

The Friday Night Amidah

Pronounce the Divine Holy Name

Midnight, at the Rabbi's door the Creator listens intently to know by which of His names will He be called tonight.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

The Silent Amidah

On Shabbat the Amidah includes seven blessings, just as seven blessings are recited at a wedding.

—JACOB EMD

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 a history a form

Do not confuse it with any kind of absence

—ADRIENNE RICH

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign † indicates the places to bow. The Amidah concludes on page 52.

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

First 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.

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 לערבית לשבת

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign † indicates the places to bow. The Amidah concludes on page 52.

אֲדֹנָי שְׁפֹתַי תִּפְתָּחַ, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבֹתֶיךָ,

אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,

אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,

הַאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא,

אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים

טוֹבִים, וְקוֹנֵה הַכֹּל,

אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים

טוֹבִים, וְקוֹנֵה הַכֹּל,

יְזַכְּרֵנוּ חֲסֵדֵי אֲבוֹת,

וּמִבְּרָכָתְךָ, שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אֲבֹתֶיךָ,

יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַאֵל

הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא,

אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים

טוֹבִים, וְקוֹנֵה הַכֹּל,

יְזַכְּרֵנוּ חֲסֵדֵי אֲבוֹת,

וּמִבְּרָכָתְךָ, שְׁמוֹ בְּאַהֲבָה.

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory b'rakhot.

The first recalls our ancestors and their relationship to God and God's continuing relationship to us, their descendants. The second describes God's presence in the world, emphasizing God's caring relationship.

The third speaks of God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b'rakhot. The first asks that our prayers be accepted and looks toward the restoration of God's presence in Zion, when we will stand in an ideal relationship with God. The next thanks God for the gifts we experience in life.

The concluding blessing of the Amidah ends with a prayer for peace. On Shabbat and festivals, the Amidah begins with a personal prayer taken from Psalm 51:17, where prayer is exalted over sacrifice.

ADONAI, OPEN MY LIPS that my mouth may speak Your praise.

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Who Is Like You, Almighty?

Who can know the wondrous of all You have fashioned?

You formed our bodies in ways that can serve You: giving us eyes to see Your miracles,

ears to hear of Your awe-inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise,

and a tongue that can speak of Your deliverance.

Today, I, Your servant, child of Your handmaiden, describe according to the meagerness of my ability, a bit of Your greatness, a fraction of Your ways.

—SOLOMON IBN GABRIOL

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 and Guardian of Sarah.

With Patriarchs and Matriarchs:

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

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

Second B'rakah: 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.

On Shabbat Shuvah we add:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ הַפֶּיַךְ פְּחַיִּים, וְיִתְבַּנּוּ בְּסֵפֶר הַחַיִּים, לְמַעַן יִלְאֲוֶה חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמְשִׁיעַ וּמְגַן, בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמְשִׁיעַ וּמְגַן, מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמְשִׁיעַ וּמְגַן.

With Patriarchs:

מֶלֶךְ עוֹזֵר וּמְשִׁיעַ וּמְגַן, בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמְשִׁיעַ וּמְגַן.

REMEMBER US **THE FIRST** brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance.

SHIELD OF ABRAHAM מֶלֶךְ אַבְרָהָם

GUARDIAN OF SARAH פּוֹקֵד סָרָה אַחֲרַי. Or: "the one who remembered Sarah" (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW AND THE RAIN TO FALL מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

הַגֶּשֶׁם. The prayer is connected to the climate of the Land of Israel, which depends on winter rainfall since summer is an entirely dry season.

SUPPORT THE FALLING סוּמְךָ הַנֹּפֵלִים

This paragraph, called *G'vurat* (God's strength or God's victory), emphasizes God's compassion and goodness. Unlike secular conceptions of "might," strength is here characterized by concern and support for the weak and most vulnerable members of society, and even the weakest of all: the dead. Each of these characterizations of God is based on biblical verses: "support the falling," Psalm 145:14; "heal the sick," Exodus

15:26; "loosen the chains of the bound," Psalm 146:7; 1 Samuel 2:6 (Hannah's prayer). **GIVES LIFE TO THE DEAD** מְחַיֵּה הַמֵּתִים. The ancient rabbis who composed this *brakha* certainly believed in bodily resurrection in the end-time. But they also understood this phrase spiritually: that which we thought dead inside us can come to life again. Hannah's prayer, quoted in part in this paragraph, reads in full: "God causes death and life, brings down and raises up." Hannah thinks of her childlessness before Samuel's birth as a kind of death-in-life, and her giving birth as the **our coming** into a life. This can be a model of prayer for the healing or revitalization of any aspect of ourselves that has become lifeless. We all have spiritual needs; realizing them—even in part—can give energy and meaning to our lives.

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Holiness

The holy is the mystery of being that cannot be apprehended by the senses.

—YEHUDAH HALEVI

Shabbat moment

... Untie the knots of the will.

Loosen

your clenched grip,
barren hills of bone.

Here, no edges to hone,
only the palm fallen

open as a rose about

to toss its petals.

—MARG PIERCY

To Serve You Truly

The Hasidic master Yehudah Aryeh Leib of Gur remarked that it is only on Shabbat that we can truly experience God's presence. An artist has to step back from the canvas in order to see if the brush-work captures the artistic conception that inspired it.

Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective, and recover the inner truths that inspire us and that should animate our going out to the world again.

Shabbat: The

Culmination of Creation

A Hasidic teaching: We build a house in order to live in it.

Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God's home.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Shabbat

You dedicated the seventh day to Your name,
the culmination of the creation of heaven and earth,
blessing it above all other days,
sanctifying it beyond other times,
as it is written in Your Torah:

The heavens and the earth, and all they contain,

were completed.

On the seventh day God finished the work,

ceasing from all work on the seventh day.

Then God blessed the seventh day, making it holy—
for on it, God ceased from all the work of creation.

Our God and God of our ancestors,

embrace our rest.

Make us holy through Your mitzvot

and let the Torah be our portion.

Fill our lives with Your goodness

and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly

grant that we inherit Your holy Shabbat,

that the people Israel, who make Your name holy,

may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

אתמה קדוש ושמך קדוש,

וקדושים ככל-יום. יהללוך סליו.

ברוך אתמה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתמה יהוה, המלך הקדוש.

אתמה קדושת את-יום השביעי לשמך,

תכלית מעשה שמים וארץ,

וברכתו מכל-ימים,

וקדושתו מכל-הימים,

וכן כתוב בתורתך:

והכל השמים והארץ וכל-באם.

והכל אלהים ביום השביעי מלאכתו אשר עשה,

ולשבת ביום השביעי, מכל-מלאכתו אשר עשה.

ויברך אלהים את-יום השביעי וקודש אותו,

כי בו שבת מכל-מלאכתו,

אשר ברא אלהים לעשות.

אלהינו ואלהי אבותינו [ואמונתנו],

רצה במנוחתנו,

קדושתו במצותיך,

ותן חלקנו בתורתך,

שבענו מטובה,

ושמחתו בישועתך,

וטוהר לבנו לעבדך באמת,

והנחילנו יהוה אלהינו באהבה וברצון

שבת קדושה,

ויבוחו בה ישראל מקדשי שמך.

ברוך אתמה יהוה, מקדש השבת.

HOLY OF US. Each of us is created in the very image of God and has the capacity to incorporate holiness into our life. The tradition maintains that we do so 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'" (Lehav Tov, *Re'eh*).

SANCTIFYING IT BEYOND

OTHER TIMES IT BEYOND OTHER TIMES. For instance, according to rabbinic law, while cooking and carrying are permitted on the festival, they are restricted on Shabbat.

THE HEAVENS AND THE

EARTH. וְהָאֵרֶץ וְהַשָּׁמַיִם. This passage appears in the Torah as the culmination of the ac-cumulation of the creation of the universe.

FILL OUR LIVES ... GLADDEN

US. שְׂבַעְנוּ... It is possible to think of this prayer as focusing on our needs: enough physical bounty to satisfy our physical needs. In another sense, though, we might understand these words to be addressed to our internal response to experiencing the Divine in our lives. That is, we pray to in fact be fully satisfied by whatever goodness and blessing we have, without constantly craving more. The prayer then continues: may our greatest joy be derived from these moments when we sense God's presence in the world.

PURIFY OUR HEARTS. וְטוּהַר לִבְנוּ לְעַבְדְּךָ. The Hasidic master Zadok Hakohen of Lublin remarks that on Shabbat, in the central prayer of the Amidah, we pray for our souls.

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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-moed we add:

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

On Rosh Hodesh: On Pesah:
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 atiah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah:

Gratitude for Life and Its Blessings

f 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 Hamukkah we add Al Hamissim on page 430.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְחַפְצָתֶךָ,
וְהִשָּׁב אֶת־הַעֲבוּדָה לְךָ בְּיַד בֵּיתֶךָ,
וּתְפַלְתֶּם בְּאַהֲבָה תְּקַבֵּל פְּרַצוֹן,
וּתְהִי לְרַצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], יַעֲלֶה וְיִבֵּא, וְיִמְדַע וְיִרְאֶה,
וְיִרְאֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרוֹתֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], וְזָכְרוֹן מִשִּׁיחַ בְּיָדְךָ עֲבוּדָה, וְזָכְרוֹן
יְהוֹשִׁעַיִם עִיר קֹדֶשׁךָ, וְזָכְרוֹן פְּלַעַמְךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: On Pesah:
חַג הַמַּצּוֹת חַג הַסֻּפּוֹת

הַזֶּה. וְזָכַרְנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָתוֹ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יִשְׁעֶךָ וְרַחֲמִים, חוֹס וְחַנּוּן, וְרַחֵם
עַלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

וּתְהַדְיִנָּה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר לְשִׁבְתֵנוּ לְצִיּוֹן.

g מוֹדִים אֲמַחֲנוּ לְךָ, שְׂאֵמָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ] לְעוֹלָם וָעֶד.

צוּר חַיִּינוּ, מִגֵּן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
בּוֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
וְעַל נְפְשֵׁיךָ שֶׁבָּבַל-יוֹם עִמָּנוּ,
וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבָּבֶל-עֵת,
עָרַב וְבָקֵר וְצִהְרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶיךָ,
מִעוֹלָם קִוִּינוּ לְךָ.

On Hamukkah we add Al Hamissim on page 430.

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RESTORE WORSHIP TO YOUR
SANCTUARY אֲשֶׁר בְּיַד בֵּיתֶךָ.

