יָגֵשׁ. רַק בְּעֵינֶיךָ תִּבְטֹחַ, וְשִׁלְמַת
רְשָׁעִים תִּרְאֶה. כִּי אַתָּה יְהוָה מַחְסִי, עֲלִיוֹן שְׁמַת מְעוֹנֶךָ.
לֹא תֵאָנֶה אֵלֶיךָ רָעָה וְנִגְעָה לֹא יִקְרַב בְּאִהְלֶךְ. כִּי מִלְּאֲכֹי
יִצְנֶה לָךְ לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאֹנֶךָ, פֶּן תִּגְף
בְּאֶבֶן רִגְלֶךָ. עַל שָׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.

כִּי בִי חֲשַׁק וְאִפְלָטָהּ, אֲשַׁנְּבֶהּ כִּי יָדַע שְׁמִי.

◀ יִקְרָאֵנִי וְאֶעֱנֶהּ, עִמּוֹ אֲנִכִּי בְּצָרָה, אֲחַלְצֶהּ
וְאִכְבֶּדְהָ. אַרְךָ יָמִים אֲשַׁבִּיעֶהּ, וְאַרְאֶהּ בִּישׁוּעָתִי.

אַרְךָ יָמִים אֲשַׁבִּיעֶהּ, וְאַרְאֶהּ בִּישׁוּעָתִי. תהלים צא

Some congregations recite V'atah kadosh here; see page 216.

PSALM 91. Shabbat has come to an end, and we recite this psalm to mark the transition to the week. Psalm 91 is one of the most reassuring in the entire Psalter. First the voice of a priest or a leader assures the supplicant that he or she will be saved from any danger, and then we hear God's own voice vouchsafing that message. About to face the week, the worshippers are assured that God will be with us, strengthening us on our journey, accompanying us, and keeping us in life.

The recitation of Psalm 91 is preceded by the last verse of Psalm 90. In the Land of Israel in ancient times, psalms were introduced by reciting the last verse of the preceding psalm. But it is also the case that the last verse of Psalm 90 forms a prelude to Psalm 91. Reading it as we are about to enter the world of work, we pray that what we do might be lasting and pleasing to God.

In this psalm, it is only the supplicant (whose voice is here indicated in italics) who speaks the personal name of God. All other references to God use other epithets, such as “the one on high.” To emphasize that they are not the formal name of God, we have put all such references in lower case. One of the reassuring aspects of this psalm is that in the end, it is God's own voice assuring protection. And it is with that assurance that we enter our week.

Shalom

A man growing old is going
down the dark stairs.
He has been speaking of the
Soul . . .
Of dreams
burnt in the bone.

He looks up
to the friends who lean
out of light and wine
over the well of stairs.
They ask his pardon
for the dark they can't help
. . .

“It's alright,” answers
the man going down,
“it's alright—there are many
avenues, many corridors of
the soul
that are dark also.
Shalom.”

—DENISE LEVERTOV

Blessings for Going Forth

ברוך אתה בעיר וברוך
אתה בשדה.

ברוך פרי בטןך ופרי
אדמתך ופרי בהמתך
שגר אלפיך ועשתרות
צאנך.

ברוך טנאך ומשארתך.

ברוך אתה בבאך

וברוך אתה בצאתך.

Blessed shall you be in the
city and blessed shall you
be in the country.

Blessed shall be the issue
of your womb, the
produce of your field, the
offspring of your cattle,
the calving of your herd,
and the lambing of your
flock.

Blessed shall be your harvest
basket and your kneading
bowl.

Blessed shall be your com-
ings in and blessed shall
be your goings out.

—DEUTERONOMY 28:3–6

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 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 [*between Rosh Hashanah and Yom Kippur 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*.

*From the second night of Pesah through the night preceding Shavuot,
we turn to page 63 for the Counting of the Omer.*

Leaving Shabbat with Blessing

May God grant you heaven's dew, earth's riches,
and an abundance of grain and grapes.

*V'yiten l'kha ha-elohim mital ha-shamayim u-mish'manei ha-aretz
v'rov dagan v'tirosh.*

Genesis 27:28

קדיש שלם

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברוותה,
וימליך מלכותה בחיבון וביומיו ובחיי דכל-בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

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-

[*between Rosh Hashanah and Yom Kippur we substitute: לעלא לעלא מפל-*

ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

תתקבל צלותהון וברותהון דכל-ישראל קדם אבוהון
די בשמיא, ואמרו אמן.

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

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

*From the second night of Pesah through the night preceding Shavuot,
we turn to page 63 for the Counting of the Omer.*

ויתן לך האלהים מטל השמים ומשמני הארץ,
ורב דגן ותירש.

