Shabbat Daytime

Shaharit for Shabbat and Festivals
Morning Blessings
P’sukei D’zimra
The Sh’ma and Its Blessings
The Shabbat Morning Amidah
The Festival Amidah

Torah Service
Blessing of the New Month
Musaf for Shabbat
Musaf for Shabbat Rosh Hodesh
Concluding Prayers

Afternoon Service for Shabbat and Festivals
The Amidah for Shabbat Afternoon
The Festival Amidah

Pirkei Avot
Introduction to Shabbat Minḥah

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
What is the world? What is the house of man?

I lift my eyes to the mountains; from where will my help come? Psalm 121:1
Esa einai el he-harim, mei-ayin yavo erzi.

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

Psalm 122:6
Yvarekh’kha Adonai mi-tsiryon,
u-reih b’tuv yerushalayim kol y’mei hayekha.
U-reih vanim Vekevah, shalom al yisrael.

May you live to see your children’s children and all Israel living in peace!

Psalm 128:5–6
Hineih mah tov u-mah na·im shevet ah’lim gam yah’ad.

How good and pleasant it is when companions dwell together.

Psalm 133:1
Subat A’shim y’nu’m.

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:
on Torah, on worship, and on good deeds.

It is not incumbent upon you to finish the task, but neither are you free to desist from it.

Pirkei Avot 2:21
Lo aleka ha-m’lakham ligmor, v’lo atah ven horin libatei mi-menah.
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.

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

I, too, shall recount Your greatness.

One generation speaks 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.

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 (Psalms 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 faller, 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.

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.

The word aromimkha translated here as “exalt,” but it comes from a root that literally means “to raise up.”

Elimelekh of Lizhensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

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.

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

I, too, shall recount Your greatness.

One generation speaks 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.

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 (Psalms 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 faller, 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.

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.

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.

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

I, too, shall recount Your greatness.

One generation speaks 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.

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 (Psalms 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 faller, 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 Elimelekh 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.

ADORAI 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.
ADORAI is righteous in all that is done, faithful to all creation.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

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

▶ My mouth shall utter praise of ADORAI.
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 ha-sher yikra∙uhu 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 ADORAI now and always. Halleluyah!
Va-anah|.|nu n’varekh yah, mei-atah v’ad olam. Hal’luuyah.

For restricted use only: March-April 2020.
Do not copy, sell, or distribute
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.”

Barukh k’vod Adonai mimkomo.

And then a wind lifted me up and I heard a loud tumultuous voice behind me, “Praised is ADONAI’s glory wherever God dwells.”

They call to one another, saying: “Holy in the 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.”

And Barukh k’vod Adonai mimkomo.

ADONAI will reign forever and ever. Adoni 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, fulfill the promise You made to our ancestors. Praised is ADONAI, the God of our deliverance, who sustains us day after day.

The Kedushah D’sidra is a collection of verses 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 engaging 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.

For restricted use only. March-April 2020. Do not copy, sell, or distribute.
for the ultimate goal of all our study and prayer is to enter this final service of Shabbat or the festival day, 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 You. 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! Yhei sh’meh raba m’varakh l’al’mai al’mai amlaya.

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: Ear 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.
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
I offer my life as a prayer to You, that I might live and die as Your servant.

I offer my life as a prayer to You, ADONAI, at this auspicious time. May all that I see reflect Your love for the world and our public reading of God’s sovereignity. 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. May my life fulfill Your image in me. I offer my prayer to You, ADONAI, at this auspicious time. May my life fulfill Your image in me. I offer my prayer to You, ADONAI, at this auspicious time. May all that I see reflect Your love for the world and our public reading of God’s sovereignity. 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. May my life fulfill Your image in me. I offer my prayer to You, ADONAI, at this auspicious time. May my life fulfill Your image in me. I offer my prayer to You, ADONAI, at this auspicious time. May all that I see reflect Your love for the world and our public reading of God’s sovereignity. 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. May my life fulfill Your image in me. I offer my prayer to You, ADONAI, at this auspicious time. May all that I see reflect Your love for the world and our public reading of God’s sovereignity. I offer my life as a prayer to You, that I might live and die as Your servant.
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 your 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.

Vattrem 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 aliya 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 honored repeats the above response, then continues:

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

Barukh atah Adonai, who gives the Torah.

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

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

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

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

Leader:

The Torah is placed on the reading table.

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

Amen.

The congregation responds:

Amen.

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

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

Barukh atah Adonai, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher b’harah 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:

Expanded Amens, Barukh atah Adonai eloheinu melekh ha-olam, v’natan lanu et torato. Barukh atah Adonai, noten ha-torah.

The person who is honored with an aliya must include a minimum of three aliya—those called to the Torah—for each public reading; in addition, each aliya must include a minimum of three biblical verses. At Minhaj we accord with this minimum and call three people to the Torah, subdividing the first section of next week’s portion into three aliya. Some congregations continue the custom of calling a kohen, a levite, and a member of the community for these aliya; others call any three members of the congregation.

