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
My Soul

On the day that I searched for God—for I could not see the Divine—I turned to my heart and found Your throne within, a witness to You in me.

—Yehudah Halevi

A Prayer to Be in God’s Presence

Who crafted the human body with wisdom, creating within it many openings and passageways. It is known and revealed to You that should even a single passageway rupture, or a single opening close up, it would no longer be possible to exist and stand before You. Barukh atah Adonai, healer of all flesh, who creates wondrously.

THE BODY

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

THE SOUL

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n’tilat yadayim.

Hand Washing

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v’tzivanu al n’tilat yadayim.

Some recite the following prayers upon arising; others recite them upon arriving at the synagogue:

A Prayer to Be in God’s Presence

Who created the human body with wisdom, creating within it many openings and passageways. It is known and revealed to You that should even a single passageway rupture, or a single opening close up, it would no longer be possible to exist and stand before You. Barukh atah Adonai, healer of all flesh, who creates wondrously.

Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness in restoring my soul. How great is Your faithfulness.

Modeh/modah ani l’fanekha, melekh h|.|ai v’kayam, she-heh|.|ezarta bi nishmati b'h|.|emlah, rabah emunatekha.

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Some recite the following prayers upon arising; others recite them upon arriving at the synagogue:

A Prayer to Be in God’s Presence

Who created the human body with wisdom, creating within it many openings and passageways. It is known and revealed to You that should even a single passageway rupture, or a single opening close up, it would no longer be possible to exist and stand before You. Barukh atah Adonai, healer of all flesh, who creates wondrously.

Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness in restoring my soul. How great is Your faithfulness.
Prayers upon Entering the Synagogue

How lovely are your dwellings, Jacob; your sanctuaries, people of Israel!

As for me, through Your great kindness I enter Your house; in awe of You, I bow toward Your holy sanctuary.

ADONAI, I love Your house, the place where Your glory dwells. I will bow and prostrate myself, kneel before ADONAI my creator.

My prayers are to You, ADONAI, in the hope that this is a favorable time; God, in Your abundant love, respond to me with faithful deliverance.

Mah tovu ohalekha ya-akov, mishk’notekha yisrael. Va-ani b’rov had’skha avo veitekha, eshtahaveh el heikhal kodsh’kha b’yiratekha. Adonai aharti me’on beitekha, u-m’kom mishkan k’vodekha. Va-ani eshtahaveh vekhra-ah, ev’khah lifnei Adonai osi. Va-ani ch’lati l’ka, Adonai, eit ratzon. Elohim b’rov hadsekha, aneini be-emet yishekha.

A MEDITATION BEFORE PRAYER

At dawn I seek You, my refuge, my haven; morning and evening, to You I pray, though facing Your greatness, I am awed and confused, for You know already what I would think and say. What might in thought and speech can there be? What power the spirit within me? Yet, You treasure the sound of human song; and so would I thank You, as long as Your soul is in me.

Putting on the Tallit

While reciting the meditation and the b’rakhot, it is customary to hold the tallit. After saying the b’rakhot we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

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.

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to enwrap ourselves with tzitzit.

As we wrap our tallit, we are summoned.

I hereby accept the obligation of fulfilling the Creator’s mitzvah as written in the Torah: Love your neighbor as yourself.

How precious is Your kindly love, God, so may my soul wrap itself in the light of Your Presence.

Abundance

As explained in Numbers 15:39–40, the tzitzit, the fringes of the tallit, serve to remind us of the Torah’s mitzvot and of the ideal of holiness to which we are summoned.

Our Relation to Others

I hereby accept the obligation of fulfilling the Creator’s mitzvah as written in the Torah: Love your neighbor as yourself.

Our Relation to Others

—Lea Goldberg

—Pirkei Avot

Teach me, God, to bless and to pray for the secret within the enfolded leaf, the glow of a ripening fruit, and this freedom: to see, to sense, to breathe, to touch, to know, to celebrate, to fail. Teach my lips how to bless and sing praises as Your time is renewed, as Your time is renewed, as Your time is renewed.