The destruction of the Temples in Jerusalem, first by the Babylonians in 587/586 B.C.E. and then by the Romans in 70 C.E., were cataclysmic events in early Jewish history. The prayer for restoring the Temple service expresses our longing to recover the sense of immediate connection with God that is believed to have characterized the Temple service.

WHO RESTORES YOUR
DIVINE PRESENCE TO ZION
Land of Israel in the 1st millennium, this blessing ended with the words “You alone shall we worship in awe.”

FOR YOUR MIRACLES יְבִקֵּךְ
Miracles need not be supernatural events. Natural events—sunrise and sunset, the morning dew, life itself—may all be experienced with a sense of wonder.

Pursuing Peace

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: "If you see..." (Exodus 23:5), "If you meet..." (Exodus 23:4), "If you happen upon..." (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, "Seek peace and pursue it" (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

—TRACTATE
DEREK ERETZ

Shalom Rav

Spread Your peace over us like a vast quilt-crafted by strong and patient hands. Plant it deep within us like a million seeds claiming life in the heart's moist soil.

Grant it now.
To those born Your people, to those who have walked winding paths to become so; to those still burdened by history, to those with no memory of want or fear; grant a generous peace.
To those who reach for it through the steady breath of the body; to those who grasp for it in a child home from the reserves; to those on the streets for the rights of others; to those on guard for the safety of their own; with a abundant gentle blessing, Master of Peace, kiss all of us goodnight.

—TAMARA COHE

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.

Seventh B'rakhah: Prayer for Peace

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

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

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:

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.

וְעַל כָּל אֵלֶּים יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:
וּבְחַתּוּב לְהַיִּים טוֹבִים כְּלִפְנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יִדְוּךָ סֵלָה,
וְיִהְיֶה לְךָ אֶת-שְׁמֶךָ פְּאֻמָּה,
הָאֵל וְיִשְׁוּעָתוֹ וְעֲזָרָתוֹ סֵלָה.
† בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל-יִשְׂרָאֵלֵי תִּבְלֵ תְשׁוּם
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שְׁעָה
בְּשִׁלְמוֹתָּ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:

בְּסֵפֶר הַיַּיִם, בְּבְרָכָה, וְשָׁלוֹם, וּפְרִיָסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל,
לְהַיִּים טוֹבִים וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת-עַמְּךָ וְיִשְׂרָאֵל בְּשִׁלְמוֹם.

MAY YOUR NAME BE PRAISED AND EXALTED וְעַל כָּל אֵלֵּים יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ world-view of the Bible and the liturgy, when we say "God's name is exalted," we are acknowledging God, recognizing God's goodness in creation, and acting to enable God's justice and compassion to be visible in the world.

WHO BLESSES YOUR PEOPLE הַמְבָרֵךְ יִשְׂרָאֵל בְּשִׁלְמוֹם. The midrash notes, "Great is peace, for all prayers conclude with pleas for peace" (Leviticus Rabbah 99). Just as the Amidah concludes with a prayer for peace, so too do the Grace After Meals, the Priestly Blessing, Kaddish Shalem, the Mourner's Kaddish, and the evening Sh'ma and Its Blessings. Similarly, the entire Mishnah concludes with the word *shalom*, noting that God "could not find any vessel that could contain Israel, except that of Peace" (Ukrzin 3:12). Peace enables all blessings to be fully appreciated and enjoyed.

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Who Am I?

We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel.

—ABRAHAM JOSHUA HESCHEL

A Concluding Meditation

My God, have compassion on me and help me always to yearn to live a holy life, each day to find some sparks of holiness in the world. Help me as I turn inward to express my yearning for You, and help me in my going out to uncover Your presence in the world.

—based on a prayer of NAHAMA OF BRATZLAV

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



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

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

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

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

Yihyu l'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 teivail], v'imru amen.

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



אלהי נצור לשוני מרע, ושפתי מדיבר מרמה, ולמקלקלי נפשי תהם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, וכליחודשבים עלי רעה,

מהרה חפר עצתם וקלקל מהשבתם. עשה למען שמך, עשה למען ימנה, עשה למען קדשך, עשה למען תורתך. למען יתלצו יידיך, הושיעה ימנה וענני:

יהי לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל־ישׂראל [ועל כל־ישׂובי תבל], ואמרו אמן.



זפני לשמחה וחרות של שבת, לטעם טעם ענג שבת באמת. זפני שלא יעלה על לבי עצבות פיום שבת קדש. שמח גפש משורתך פי אליך אדני נפשי אשא. עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של שבת לששת ימי החול תודיעני ארח היים, שלבע שמחות את־פניך, נעימות בימנה נצור.

יהי לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל־ישׂראל [ועל כל־ישׂובי תבל], ואמרו אמן.

MY GOD אלהי. 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). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular. Worshippers might use this time as a moment for prayers that express thoughts and concerns not articulated for them by the formal liturgy.

ACT FOR THE SAKE OF YOUR TRIUMPH למען יתנניך. Literally, "Your right hand." God's right hand is associated with redemption and with God's ultimate triumph. The psalmist sings, "The right hand of Adonai is triumphant" (118:15–16).

MAY THE WORDS יהי לרצון Psalm 119:15. The Amidah is preceded by a brief prayer to be able to pray, and it closes here with a prayer that our prayers—even those that remain in our hearts, unexpressed—have been heard. Bracketing the Amidah with these biblical quotations was suggested by Rabbi Yohanan (Talmud of the Land of Israel, Berakhot 4:4).