YOU WHO CLING TO ADONAI

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 to the congregation, to pay attention and respond properly to the Briskhot about to be recited.

WHO HAS CHOSEN US TO BE HIS PEOPLE?

The Hebrew moves from the past tense to the present, that is, we are in the past, and we also receive it anew whenever we devote ourselves to studying it.
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 PSYALM: 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.

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

How is it possible for the wicked to flourish like grass and evildoers to bloom, 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 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.

Some congregations recite Psalm 92 here:

A prayer service for those whose Yahrzeit is being observed in the coming week; see page 336.

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.

This is the Torah. 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.

Some congregations recite Psalm 92 here:

A prayer service for those whose Yahrzeit is being observed in the coming week; see page 336.

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.

This is the Torah. 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.

Some congregations recite Psalm 92 here:

A prayer service for those whose Yahrzeit is being observed in the coming week; see page 336.

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.

This is the Torah. 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.

Some congregations recite Psalm 92 here:

A prayer service for those whose Yahrzeit is being observed in the coming week; see page 336.

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.
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.

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, teivei v’yosh’vei vah.
Ki hu al yamin 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 lmirmah.
Yisa v’yrakham mei-eit Adonai, u-teredakah mei-elohei yisho.
Zeh dor dorshav m’vakshai fanekha yaakov, selah.
Se’u she’arim rasheikhem, v’hinisu pithei olam, v’yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izuz v’gibor, Adonai gibor milhamah.
Se’u she’arim rasheikhem, u-se’u pithei olam, v’yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod, Adonai Tz’va·ot hu melekh ha-kavod, selah.

הָדְרֵךְ מִסְכּוּת מַעֲלֵי מִדְבָּרִים.
לְךָ בֶּן אֲלֵיֵ יַעֲקֹב, שָׂא שׁעָרִים רָאשֵׁיכֶם.
וּשְׂאוּ פִּתְחֵי עוֹלָם,
וּיָבֹא מֶֽלֶךְ הַכָּבוֹד.
מִי זֶה מֶֽלֶךְ הַכָּבוֹד, יְהוָה צְבָאֹות, יְהוָה הַכָּבוֹד סֶֽלָה.

For restricted use only: March-April 2020.
Do not copy, sell, or distribute.
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 uphold it? Can we 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 uphold it?

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.

The ark is closed.

Hashiveinu Adonai eilekha v’nashuvah, hashiv’ah yameinu k’kedem.

Etz hayim hi la-mahazikim ba-ha, v’tom’kheha me’ushar.

Ki lekah tov natati lakhem, torati al ta’azovu.

周年 קדיש

Leader:
May God’s great name be acknowledged forever and ever!
Yhei sh’mehi raba m’varakh l’am+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, is truly b’rikh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.
On Festivals (including those that fall on Shabbat), continue on page 306.
The Shabbat Afternoon Amidah

A transliteration of the opening b’rakhah 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 and Matriarchs:

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

With Patriarchs:

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.

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, and I will give praise, for You are my sovereign and my God.

On Shabbat Shuvah we add:

Remember us, sovereign who saves and shields.
You are the sovereign who helps and saves.
Barukh atah Adonai, Shield of Sarah.

With Patriarchs:

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 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.

With Patriarchs:

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 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.

The Shabbat Shuvah Amidah

A transliteration of the opening b’rakhah 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 and Matriarchs:

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

With Patriarchs:

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 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.

With Patriarchs:

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 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.

With Patriarchs:

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 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.
Those Who Sleep in the Dust
God keeps faith with us even when we are spiritually 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’mi’ni Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
You sustain the living through kindness and love,
and causes redemption to flourish.

From Pesah until Sh’mi’ni Atzeret, some add:
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and who can be compared to You?
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.”

For restricted use only: March-April 2020.
Do not copy, sell, or distribute.
**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 is Adonai Tz’va·ot, the whole world is filled with God’s glory!”

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.”

---

**For restricted use only: March-April 2020. Do not copy, sell, or distribute**
The essence of Shabbat, the splendor of this day, is its gift—a true and trustful rest; a peacefu

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

Yom M’nuḥah

Day of Rest:

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’rakah: 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.

Abraham will rejoice

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

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’rakah: 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.

Abraham will rejoice

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’rakah: 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.

Abraham will rejoice

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’rakah: 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.
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—that our bodies authentic service to our God would be accepted; that what we have offered would be acceptable, because it expresses our humanity: we are striving to reach beyond the bivalent our feelings—will always be pleasing.

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.

That dream—that our worship to Your sanctuary would come closest to its realization.

For restricted use only: March-April 2020.

For restricted use only: March-April 2020.

Do not copy, sell, or distribute.
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;

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

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

For restricted use only: March-April 2020.