Psalm 36:8–11. These verses speak of God’s protection. With their recitation, being enwrapped in the tallit becomes an embodiment of being enfolded in the wings of the Shekhinah. In Hebrew, the word for wing, kanaf, is the same as the word for corner (on which the tzitzit are tied). Thus, the corners of the tallit become symbolic of the wings of the Shekhinah, God’s Presence.

Psalm 104:1–2. Thus, the corners of the tallit become symbolic of the wings of the Shekhinah. In Hebrew, the word for corner (on which the tzitzit are tied) is the same as the word for wing, kanaf, which is the same as the word for corner (on which the tzitzit are tied). Thus, the corners of the tallit become symbolic of the wings of the Shekhinah, God’s Presence.

Let me praise Adonai—just as I wrap my body in a tallit, so may my soul wrap itself in the light of Your Presence.

Psalm 15:39–40. The mystic Isaac Luria (1534–1572, Safed) began each day with this reminder of the command to love, believing that this commitment to try offering daily sacrifices, as we are as yet unable to fulfill this completely—is a necessary condition of our experiencing divine love.

Without God's Presence we are sated by God's gifts. Thus, to say that we are sated by God's desires, abundance, suggests that God gives us back the gifts we have offered—though in the hands of God they have been transformed: we offered a physical offering, which, rising to heaven, has been returned to us as spiritual nourishment.
Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said:

We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, “And God opened her eyes and she saw a well” (Genesis 21:19).

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the “naked,” to offer help to those who are in physical need, and to offer help to those who are unjustifiably “bound.” The ancient rabbis commented on the verse, “You shall follow Adonai your God...” (Deuteronomy 13:2)—just as God is kind and loving, so should you; just as God is patient, so should you be, as it is written, “You shall make yourselves holy, for I, Adonai your God, am holy” (Leviticus 19:2).

—Based on the Babylonian Talmud

Blessings for a New Day

We rise.

Barukh atah Adonai, our God, sovereign of time and space, who enables the bird to distinguish day from night, who made me in the divine image, who made me free, who made me a Jew, who gives sight to the blind, who clothes the naked, Barukh atah Adonai eloheinu melekh ha-olam, asher natan la-sekhvi vinah l’havhin bein yom u-vein lailah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani yisrael. Barukh atah Adonai eloheinu melekh ha-olam, she-asani b’tzalmo. Barukh atah Adonai eloheinu melekh ha-olam, she-asani melekh ivrim. Barukh atah Adonai eloheinu melekh ha-olam, malbish arumim.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan l’shemov bininah lehem b’me’as shel yom, she-asani am b’kodesh. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’tovos. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’me’ulah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’bashanah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am me’omrav. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar.

Blessings for a New Day (continued)

Barukh atah Adonai eloheinu melekh ha-olam, asher natan l’shemov bininah lehem b’me’as shel yom, she-asani am b’kodesh. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’tovos. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’me’ulah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’bashanah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am me’omrav. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar.

Who Enables the Bird to Distinguish Day from Night

This positive formulation is the wording in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

The language is taken from the Book of Job (38:36), where God responds to Job out of the whirlwind, saying: “Who placed wisdom in the most hidden places? Who gave understanding to the bird? Who is wise enough to describe the heavens?” The word used for bird is sekhvi, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 26a).

This blessing and the next one (“who made me a Jew”) are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

Who Makes Me in the Divine Image

This blessing is the next one (“who made me free”) are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

Who Makes Me a Jew

This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

Who Gives Sight to the Blind

Said when opening the eyes. Many of these blessings are taken from the psalmist’s descriptions of God’s actions: “... sets prisoners free... restores sight to the blind... makes those who are bent stand straight...” (Psalm 146:7–8).

Who Clothes the Naked

God’s clothing of Adam and Eve (Genesis 3:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.

Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these br’akhot. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these br’akhot privately and to begin the service with the morning psalms.

Barukh. Many commentators argue that the word barukh is not a passive verb meaning “blessed,” but rather an adjective descriptive of God: God is the wellspring of all blessings. (The similarly-sounding Hebrew word b’reikhah means “pool of water.”) Thus the opening words of a br’akha are an acknowledgment that God is the source of all blessings (Meir ibn Gabbai).

WHICH MAKES ME A JEW

Who Makes Me Free

Who Enables the Bird to Distinguish Day from Night

Who Gives Sight to the Blind

Who Clothes the Naked

We rise.

Barukh atah Adonai, our God, sovereign of time and space, who enables the bird to distinguish day from night, who made me in the divine image, who made me free, who made me a Jew, who gives sight to the blind, who clothes the naked, Barukh atah Adonai eloheinu melekh ha-olam, asher natan la-sekhvi vinah l’havhin bein yom u-vein lailah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani yisrael. Barukh atah Adonai eloheinu melekh ha-olam, she-asani b’tzalmo. Barukh atah Adonai eloheinu melekh ha-olam, she-asani melekh ivrim. Barukh atah Adonai eloheinu melekh ha-olam, malbish arumim.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan l’shemov bininah lehem b’me’as shel yom, she-asani am b’kodesh. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’tovos. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’me’ulah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am b’bashanah. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am me’omrav. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar. Barukh atah Adonai eloheinu melekh ha-olam, she-asani am melam mishmar.
who releases the bound,  
who straightens those who are bent,  
who stretches out the earth over the waters,  
who steadies our steps,  
who has provided for all my needs,  
who crowns the people Israel with glory,  
who strengthens the people Israel with courage,  
who gives strength to the weary.

Barukh atah Adonai, our God, sovereign of time and space, who removes sleep from my eyes and slumber from my eyelids.

Barukh atah Adonai eloheinu melekh ha-olam, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who creates me with divine image; who grants me free will, and who endows each and every living thing with purpose, unique capabilities and space. Hence, our God, sovereign of time and space, may awake to each new day and give us the courage to embody our mission and purpose, and to meet them, needs, and the where-what-and-how. We may endanger us. In addition, because faith is often accompanied by doubts, and even the strongest faith may be vulnerable in trying times, we hope that today will affirm rather than challenge our faith.

Inclination to evil
The ancient rabbis believed this is an impulse that can lead us to do good or evil, for instance, competitiveness can spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and the approval of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce egos that are never satisfied. We yearn to do good, but we are often impeded by our jealousies, our self-concern, and our desire for mastery and conquest.

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A Penitential Prayer

Both in private and in public, a person should always be in awe of heaven, acknowledging the truth, speaking truth in one’s heart, and upon arising one should declare:

Master of all worlds! Not upon our merit do we rely in pleading before You, but upon Your great compassion. What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories? What shall we say in Your presence, Adonai our God and God of our ancestors? Heroes count as nothing in Your presence, the famous are as though they had never been, the wise seem ignorant, the clever as lacking reason. For the sum of our deeds is chaos; the wise seem ignorant, the clever as lacking reason. For the sum of our deeds is chaos; the wise seem ignorant, the clever as lacking reason.

Surely, though, we are Your people, partners to Your covenant: To whom You made a pledge on Mount Moriah; the seed of Isaac, his designated heir, who was bound upon the altar; the congregation of Jacob, Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You.

The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God’s mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

VANITY בבל. The word is the same as used in the opening verses of Koheleth (Ecclesiastes) and variously translated there as “vanity,” “futility,” and “fleeting breath.”

ABRAHAM, WHO LOVED YOU. The phrase originates in 2 Chronicles 20:7.

TO WHOM YOU MADE A PLEDGE. In some traditions, the biblical passage of the binding of Isaac is read before this prayer. After the binding of Isaac, the angel promises Abraham in God’s name, “I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants because you have obeyed My command” (Genesis 22:17–18).