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Angels Accompany You

By reciting the passage describing God's relation to creation, one shares the partnership of God and the world.

Rabbi Hamnuna said: The Torah treats one who prays on the eve of Shabbat and recites *Va-y'khalu* ("the heavens and the earth, and all they contain, were completed") as though that person had become a partner with the Holy One in the creation.... Hisda said in Mar Ukba's name: When one prays on the eve of Shabbat and recites *Va-y'khalu*, the two ministering angels who accompany a person place their hands on that person's head and say, "Now that these words have touched your lips, your sins shall be wiped away, and your transgressions atone!" (Isaiah 6:7). *Having received Shabbat, we stand before God innocent and pure.*

—BABYLONIAN TALMUD

Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

Va-y'khalu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vii m'lakhto asher asah, vayishbot bayom ha-sh'vii mikol m'lakhto et yom ha-sh'vii va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-sot.

The following passages are recited only with a *minyan*.

With Patriarchs and Matriarchs:

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, Rebecca, God of Rachel, and creator of heaven and earth. God of Leah, great, mighty, awe-inspiring, transcendent God, creator of heaven and earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [on *Shabbat Shuvah* we substitute: holy Sovereign], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m'hayelch meitim b'ma-amaro, ha-El [on Shabbat Shuvah we substitute: ha-melekh] ha-kadosh she-ein kamohu, ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem. L'fanav na-avod b'yirah vafahad, v'hodeh lishmo b'khol yom tamid. Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vii, u-meini-ah bikdushah l'am m'dushnei oneg, zelkher l'maaseih v'reishit.

מעין שבע

The following biblical passage is recited while standing:

SYMBOLIC REPETITION. The Amidah is never repeated aloud in any evening service, but on Shabbat we celebrate the day by including each of the themes of the Amidah in a single *brakha*, which we chant or sing aloud after the conclusion of the silent Amidah.

THE HEAVENS AND THE EARTH הַשָּׁמַיִם וְהָאָרֶץ Genesis 2:1–3. The Babylonian Talmud recommends that this passage be recited as a testament to Shabbat and to God's creation (Shabbat 119b). It is traditionally recited while standing, for in a Jewish court one's testimony is offered while standing.

PROTECTION TO OUR ANCESTORS לְמַגֵּן אֲבוֹת שַׁבָּת This paragraph is a poetic reworking of the seven blessings of the Amidah.

The following passages are recited only with a *minyan*.

With Patriarchs and Matriarchs:

ברוך אתה יהוה, אלהינו ואלהי אבותינו, [ואמותינו], אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, קונה שמים וארץ.

מגן אבות בדרך, מחיה מתים במאמרו, האל הקדוש [המלך הקדוש: *on Shabbat Shuvah we substitute: האל הקדוש*], שאין פמחו. המניח לעמו ביום שבת קדשו, כי גם רצה להניח להם. לפניו נעבד ביראה ופחד, ונודה לשמו בכל יום תמיד. מעון הברכות, אל הודאות, אדון השלום, מקדש השבת ומברך שביעי, ומניח בקדשה לעם מדישני עגב, זכר למעשה בראשית.

[on *Shabbat Shuvah we substitute:*

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Two Kinds of Peace

The Hasidic master Nahman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

The Song

On your journey you will come to a time of waking.

The others may be asleep. Or you may be alone.

Immediacy of song moving the titled Visions of children and the linking stars.

You will begin then to remember. You Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep. For now the song is given and you remember.

At every clear waking you have known this song. The cities of this music identified

By the white springs of singing, and their fountains Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIE RUYEYER

► 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. *Burikh atiah* ADONAI, who makes Shabbat holy.

Kadsheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai: eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kadshei sh'mekha.

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'mei raba m'varakh l'alam u-l'imei 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*.

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

On Festivals, Kiddush is recited, page 79.

▲ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. רַצָּה כְּמִנְחַתְכֶם:

קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ וְהָנוּ חֵן לְקִבְנוּ בְּתוֹרַתְךָ, שְׂבַעְנוּ מִטּוֹבֶיךָ, וְשִׂמְחָנוּ בִישׁוּעֹתֶיךָ.

וְיִתְּנָה לָכֵן לְעִבְדֶיךָ בְּאַמֵּת.

וְהַנְחִילֵנוּ יְיָהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׂפַת קִדְשֶׁךָ,

וְיִנְחֲנוּ בָּהּ יִשְׂרָאֵל מְקֹדְשֵׁי שְׁמֶיךָ.

בְּרוּךְ אַתָּה יְיָהוָה, מְקֹדֵשׁ הַשָּׁבֹת.