Do not copy, sell, or distribute
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 and all times with Your gift of peace.

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

בְּשָׁלוֹשׁ עַשְׁנֵי, שֶׁרֶךְ, עֲלֵהוּ, וְקָרָב וְקָרָב בְּצִירָת שֶׁרֶךְ.

May love and truth never depart from you... Know God in all that you do and God will make your paths straight. (Psalms 85:11-12)

A Teaching

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

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 it may be a faithful partner in God's creation, an instrument of healing and peace.

A Meditation

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 it may be a faithful partner in God's creation, an instrument of healing and peace.

For restricted use only: March-April 2020

Do not copy, sell, or distribute

SHABBAT - AFTERNOON SERVICE - THE AMIDAH

Eilberg
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,
emphasize the constancy of
truthfulness. The three
verses, each beginning with the word tzidkat’kha (“Your
righteousness”) are taken from Psalms 119:142, 119:19, and 36:7. The practice of reciting these verses began
in the 1st millennium.

Since this passage sub-
stitutes for the collection
of personal prayers known
as Tahannun, it is omitted
whenever Tahannun would
be omitted. Such occasions are typically festive ones,
such as holidays and Rosh
Hodesh, as well as personal
festive moments, such
as b’rit 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 TuB’Av.

Kaddish Shalem is recited at the end of every worship service that includes an Amidah. Its dis-
tinguishing sentence is the line teshuva t’zitlo, “May the prayers . . . of all Israel be accepted.”

Amen

Leader:
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):

Your righteousness is like the unending mountains,
Your teaching is true.
Your teaching reaches to the highest heights;
your prayers and pleas reach to their destination.
Your prayers and pleas for help.
May Your prayers and pleas forever and ever.

Amen

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 prayers and pleas of all Israel be accepted.

Congregation and Leader:
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.

Amen

Leader:
May the prayers and pleas of all Israel be accepted.

Congregation and Leader:
May Your prayers and pleas forever and ever.
Amen

Leader:
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.

Amen

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

May the prayers and pleas of all Israel be accepted.

Congregation and Leader:
May the prayers and pleas of all Israel be accepted.

Amen

Leader:
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.

Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Your prayers and pleas forever and ever.
Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Your prayers and pleas forever and ever.
Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Your prayers and pleas forever and ever.
Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.

Amen

Leader:
May Adonai, Your will be done, in earth as in heaven.

Congregation and Leader:
May Adonai, Your will be done, in earth as in heaven.

Amen

Leader:
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.
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 our God, treasure Your glorious name, and accept the obligation of Your ordinary destiny.

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.

For restricted use only: March-April 2020. Do not copy, sell, or distribute.
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.”

—ANITA DIAMANT
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**

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**

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.

Some congregations conclude Minḥah 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.**

---

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

---

For restricted use only: March-April 2020. Do not copy, sell, or distribute
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 if one fulfills the obligations of the day, how blessed!

She shall enter your homes and bestow a blessing there. As she enters and departs, she shall be holy, to you, Shabbat the Queen.

One who observes Shabbat, man or woman, is as pleasing to God as the gift of thanksgiving offered on the Temple’s implements. 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-ha’al, hen hekksher bibat kodesh goralo, v’im yatah hovat hayom ashrei lo, el El adon m’ho-lo, minhah hi sh’ilu-hah.

Ha-shomer shabbat, ha-ben im ha-bat, la-El yeratzu k’minhah al mahavat. Hemdat ha-yamim k’ra-o eli tzur, v’asrei ittimim im yiye-h natzur, keter hilumim al rosham yatzur, tzur olamim ruh|.|o bam nah|.|ah.

Kodesh hi lakhem, shabbat ha-malkah, el tokh bateikhem l’haniyah b’rakhah, b’khel moshvoteikhem lo ta-asu m’lakhah, b’neikhem u-v’noteikhem, eved v’ymam sh’ilah.

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

For restricted use only: March–April 2020. Do not copy, sell, or distribute.

ALL WHO OBSERVE SHABBAT אַלּוֹ שַׁבָּת כְּלִילָּם שָׁבָּת

Do not enter 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 Shmu’el 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 מְלָאכָה הַיָּמִים

Literally, the pan in which the grain-gift was placed.

THE MOST DESIRIOUS OF ALL מְלָאכָה בַּרְעָל

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.”

REMEMBERוְיָדַע, In the version of the Decalogue in Deuteronomy, the commandment to observe Shabbat begins with the word “observe” (shamar), a word repeated in the chorus. This stanza, however, references the version of the Decalogue found in Exodus, where the fourth commandment instead begins with the word “remember” (zakhor).

DO NOT PERFORM YOUR DAILY LABOR יִלְטַשְׁבִּיעְּלֵיכֶם הַיַּמָּה

Quoting the Decalogue, at Exodus 20:10.