WHOM YOU RENAMED ISRAEL. Abraham, Sarah, and Jacob all had their names changed by God as a sign of God’s promise to them. In Jacob’s case this name change is recorded twice—once when he wrestles with the angel, and then again when God appears to him at Bethel as he is about to descend to Egypt and blesses him: “Be fertile and increase; a nation, yes, an assembly of nations, shall descend from you...” (Genesis 35:11). This phrase is taken from the 1st-millennium midrash Seder Eliyahu Rabbah (chapter 19). The midrash is interpreting Isaiah 44:28, “Your heart shall murmur in awe.”

WHAT ARE WE? WHAT IS OUR LIFE? ידוע, לי. מאר, מה. The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God’s mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

SHABBAT AND FESTIVALS · MORNING SERVICE · MORNING BLESSINGS
Therefore it is our duty to thank You and glorify You, to bless and sanctify and praise Your name.

How blessed we are:
how goodly is our portion,
how delightful our lot,
how beautiful our inheritance!

How blessed are we that twice each day, morning and evening, as we awaken and as we end our day, we say:

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

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

Barukh shem k‘vod malkhuto l’olam va-ed.

You were before the world was created,
and You are since creation;
You are in this world,
and You will be in the world that is coming.

You are Adonai our God, in the heavens and on earth,
even in the highest heavens.

Truly,
You are first and You are last,
and beside You, there is no other.

Manifest Your holiness through those who hallow Your name, and hallow Your name in this world;
as Your deliverance arrives, raise up our heads with pride.

Barukh atah Adonai, who sanctifies Your name through community.

The Song of “You”
Levi Yitzhak of Berditchev used to sing a song, part of which is as follows:

Where I wander — You!
Where I ponder — You!
Only You, You again, always You!
You! You! You!
When I am gladdened —You!
When I am saddened —You!
Only You, You again, always You!
You! You! You!
Sky is You! Earth is You! You above! You below!
In every trend, at every end, Only You, You again, always You!
You! You! You!

(translated by Olga Marx)

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B’rakhot Before Studying Torah

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’tzivanu la·asok b’dibrei torah.

May You make the words of Your Torah sweet in our mouths and may ADONAI grant you peace.

Barukh atah Adonai eloheinu melekh ha-olam, who gives the Torah.

May ADONAI’s countenance be lifted toward you and may ADONAI bestow kindness upon you.

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

May ADONAI bless and protect you.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who has chosen us from among all peoples, giving us the Torah.

May You make the words of Your Torah sweet in our mouths and may ADONAI grant you peace.

Barukh atah Adonai eloheinu melekh ha-olam, who gives the Torah.

May ADONAI bless and protect you.

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

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Barukh atah Adonai eloheinu melekh ha-olam, who has chosen us from among all peoples, giving us the Torah.

May You make the words of Your Torah sweet in our mouths and may ADONAI grant you peace.

Barukh atah Adonai eloheinu melekh ha-olam, who gives the Torah.

May ADONAI bless and protect you.
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Psalms for Shabbat, New Moon, and Festivals

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

ON SHABBAT: PSALM 92

Today is Shabbat, the day on which the Levites recited this psalm in the Temple:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High;

How wonderful are Your works, ADONAI,

how subtle Your designs!

You gladdened me with Your deeds, ADONAI,

The righteous flourish like the date palm,

A psalm for Shabbat and the New Moon, as well as a psalm for each of the festivals.

Psalms 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God’s house.

It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

All who commit evil will be scattered.

The Hebrew may be translated “You anointed me with fresh oil” but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is the speaker’s head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a special divine function and blessing.

The masoretic text (Masorot) of the end-time, enemies are not destroyed, but simply made ineffective.

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

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Psalm 30: An Interpretive Translation

… Sing to the Lord you who love God; thank God from the depths of your heart.