בראשית כז:כח

MAY GOD GRANT YOU ויתן לך. These are the words
spoken by Isaac as he
blessed Jacob. We end
Shabbat calling upon an
ancestral blessing to ac-
company us in the week
ahead.

GRAPES תירש. In the ancient
world, water was mixed
with wine to purify it.

Concluding Prayers

*Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.*

Aleinu

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'khol 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-hasheivota 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.

*From the first day of the month of Elul until Yom Kippur (or in some communities
through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.*

סיום התפילה

*Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חָלְקָנוּ כֹּהֵם, וְגִרְלָנוּ כְּכָל-הַמוֹנָם.
¶ וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינֵת עֶזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכָּנוּ אָפֶס זִוְלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לִבָּךְ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרִאשׁוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים פָּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכַל־כְּנִי בְּשֵׁר יִקְרָאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֱלֹהֶיךָ כָּל-רִשְׁעֵי אֶרֶץ.
יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֶל,
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ, תִּשָּׁבַע כָּל-לִשׁוֹן.
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
וַיִּקְבְּלוּ כָּל־עַם אֶת-עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ בְּכַתוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

*From the first day of the month of Elul until Yom Kippur (or in some
communities through the seventh day of Sukkot, Hoshana Rabbah),
we add Psalm 27, on page 59.*

*From a Father's
Ethical Will*

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn't hear the Kaddish, *but the speaker does*, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people. God bless you and keep you.

Your father
—WILLIAM LEWIS
ABRAMOWITZ

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 [*between Rosh Hashanah and Yom Kippur 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'hayeikhon u-v'yomeikhon u-v'haye 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 almay.

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 [*between Rosh Hashanah and Yom Kippur 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

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותה,
וימליך מלכותה בחיכון 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
ויתחדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל-

[*between Rosh Hashanah and Yom Kippur we substitute*: לעלא לעלא מכל-

ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

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

עשה שלום במרומינו הוא יעשה שלום
עלינו ועל כלי-ישראל [ועל כלי-יושבי תבל],
ואמרו אמן.

Havdalah

Meditation for the New Week

As I leave Shabbat behind,
let me carry Shabbat
within:
Remind me to pause,
to be present for myself,
to cherish others,
to see the beauty in Your
creation,
to nourish peace.
Enable the joy of life to fill
my being,
the smell of spices to lift
my spirit,
the flame of faith to burn
in my soul.
Let me carry Shabbat
within.

—ELANA ZAIMAN

Hineih Y'shuati— Behold My Salvation

Perhaps this week I will
not fear.
Perhaps this week, I will
hold possibility in my
hand like a silver house
of cloves, take the time
to count each twinkling
in the night sky,
raise my fingers boldly
up to the flame and taste
salvation, gladness, joy.
Then, may I bless what is
given,
wish it also upon others,
pass around my overflow-
ing cup,
put out the fire in this
sweetness when the time
for letting go comes.

—TAMARA COHEN

When reciting Havdalah at home, we begin here:

Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this
people forever.

ADONAI Tz'va'ot is with us; the God of Jacob is our
stronghold, forever.

ADONAI Tz'va'ot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and
honor—so may it be with us.

La-y'hudim hayetah orah v'simḥah v'sason vikar, ken tihyeh lanu.

The cup of wine is lifted:

As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

Barukh atah ADONAI, our God, sovereign of time and space,
who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space,
who distinguishes 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.
Barukh atah ADONAI, who distinguishes between the sacred
and the everyday.

*Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh
l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet
y'mei hama-aseh. Barukh atah Adonai, ha-madvil bein kodesh l'hol.*

הבדלה

When reciting Havdalah at home, we begin here:

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד.
כִּי עֲזָרִי וְזִמְרָתִי יְהוָה, וַיְהִי לִי לִישׁוּעָה.
וּשְׂאֲבָתָם מִיָּם בְּשָׁשׂוֹן, מִמַּעֲיִי הַיְשׁוּעָה.
לַיהוָה הַיְשׁוּעָה עַל עַמּוֹךְ בְּרִכְתּוֹךָ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.
יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בָּךְ.
יְהוָה הוֹשִׁיעָה, הַמִּלֶּךְ יַעֲגִנֵנוּ בַיּוֹם קִרְאָנוּ.
לַיהוּדִים הַיְתָה אוֹרָה וְשִׂמְחָה וּשְׁשׂוֹן וִיקָר.
בֵּן תְּהִיָּה לָנוּ.

The cup of wine is lifted:

בּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׁם יְהוָה אֶקְרָא.

In a synagogue or at a public service, we begin here:

סִבְרֵי חֲבָרִי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיָּי בְּשָׂמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מֵאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֹל, בֵּין אוֹר לַחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בְּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֹל.

description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel's enemy; we add the wish that the same be true for us. The final verse, taken from Hallel (Psalm 116:13), leads directly into the recitation of the blessing over the cup of wine.