קדיש שלם

Leader:

יְתַנּוֹד וְיִתְקַדֵּשׁ שְׁמֵךָ רַבָּא, בְּעֻלְמָא דִּי בְרָא בְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵךָ בְּהַיְיָכוּן וּבְיַוְמֵיכוּן וּבְהַיְיָ דְכָל-בֵּית

יִשְׂרָאֵל, בְּעֻלְמָא וּבְיוֹמֵי קוּרְיָהּ, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהִי שְׁמֵךָ רַבָּא מְבָרַךְ לְעֻלְמָא וּלְעַלְמֵי עַלְמֵינָא.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵךָ דְקוּרְיָא, בְּרִיךְ הוּא,

לְעַלְמָא מִן כָּל-לְעַלְמָא לְעַלְמָא מִפְּלִי-*[on Shabbat Shuvah we substitute:*

בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִתְמַתָּא דְאָמְרוּ בְּעַלְמָא,

וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל אֲלוּתְהוֹן וּבְרַעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קֹדָם אַבְרָהָוֹן

דִּי בְשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שַׁמְיָא, וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֶׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יִשְׂבֵי תִבְלָ], וְאָמְרוּ אָמֵן.

On Festivals, Kiddush is recited page 79.

our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as a national home, and Israel as emblematic of all those who uphold an ethical universe.

KADDISH SHALEM קדיש שלם In the ancient synagogue, Kaddish Shalem marked the conclusion of the service. The congregation responded to the leader's invitation to praise God's name at the beginning of the service, and it does so here as well, at the conclusion of the service.

The request that the prayers of all Israel be received favorably and that peace reign is an appropriate conclusion of the service. In the late Middle Ages, a more elaborate ending to the service was considered fitting and so the songs and prayers that follow were appended; to this day, some rites conclude here.

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל-יִשְׂרָאֵל וְעַל תִּבְלָ. The inclusion of these words follows the liturgical practice of many Conservative prayerbooks and congregations of including a universalist dimension to certain prayers for peace, which would otherwise mention only Israel. The prayer thus prompts us to envision an expanding peace, beginning with ourselves and radiating outward: first to all the people Israel, and then to all created beings.

The 20th-century philosopher Emmanuel Levinas asserts that the designation "Israel" includes most broadly all human beings who are committed to the ethical care of the stranger. Our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as a national home, and Israel as emblematic of all those who uphold an ethical universe.

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For We Await You

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

—SOLOMON HAKOHEN RABINOWITZ

Holiness

Rabbi Hama the son of Rabbi Hanina taught: What is the meaning of the verse, "Walk in the path of Adonai, your God" (Deuteronomy 13: 5)? Is it possible for a human being to behave like the Shekhinah? And hasn't the Torah also taught us, "For Adonai your God is a consuming fire" (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

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

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

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

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

—BABYLONIAN TALMUD

Third B'rakhah: God's Holiness

THE KEDUSHAH

The *Kedushah* is recited only with a *minyan*.

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

"Holy, holy, holy is ADONAI Tz'va'ot, the whole world is filled with God's glory!"

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

Then in thunderous voice, rising above the chorus of *serafim*, other heavenly beings call out words of blessing:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimikomo.

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

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

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

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

Your praise will never leave our lips,

for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

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

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

The *Kedushah* is recited only with a *minyan*.

נְקַדְשׁ אֶת־שִׁמְךָ בְּעוֹלָם,

בְּשָׁם שְׁמִיךָ יְיָ אֱתוֹ בְּשָׁמַי מְרוֹם,

כַּתְּנוֹב עַל יַד בְּיָאֵה, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, יְיָ אֱתוֹ צְבָאוֹת,

מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אוֹ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק שְׁמַעְתִּים קוֹל,

מִתְבַּשְׂאִים לְעַמַּת שְׂרָפִים, לְעַמַּתְּם בְּרוּךְ יְיָ אָמְרוּ:

בְּרוּךְ בְּבוֹד יְיָ אֱתוֹ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ, וְהַמֶּלֶךְ עָלֵינוּ, בִּי מַחְפִּים אָנְחָנוּ לָךְ. מִתִּי תִמְלֶךְ בְּצִיּוֹן, בְּקִרְוֹב בְּנַמְיֵנוּ, לְעוֹלָם וָעֵד תִּשְׁכּוּנוּ. תִּתְפַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עֵירָךְ.

לְדוֹר וָדוֹר וּלְנֶצַח נֶצְחִים, וְעֵינֵינוּ תִרְאֶינָה מְלֻכְתְּךָ, בְּדָבָר הָאֲמוֹר בְּשִׁירֵי עֲזָה, עַל יְדֵי דוֹד מְשִׁיחַ אֲדָרְךָ: יִמְלֶךְ יְיָ אֱתוֹ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּהָ.

לְדוֹר וָדוֹר נְגִיד גְּדוֹלָה, וּלְנֶצַח נֶצְחִים קְדִשְׁתְּךָ נִקְדִּישׁ: וְשִׁבְחְךָ אֲלֹהֵינוּ מִפִּינוּ לֹא יִמַּשׁ לְעוֹלָם וָעֵד, בִּי אֵל מְלֶךְ גְּדוֹל וְקְדוֹשׁ אֱתוֹ.

בְּרוּךְ אֱתוֹהּ יְיָ, הָאֵל הַקְּדוֹשׁ: *On Shabbat Shuvah we substitute: בְּרוּךְ אֱתוֹהּ יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.*

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

KEDUSHAH קְדוּשָׁה. In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of the Amidah always contains three biblical quotations: "Holy, holy, holy" (Isaiah 63), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The liturgy surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a *minyan*.