For though God may seem to be absent, in God’s presence is eternal life. Tears may linger when night falls, but joy arrives with the dawn. Therefore my soul blesses God with every breath that I take.

My song will thank God forever, and my silence will be filled with God’s praise.

—STEPHEN MITCHELL

Psalm 30: An Interpretive Translation

A PSALM, A SONG FOR THE DEDICATION OF THE HOUSE, FOR DAVID

I raise my voice to praise You, ADONAI, for You have lifted me up and not allowed my enemies to rejoice over me.

ADONAI my God, I cried out to You and You healed me.

ADONAI, You raised me up from Sheol,
You gave me life and did not let me descend into the pit.

Sing to ADONAI, faithful people; praise God, as you pronounce God’s name.

Surely God’s anger lasts but for a moment,
surely God shows kindness to the humble.

In a fashion that is true of many psalms, this poem moves between past and present, between intimations of illness and affirmations of health, and between fear and joy.

Knowing how vulnerable we are and how unpredictable our fate, we can thank God that we are alive and able to pray as we wake to a new day.

Psalm 30 was added to the liturgy in the 17th century under the influence of Lurianic mysticism. It mentions the name of God ten times, and Jewish mystics saw in this a hint of the s’firot, the ten aspects of the Godhead.

The house of the Lord. Perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the “house” might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm’s superscription to be an expression of David’s yearning to build the Temple, remarking that the Temple is called David’s and not Solomon’s (even though the latter built it)—because it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, pairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the “house” of the soul was David who had yearned to build it (Numbers Rabbah 12:9).

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FOR THE DEDICATION OF THE HOUSE. Perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the “house” might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm’s superscription to be an expression of David’s yearning to build the Temple, remarking that the Temple is called David’s and not Solomon’s (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabhah 129).

YOU HAVE LIFTED ME UP FROM SHEOL. The Hebrew verb is used for drawing water from a well and is consonant with the image in the following verse of being called from the pit.

God’s anger is always directed against moral corruption. The anthropomorphic image is intended to evoke the sense of woe and destruction of harmony caused by injustice and ethical lapses.
Many congregations recite Mourner’s Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.

Mourners and those observing Yahrzeit:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and mourners:
May God’s great name be acknowledged forever and ever!

Mourners:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, B’rikh hu, is truly [on Shabbat Shuvah we add: far beyond all measure] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

May heaven bestow on us, and on all Israel [and to all who dwell on earth], 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.

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

Mourners and those observing Yahrzeit:
Please see Sefer Torah, tractate Taanit, page 24b. In this context, the final words of the Birkhot Ha-shahar are used. Many congregations recite Mourner’s Kaddish after completing the Birkhot Ha-shahar. The Mourner’s Kaddish is a formal role in relation to the community. The mourner is able to say: “I am here in your midst, praying alongside you”; and the congregation can respond: “Along with you, we turn our eyes to God.”

The prophet Ezekiel remarks that after great tragedy, God’s name will become great throughout the world (38:23); with some grammatical changes, these are the first words of the Kaddish. By the end of the Mourner’s Kaddish, whatever our loss, whatever tragedy we have suffered, we look to God in hope and we hold on to a vision of some moment when we all may be at peace.

כדריך יומם

SHABBAT AND FESTIVALS · MORNING SERVICE · MORNING BLESSINGS

Mourner’s Kaddish

Many congregations recite Mourner’s Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.

Mourners:
May the Lord our God and the God of our fathers make us a people who turn our eyes to God. And we say: Amen.

Mourners and those observing Yahrzeit:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

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Thanking God
Rabbi Yohanan said in the name of Rabbi Shimon bar Yohai: From the day that the Holy One created the world, there was no one who praised and thanked (hodeh) the Holy One, until Leah came and praised God. For she said: “This time will I praise and thank (yehudah)” (Genesis 29:35), giving the name “Judah” (y’hudah) to her newborn son.
Thus, the name “Jew,” derived from “Judah,” means “thankful.”