BLESSING THE SPICES AND CANDLE. It is customary for everyone to partake of these blessings, so the spices are passed for all to smell, and each person holds up his or her hand to the light, marvelling at the distinctions between skin and nails, live and dead flesh both needed.

Light

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a *b'rakhah*: “Blessed is the one who creates lights of fire.” On Shabbat we make Kiddush and celebrate God’s creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

—TALMUD OF THE
LAND OF ISRAEL

Bring Light to the Darkness

The Hasidic master of Ruzhyn taught: This is the service a person must perform all of one’s days . . . to let the light penetrate the darkness until the darkness itself shines and there is no longer any division between the two, as it is written: “And there was evening and there was morning—one day” (Genesis 1:5).

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
ushering in the Messiah, descended from David.

*Eliyah ha-navi, eliyahu ha-tishbi,
eliyah, eliyahu, eliyahu, ha-giladi. Bimheirah v'yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.*

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

*Miriam ha-n'viah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam,
Miriam tirkod itanu l'taken et ha-olam.
Bimheirah v'yameinu hi t'vi-enu el mei ha-y'shuah, el mei ha-y'shuah.*

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree’s shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

*Ha-mavdil bein kodesh l'hol, hatoteinu hu yimhol,
zareinu v'khaspeinu yarbeh kha'hol v'kha-kokhavim balailah.
Yom panah k'tzel tomer, ekra la-El alai gomer,
amar shomer ata voker v'gam lailah.
Ha-mavdil bein kodesh l'hol...
Tzidkat'kha k'har tavor, al f'sha-ai avor ta-avor,
k'yom etmol ki ya-avor va-ashmurah balailah.
Ha-mavdil bein kodesh l'hol...*

Greetings are exchanged:

א גוטע וואך! שבוֹע טוב!

אליהו הנביא, אליהו התשבֿי,
אליהו, אליהו, אליהו הגלעדִי.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.

מרים הנביאה עז וזמרה בידה.
מרים תרקוד אתנו להגדיל זמרת עולם,
מרים תרקוד אתנו לתקן את העולם.
במהרה בימינו היא תביאנו אל מעייני הישועה.

המבדיל בין קדש לחול, חטאתינו הוא ימחול,
זרענו וכספנו ירפה כחול וככוכבים בלילה.
יום פנה בצל המר, אקרא לאל עלי גומר
אמר שומר, אתא בקר וגם לילה.

המבדיל בין קדש לחול . . .

צדקתך כהר תבור, על פשעי עבר תעבור,
כיום אתמול כי יעבור ואשמורה בלילה.

המבדיל בין קדש לחול . . .

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT בְּלִילָה. Referencing God’s blessing of Abraham: “I will bestow My blessing on you and make your descendants as numerous as the stars in heaven and the sands on the seashore” (Genesis 22:17).

THE WATCHMAN שומֵר. Based on Isaiah 21:12: “The watchman said, ‘morning came and so did night....’”

MOUNT TABOR תֹּבֹר. Psalm 36:7 compares God’s righteousness to the highest mountains. Mount Tabor is the highest mountain overlooking the verdant Jezreel Valley in the Land of Israel. The image has a second meaning: as we round the mountain, it hides what is on the other side. As we turn to the week, past sins are forgiven, like a mountain hides what is on its other side.

LIKE A YESTERDAY . . . OR A WATCH IN THE NIGHT אֲשֶׁמֹרֶה בְּלִילָה. A play on Psalm 90:4, where human life is described as fleeting. The poet turns the image on its head, remarking that God allows our sins to quickly pass by.

ELIJAH THE PROPHET אֵלִיָּהוּ. The week begins with the wish that the events of this week will be messianic. Elijah is said to be the herald who announces the coming of the Messiah.

MIRIAM too shall announce the coming of the Messiah with song and dance. The Hebrew words to this song were written by Leila Gal Berner.

MAY THE ONE WHO SEPARATES the holy and the everyday. Selected stanzas of a *piyyut* written by Isaac Judah ibn Ghiyyat (1030–1089, Spain). The full song contains an acrostic of the name Yitzhak Hakatan. A similar poem to be recited at the end of Yom Kippur is found in many Sephardic prayerbooks. This version of Hamavdil, recited at the end of Shabbat with Havdalah, is included in all Jewish rites. It makes this moment analogous to the conclusion of Yom Kippur: in leaving Shabbat, we leave behind the sins of the previous week and start a new week with freshness.

Many of the lines of the *piyyut* are based on biblical verses.

The Cycle of the Week

Some times need laughter,
other times, tears;
some times need speaking,
others listening;
some times need leading,
and others following;
some times need giving,
other times, receiving;
some times are filled with
self-concern, others with
selflessness;
some days are holy,
others workaday.
May the disparateness not
tear us apart,
but let the individual
strands intertwine
like the wicks of this
candle,
giving light to the world.