(adapted from *Reaven Hammer*)

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

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

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

PRaised is Adonai's glory wherever God dwells בְּשָׁם שְׁמִיךָ יְיָ אֱתוֹ בְּשָׁמַי מְרוֹם מִתְבַּשְׂאִים לְעַמַּת שְׂרָפִים, לְעַמַּתְּם בְּרוּךְ יְיָ אָמְרוּ: בְּרוּךְ בְּבוֹד יְיָ אֱתוֹ מִמְּקוֹמוֹ. EzeKiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).

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The Blessing of Shabbat

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

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

—SHALOM NOAH BERZOVSKY

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 Brakhah: The Holiness of Shabbat

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

Yismah moshe b'matnat helko

ki eved ne-man karata lo.

K'l'il tiferet b'rosho natata.

b'omdo l'fanekha al har sinai.

U-shnei luhot avanim horid b'yado,

v'khatuv bahem sh'mirat shabbat,

v'khen katuv b'toratekha.

And it is written in Your Torah:

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

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi'i shavat vayinafash.

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

אתה קדוש ושמו קדוש,
וקדושים בכליזים יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

All continue here:

ישמח משה במתנת הלךו,

כי עבד נאמן קראת לו.

כליל תפארת בראשו נתת,

בעמדו לפניך על הר סיני;

ושני לוחות אבנים הוריד בידי,

וכתוב בהם שמירת שבת.

וכן כתוב בתורתך:

ושמרו בני ישראל את השבת,

לעשות את השבת לדורתם ברית עולם.

ביני ובין בני ישראל אות היא לעולם,

כי עשית ימים עשה יהוה את השמים והאת הארץ,

וביום השביעי שבת וינפש.

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT נָאֵמַן קָרָאתָ לּוֹ. Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted (*ne-eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

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

THE PEOPLE ISRAEL SHALL OBSERVE וְשָׁמְרוּ יִשְׂרָאֵל אֶת הַשַּׁבָּת. Exodus 31:16–17.

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Some omit:

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

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

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

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

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

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu bahavah u-v'ratzon shabbat kodshetkha,
v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakah: The Restoration of Zion

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

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

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

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

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

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

Some omit:

ולא נתתו יהודה אלהינו לגויי הארצות,
ולא הנתקלמו מלפנו לעובדי פסילים,
וגם במנוחתו לא ישבנו ערלים,

כי לישׂראל עמך נתתו באהבה, לזרע יעקב אשר גם
בחרת. עם מקדשי שביעי, פלם ישבעו ויהענגו מטובה,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה כראשית.

אלהינו ואלהי אבותינו [ואמנותינו], רצה במנוחתנו,

קדשנו במצותיך, ותן חלקנו בתורתך.

שבענו מטובה, ושמתנו בישועתך.

וטהר לבנו לעבדך באמת.

והנחילנו יהוה אלהינו באהבה וברצון שפת קדשך.

ונוחו בה ישראל מקדשי שמך.

ברוך אתה יהוה, מקדש השבת.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,

והשב אתהעבודה לדביר ביתך.

ותפלתם באהבה תקבל ברצון.

ותהי לרצון תמיד עבורת ישראל עמך.

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

אלהינו ואלהי אבותינו [ואמנותינו], יעלה ויבא, ויעזר וינצח, ויראה,

וירצה וישמע, ויפקד ויזכר ויכוננו ויפקודוננו, ויכרונו

אבותינו [ואמנותינו], ויכרונו משיח בן דוד עבדך ויכרונו

וירשלים עיר קדשך, ויכרונו בלעמך בית ישראל לפניך.

לפליטה, לטובה, לחן ולחסד ולרחמים לחיים ולשלום ביום

ראש החודש הזה. חג המצות הזה. חג הסוכות הזה.

וזכרנו, יהוה אלהינו בו לטובה,

ויפקדנו בו בברכה,

והושיענו בו לחיים.

ובזכר ישועה והחיים, חוס והפנו, ורחם עלינו והושיענו,

כי אלקי עינינו, כי אל מלך חנון ורחום אתה.

BUT . . . YOU HAVE NOT GIVEN IT TO THE NATIONS OF THE WORLD, NOR, OUR SOVEREIGN, HAVE YOU BESTOWED IT ON IDOL WORSHIPPERS, NOR DO THE UNCIRCUMCISED FIND REST ON THIS DAY, FOR WITH LOVE, YOU HAVE GIVEN SHABBAT TO THE PEOPLE ISRAEL, THE DESCENDANTS OF JACOB, WHOM YOU HAVE CHOSEN. THE PEOPLE WHO SANCTIFY THE SEVENTH DAY SHALL FEEL FULFILLED AND SHALL DELIGHT IN YOUR GOODNESS, FOR YOU YOURSELF WERE PLEASED WITH THE SEVENTH DAY AND SANCTIFIED IT, CALLING IT THE MOST BELOVED OF DAYS, A SYMBOL OF THE WORK OF CREATION.

OUR GOD AND GOD OF OUR ANCESTORS, EMBRACE OUR REST. MAKE US HOLY THROUGH YOUR MITZVOT AND LET THE TORAH BE OUR PORTION. FILL OUR LIVES WITH YOUR GOODNESS AND GLADDEN US WITH YOUR DELIVERANCE. PURIFY OUR HEARTS TO SERVE YOU TRULY. ADONAI OUR GOD, LOVINGLY AND WILLINGLY GRANT THAT WE INHERIT YOUR HOLY SHABBAT, THAT THE PEOPLE ISRAEL, WHO MAKE YOUR NAME HOLY, MAY FIND REST ON THIS DAY.