Creating Through Speech
Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our new consciousness causes our outer world to reflect this inner life, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing brakhot of P’sukei D’zimra.

Introductory B’rakhah
Blessed is the one whose word called the world into being. Barukh hu. Blessed be the One.
Blessed is the one who created the world. Barukh sh’mo. Blessed be the divine name.
Blessed is the one who speaks and it is done. Barukh hu.
Blessed is the one who decrees and fulfills. Barukh sh’mo.
Blessed is the one who has compassion for the earth. Barukh hu.
Blessed is the one who has compassion for all creatures. Barukh sh’mo.
Blessed is the one who sends a just reward and fulfills. Barukh hu.
Blessed is the one who has compassion and rescues. Barukh sh’mo.
Blessed is the one who redeems and rescues. Barukh hu u-varukh sh’mo.

Barukh atah ADONAI, our God, sovereign of time and space, compassionate creator celebrated in Your people’s voices, praised and glorified by the words of Your faithful servants and in Your servant David’s songs.

We will celebrate You, ADONAI our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

▶ The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

Barukh atah ADONAI, Sovereign, celebrated with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

The prayers that we utter shape our inner lives. Our new consciousness causes our outer world to reflect this inner life, and it thus prompts us to shape a different external reality.

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Morning Praise

David’s Prayer: The Dedication of the Ark

Give thanks to ADONAI, call out in God’s name. Let all peoples know of God’s deeds. Sing to God, hymn to God, describe all of God’s wondrous acts, exult in God’s holy name. May all who yearn for ADONAI find rejoicing in their hearts. Seek ADONAI, acclaim God, constantly crave God’s presence. Remember the wonders God wrought, God’s marvelous deeds and judgment. Seed of Israel, God’s servant, treasured children of Jacob, ADONAI is our God: all the earth is subject to God’s law. Always remember God’s covenant—words binding for a thousand generations—made with Abraham, promised to Isaac, and affirmed in a decree to Jacob, an everlasting covenant with Israel, saying: I will give you the land of Canaan, as your apportioned inheritance.

You were few in number then, hardly dwelling there. As you wandered from people to people, from one nation to another, God did not let anyone oppress you, but admonished rulers, “Do not touch My anointed; do not harm My prophets.”

You endow birds with the talent to sing:
Your name; I, too, desire the same.

Birds wake the world chirping aloud,
You endow birds with the talent to sing:
A talent instilled in them by God.

You were few in number then, hardly dwelling there.
As you wandered from people to people, from one nation to another, God did not let anyone oppress you, but admonished rulers, “Do not touch My anointed; do not harm My prophets.”

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You endow birds with the talent to sing:
Your name; I, too, desire the same.
Sing to Adonai, all the earth; day after day tell of God's deliverance. Tell the nations of God's glory, speak of God's wonders among all peoples. For Adonai is great, surely to be praised, more to be revered than other gods.

For the gods of the nations are man-made idols, but Adonai fashioned the very heavens. Grandeur and glory are God's honor guard, strength and joy where God is found. Offer to Adonai the honor due God's name; offer to Adonai honor and strength, for the gods of the nations are man-made idols, but Adonai fashioned the very heavens. Let the heavens be glad and the earth rejoice.

Yism'h|.|u ha-shamayim v’tagel ha-aretz . . . yiram hayam u-m’lo·o.

Let the sea in its fullness roar, let the meadow and all that grows in it exult; let the trees of the forest sing at God's approach, for Adonai comes to judge the earth.

Give thanks to Adonai, for God is good; for God's love endures forever. Say, "Rescue us, God of our deliverance; gather us up and save us from amidst the nations, that we may praise Your holy name and bow in praise of You. Blessed be Adonai, the God of Israel, forever and ever!"

Then all the people responded, "Amen, may Adonai be praised."