A Yiddish Saturday Night Prayer

גאָט פֿון אברהם, פֿון
יצחק, און פֿון יעקב,
באהיט דיין פֿאַלק
ישראל אין זײַן נויט.
דער ליבער, הייליקער
שבת גיט אָוועק. די
גוטע וואָך זאָל אונדז
קומען צו געזונט און
צום לעבען, צו מזל און
ברכה, צו עושר און
כבוד, צו חן און חסד,
צו אַ גוטער פרנסה
און הצלחה און צו
אַלע גוטן געווינס און
מחילת עוונות,
אמן ואמן סלה.

God of Abraham, of Isaac,
and of Jacob, protect
Your people Israel in their need, as the holy, beloved Shabbos takes
its leave. May the good week come to us with health and life, good
fortune and blessing, prosperity and dignity, graciousness and loving-
kindness, sustenance and success, with all good blessings and with
forgiveness of sin.

Prayers for the Week Ahead

א

Master of all time, may the new week come to us peacefully,
and may it not include sin or injury. Bless us and prosper the
work of our hands, that we may hear sounds of joy and gladness
in the coming days. May we not be jealous of anyone and may
none be jealous of us, and may the words of the prophet
be fulfilled: “How beautiful upon the hills are the footsteps of
the messenger announcing peace, heralding good tidings.”

ב

And open for us, ADONAI our God,
compassionate Creator,
this week and every week:
the gates of patience, the gates of understanding,
the gates of happiness, the gates of rejoicing,
the gates of honor and beauty, the gates of good judgment,
the gates of song, the gates of kindly love,
the gates of purity, the gates of uprightness,
the gates of atonement, the gates of study,
the gates of serenity, the gates of consolation,
the gates of forgiveness, the gates of help,
the gates of goodly income, the gates of righteousness,
the gates of holiness, the gates of healing,
the gates of peace, the gates of Torah,
and the gates of prayer.

ג

ADONAI said to Jacob: *Jacob, My servant, do not fear.*
ADONAI chose Jacob: *Jacob, My servant, do not fear.*
ADONAI shall redeem Jacob: *Jacob, My servant, do not fear.*
A star shall rise from Jacob: *Jacob, My servant, do not fear.*
In days to come, Jacob shall take root: *Jacob, My servant, do not fear.*
A leader shall emerge from Jacob: *Jacob, My servant, do not fear.*
Remember this, Jacob: *Jacob, My servant, do not fear.*

א

רבון העולמים, החל עלינו הימים הבאים לקראתנו
לשלוש חשובים מפלחטא ופגע רע. שים ברכה
והצלחה בכל מעשה ידינו ותשמיענו בימים הבאים
ששון ושמחה. ולא תעלה קנאתנו על לב אדם ולא
קנאת אדם תעלה על לבנו. וקיים לנו מקרא שכתוב:
מה נאוו על ההרים רגלי מבשר משמיע שלום
מבשר טוב.

ב

ופתח לנו יהוה אלהינו, אב הרחמים,
בזה השבוע ובכל שבוע,
שערי אריכת אפים, שערי בינה,
שערי גילה, שערי דיצה,
שערי הוד והדר, שערי ועד טוב,
שערי זמרה, שערי חסה,
שערי טהרה, שערי ישרה,
שערי כפרה, שערי למוד,
שערי מנוחות, שערי נחמה,
שערי סליחה, שערי עזרה,
שערי פרנסה טובה, שערי צדקה,
שערי קדשה, שערי רפואה,
שערי שלום, שערי תורה,
שערי תפלה.

ג

אמר יהוה ליעקב:
פחר יהוה ביעקב.
גאל יהוה את יעקב.
דרך בוכב מיעקב.
הבאים ישרש יעקב.
וירד מיעקב.
זכר זאת ליעקב.
אל תירא עבדי יעקב.
אל תירא עבדי יעקב.
אל תירא עבדי יעקב.
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אל תירא עבדי יעקב.
אל תירא עבדי יעקב.

MASTER OF ALL TIME רבון
העולמים. Based on a prayer
to be recited at the conclu-
sion of Shabbat, mentioned
in the Talmud of the Land
of Israel (Berakhot 5:2).

HOW BEAUTIFUL מה נאוו
Isaiah 52:7.

AND OPEN FOR US ופתח
לנו. This piyyut, which is re-
cited in the Ashkenazic rite
on Yom Kippur at Neilah, is
recited in the Separdic rite
each week.

JACOB, MY SERVANT, DO
NOT FEAR אל תירא עבדי
יעקב. God's message of
assurance to Jacob (Genesis
46:3) is repeated by Isaiah
(44:2). We enter the week
asking that we, too, may
have nothing to fear.