KAD'SHEINU B'MITZVOTEKHA V'TEN HELKEINU B'TORATEKHA, SABEINU MI-TUVEKHA V'SAMHEINU BISHUATEKHA, V'TAHEIR LIBEINU L'OV'D'KHA BE-EMET, V'HANHILEINU ADONAI ELOHEINU BAHAVAH U-V'RTATZON SHABBAT KODSHEKHA, V'YANUHU VAH YISRAEL M'KAD'SHEI SH'MEKHA.

BARUKH ATAH ADONAI, WHO MAKES SHABBAT HOLY.

Fifth B'rakah: The Restoration of Zion

ADONAI OUR GOD, EMBRACE YOUR PEOPLE ISRAEL AND THEIR PRAYER. RESTORE WORSHIP TO YOUR SANCTUARY. MAY THE PRAYERS OF THE PEOPLE ISRAEL BE LOVINGLY ACCEPTED BY YOU, AND MAY OUR SERVICE ALWAYS BE PLEASING.

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

OUR GOD AND GOD OF OUR ANCESTORS, MAY THE THOUGHT OF US RISE UP AND REACH YOU. ATTEND TO US AND ACCEPT US; HEAR US AND RESPOND TO US. KEEP US IN MIND, AND KEEP IN MIND THE THOUGHT OF OUR ANCESTORS, AS WELL AS THE MESSIAH, THE DESCENDANT OF DAVID; JERUSALEM, YOUR HOLY CITY; AND ALL YOUR PEOPLE, THE HOUSE OF ISRAEL. RESPOND TO US WITH DELIVERANCE, GOODNESS, COMPASSION, LOVE, LIFE, AND PEACE, ON THIS

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

REMEMBER US FOR GOOD; RESPOND TO US WITH BLESSING; REDEEM US WITH LIFE.

SHOW US COMPASSION AND CARE WITH WORDS OF KINDNESS AND DELIVERANCE; HAVE MERCY ON US AND REDEEM US. OUR EYES ARE TURNED TO YOU, FOR YOU ARE A COMPASSIONATE AND CARING SOVEREIGN.

Some omit:

ולא נתתו יהודה אלהינו לגויי הארצות,
ולא הנתקלמו מלפנו לעובדי פסילים,
וגם במנוחתו לא ישבנו ערלים,

כי לישׂראל עמך נתתו באהבה, לזרע יעקב אשר גם
בחרת. עם מקדשי שביעי, פלם ישבעו ויהענגו מטובה,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה כראשית.

אלהינו ואלהי אבותינו [ואמנותינו], רצה במנוחתנו,

קדשנו במצותיך, ותן חלקנו בתורתך.

שבענו מטובה, ושמתנו בישועתך.

וטהר לבנו לעבדך באמת.

והנחילנו יהוה אלהינו באהבה וברצון שפת קדשך.

ונוחו בה ישראל מקדשי שמך.

ברוך אתה יהוה, מקדש השבת.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,

והשב אתהעבודה לדביר ביתך.

ותפלתם באהבה תקבל ברצון.

ותהי לרצון תמיד עבורת ישראל עמך.

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

אלהינו ואלהי אבותינו [ואמנותינו], יעלה ויבא, ויעזר וינצח, ויראה,

וירצה וישמע, ויפקד ויזכר ויכוננו ויפקודוננו, ויכרונו

אבותינו [ואמנותינו], ויכרונו משיח בן דוד עבדך ויכרונו

וירשלים עיר קדשך, ויכרונו בלעמך בית ישראל לפניך.

לפליטה, לטובה, לחן ולחסד ולרחמים לחיים ולשלום ביום

ראש החודש הזה. חג המצות הזה. חג הסוכות הזה.

וזכרנו, יהוה אלהינו בו לטובה,

ויפקדנו בו בברכה,

והושיענו בו לחיים.

ובזכר ישועה והחיים, חוס והפנו, ורחם עלינו והושיענו,

כי אלקי עינינו, כי אל מלך חנון ורחום אתה.

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

One
Through us God becomes one.
God who is everywhere scattered and dispersed comes here to greet us, excited and fearful, here with us, be coming 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'nulah

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 gift 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 GARDI

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

**אתה קדוש ושמו קדוש,
וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.
On Shabbat Shuvah we substitute:
ברוך אתה יהוה, המלך הקדוש.**

All continue here:

**אתה אחד ושמו אחד,
ומי פעמך ישראל גוי אחד בארץ.
תפארת גדלה, ועטרת ישועה,
יום מנוחה וקדשה לעמך נתת.
אברהם יצל, יצחק ירנן,
יעקב ובניו יגוהו בך,
מנוחת אהבה ונדבה,
מנוחת אמת ואמונה,
מנוחת שלום ושקנה והשקט ונחת,
מנוחה שלמה שאמה היתה בך.
יפירו בניך וידעו כי מאתך היא מנוחתם,
ועל מנוחתם יקדישו את שמך.**

YOU ARE ONE אתה אחד. On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this *brakha* 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 *brakha* is centered on creation; the Shabbat morning *brakha*, on the revelation at Sinai (“Moses rejoiced...”); and the *brakha* at Minhah is focused on Shabbat as a symbol of redemption—an ideal time. In that vein, the blessing here begins with a reprise of Zechariah’s vision of future redemption that is voiced at the end of each service in the Aleinu: “On that day, Adonai will be one, and the name of God, one.” (14:9).