A Song of Adoration

For restricted use only: March-April 2020. Do not copy, sell, or distribute.
**An Anthology of Verses from Psalms: The Redemption of the People Israel**

Exalt Adonai, our God; bow down before God, the Holy One.

- Exalt Adonai, our God, and bow down at God’s holy mountain, for Adonai our God is holy.

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, will not withhold Your compassion from me, Your kindly love and Your faithfulness shall always be my protection.

Remember Your compassion, Adonai, and Your love, for they are timeless.

With all your strength, greet God, whose pride is the people Israel and whose might is in the heavens.

Awe of You, O God, fills Your holy places; it is You, God of Israel, who gives strength and greatness to this people.

May God be blessed.

God of retribution, Adonai,

God of retribution, reveal Yourself; judge of all the earth, pass sentence—humble the haughty.

The People Israel

Israel exists not in order to be but in order to dream the dream of God. Our faith may be strained, but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder of creation, the dream of God. Our faith may be strained, but the dream of God. Our faith may be strained, but in order to dream.

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**BOW DOWN BEFORE GOD**

 השמִּים לְגַזְלִים

The earliest form of poetic prayers composed after the destruction of the Second Temple contained associated biblical verses arranged in new patterns. Each verse is connected to the next through word repetition and thematic continuity. This prayer, which is an example of this form, centers on the redemption of the people Israel: it calls upon God to forgive sin—in rabbinic theology, sin was a cause of Israel’s exile—and then calls for an end to the oppression of Israel by other nations. It concludes on the next page with the promised reconciliation of God and Israel.

The first two verses are taken from Psalm 99:5, 9. The italics in the translation are meant to emphasize that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

**YOU, ADONAI**

Hebrew. Literally, “bow down at God’s footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obeisance.

**GOD, WHO IS COMPASSIONATE**

Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God’s mercy. Mercy, not punishment, is fundamental to God’s nature. The entire verse has thirteen words, reminding us of the “Thirteen Attributes” of God’s mercy disclosed in Exodus 34:6–7.

**WITH ALL YOUR STRENGTH, GREET GOD**

The Hebrew is plural. Before the reign of Hezekiah (late 7th century BCE) there were multiple sanctuaries in the Land of Israel. In the liturgical context here, the reference may be to the synagogues throughout the world. Meiri (d. 1310, Provence) interpreted the “holy places” to allude to the gatherings of the righteous and to their burial sites.

**GOD OF RETRIBUTION**

Psalm 40:12. The context in the psalm makes clear that God’s wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

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Bless me, bless my spirit
a human flower?
Why am I not a flower,
The Words of My Mouth

When the words that I speak are the same as the promptings of my heart, then my voice is pleasing to God.

—JOSEPH ALBO

Nature’s Speech

A prayer of Solomon—
that I do not understand
the language of beasts and birds:
not hear a snort as a lament,
yell as a psalm,
but let the melodies of the world
pass by in simplicity
and fill me with joy.

—SIVAN HAR-SHEFI

Redemption

God who creates nature, God
who instructs us, is the same
God who is capable of under-
standing the sincere, though
sometimes misstated, plaint of the heart.
Creation, now incomplete because of the rent
in the human soul, can be made whole
again, can be completed, as
God faces the human, hears our
speech, and forgives us.
Prayer, the articulation of the human
speech, and Torah is God's
language of beasts and birds:
A prayer of Solomon
Nature’s Speech
The Words of My Mouth

FOR THE LEADER, A SONG OF DAVID

The heavens tell of God’s glory,
and the sky proclaims God’s handiwork.
One day addresses another,
and one night informs the next.
There is no speech, there are no words that are not heard,
their reverberation travel over the entire earth,
their message reaches the very edges of the world.
In heaven’s midst, there is a tent for the sun
who, like a bridegroom from his wedding canopy,
emerges joyously, a champion running the course,
entering at heaven’s edge,
circling to the far side,
nothing escaping its heat.