IS THERE ANY ONE NATION

LIKE YOUR PEOPLE ISRAEL ישראֵל גוי אחד. וְיָמִי כְפַעְמְךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. 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 מְנוּחַת הַיּוֹם. The noun for rest, *minulah*, appears seven times in this paragraph—seven being a sacred number.

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

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

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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-moed we add:

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

On Rosh Hodesh: On Sukkot:

Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

Remember us for good;

respond to us with blessing;

redeem us with life.

Show us compassion and care with words of kindness and

deliverance; have mercy on us and redeem us. Our eyes are

turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], רַצָּה בְּמִנְחַתֵּנוּ, קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְחַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעֶתֶךָ, וְיִטְהַר לִפְנֵי לַעֲבֹדְךָ בְּאַמְתֵּנוּ, וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבְתָּ קִדְּשֵׁךָ, וְיִגְוַחוּ בָּהּ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶיךָ, בְּרוּךְ אַתָּה יְהוָה, מְקֻדֵּשׁ הַשַּׁבָּת.

On Rosh Hodesh and Hol Ha-moed we add:

וְרַצָּה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוּ אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], וְזָכְרוּ מִשִּׁיחַ בְּרִדְּוֹ עֲבֹדְךָ, וְזָכְרוּ יְהוָה שְׂעִיר קִדְּשֵׁךָ, וְזָכְרוּ וּלְרַצוֹן לִפְנֵיךָ, לְפָלְטוֹתָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: On Pesah: On Rosh Hodesh:

רַצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְחַתְּפֹלְתֶם,

וְהִשָּׁב אֶת־הַעֲבוּדָה לְדִבְרֵי בִיתֶךָ,

וּתְפִלָּתֶם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,

וְחַיִּי לְרַצוֹן תְּמִיד עֲבוּדָתְךָ יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-moed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], יַעֲלֶה יְהוָה וְיִבְרַע וְיִרְאֶה, וְיִרַצָּה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוּ אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], וְזָכְרוּ מִשִּׁיחַ בְּרִדְּוֹ עֲבֹדְךָ, וְזָכְרוּ יְהוָה שְׂעִיר קִדְּשֵׁךָ, וְזָכְרוּ וּלְרַצוֹן לִפְנֵיךָ, לְפָלְטוֹתָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: On Pesah: On Rosh Hodesh:

רַצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְחַתְּפֹלְתֶם,

וְהִשָּׁב אֶת־הַעֲבוּדָה לְדִבְרֵי בִיתֶךָ,

וּתְפִלָּתֶם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,

וְחַיִּי לְרַצוֹן תְּמִיד עֲבוּדָתְךָ יִשְׂרָאֵל עִמָּךְ.

On Sukkot: On Pesah: On Rosh Hodesh:

רַצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְחַתְּפֹלְתֶם,

וְהִשָּׁב אֶת־הַעֲבוּדָה לְדִבְרֵי בִיתֶךָ,

וּתְפִלָּתֶם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,

וְחַיִּי לְרַצוֹן תְּמִיד עֲבוּדָתְךָ יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-moed we add:

וְרַצָּה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוּ אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], וְזָכְרוּ מִשִּׁיחַ בְּרִדְּוֹ עֲבֹדְךָ, וְזָכְרוּ יְהוָה שְׂעִיר קִדְּשֵׁךָ, וְזָכְרוּ וּלְרַצוֹן לִפְנֵיךָ, לְפָלְטוֹתָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: On Pesah: On Rosh Hodesh:

רַצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְחַתְּפֹלְתֶם,

וְהִשָּׁב אֶת־הַעֲבוּדָה לְדִבְרֵי בִיתֶךָ,

וּתְפִלָּתֶם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,

וְחַיִּי לְרַצוֹן תְּמִיד עֲבוּדָתְךָ יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-moed we add:

וְרַצָּה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוּ אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], וְזָכְרוּ מִשִּׁיחַ בְּרִדְּוֹ עֲבֹדְךָ, וְזָכְרוּ יְהוָה שְׂעִיר קִדְּשֵׁךָ, וְזָכְרוּ וּלְרַצוֹן לִפְנֵיךָ, לְפָלְטוֹתָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

EMBRACE YOUR PEOPLE ISRAEL AND THEIR PRAYER
רַצָּה... יַעֲלֶה יְהוָה וְיִבְרַע וְיִרְאֶה וְיִרַצָּה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזָכְרוּ אֲבוֹתֵינוּ [וְאֲמוּנֵינוּ], וְזָכְרוּ מִשִּׁיחַ בְּרִדְּוֹ עֲבֹדְךָ, וְזָכְרוּ יְהוָה שְׂעִיר קִדְּשֵׁךָ, וְזָכְרוּ וּלְרַצוֹן לִפְנֵיךָ, לְפָלְטוֹתָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

up in prayer—however poorly worded, however imperfect, however ambivalent our feelings—will be acceptable, because it expresses our humanity; we are vulnerable and finite, imperfect beings who are striving to reach beyond ourselves.

WHO RESTORES In the Land of Israel in the 1st millennium, this *b'rakhah* concluded “You alone shall we worship in awe” (שְׂעִיר קִדְּשֵׁךָ בְּיָחִיד).

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