The teaching of ADONAI is perfect, reviving life;
the covenant of ADONAI is enduring,
—making the foolish wise;
the precepts of ADONAI are fitting, gladdening the heart;
the command of ADONAI is clear, brightening the eyes;
reverence of ADONAI is pure, forever right;
the judgements of ADONAI are true, altogether just—
Torat Adonai t’minah, m’shivat nafesh,
eidut Adonai ne‘emanah, m’shivat peti,
mishp’tei Adonai emet, tzadku yahad,
mizvot Adonai barah, me’irat einayim,
pikudei Adonai y’sharim, m’samh‘ei lev,
ha-eidut, ha-t”mimah, m’shivat nafesh,

Who can discern one’s own errors? Cleanse me of those
I am not even conscious, and restrain Your servant
from willful sins—let them not rule me. Then shall I be
innocent, untainted by grave transgression.

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

Psalm 19
A PSALM OF DAVID, WHO FEIGNED MADNESS BEFORE AVIMELEKH AND WAS FORCED TO FLEE

I bless Adonai at all times, praise of God is ever on my lips; I exult in Adonai.

O humble people, listen and rejoice; join me in glorifying Adonai—let us together acclaim God’s name. I sought Adonai, who answered me and saved me from my worst fears. Those who look to God become radiant, their faces will never be darkened with shame.

I, a poor person, cried out—and Adonai heard, rescuing me from all troubles. The angel of Adonai encamps round those who revere God, protecting them. Judge for yourself and see that Adonai is good; blessed is the one who finds shelter in God. Revere Adonai, holy people, for those who revere God experience no lack.

Revere Adonai, holy people,
blessed is the one who finds shelter in God.

Many are the troubles the righteous suffer, but those who seek Adonai lack nothing that is good.

Who is the person who desires life, loving what is good all one’s days?

Come children, listen to me, I will teach You to revere Adonai. but those who seek Adonai lack nothing that is good.

Revere Adonai, holy people,
blessed is the one who finds shelter in God.

Judge for yourself and see that Adonai is good; blessed is the one who finds shelter in God.

Revere Adonai, holy people,
blessed is the one who finds shelter in God.

A Broken Heart

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.

Nothing is as whole A good.
just go out and do go of your guilt, and lack nothing that is good.
A PRAYER OF MOSES, MAN OF GOD

Lord, You have been our refuge in every generation:
before mountains were born, before You shaped earth and land;
from the very beginning to the end of time, You are God.

You return humans to dust, saying:
“Return, children of Adam.”

In Your sight, a thousand years are but a yesterday
that has passed, a watch in the night.

People’s lives flow by as in dreams:
fresh grass at daybreak; at daybreak newly sprouted,
dried up and withered in the night.

We are consumed by Your anger, terrified by Your fury.
You set our sins before You,
terrified by Your fury.

For all our days face Your wrath;
our years end like a sigh.

For all our days face Your wrath;
our secrets before the light of Your face.

Who can realize the strength of Your anger?
Most of them filled with toil and fatigue;
or if we are given strength, eighty.

Everything we saw was filled with sin.
Our years end like a sigh.

The fear of You matches Your wrath.
Most of them filled with toil and fatigue;
or if we are given strength, eighty.

For all our days face Your wrath;
our secrets before the light of Your face.

Our days count and so acquire a heart that is wise.

Turn to us, ADONAI; how long the wait?
Comfort Your servants:
at daybreak satisfy us with Your love and kindness,
that we may sing with joy all of our days.
Grant us days of happiness equal to those we suffered,
the years we saw so much wrong.

May Your servants see Your deeds;
may Your glory be upon their children.

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

PSALM 90 contemplates human mortality and then arrives at a prayerful moment in which we ask that the accomplishments of our short lives have lasting value. Ultimately it is a prayer that the abyss between the human and the Divine be bridged. This is the only psalm ascribed to Moses.

LORD, BOTH here and in the last verse of this psalm, the Hebrew does not spell out the personal name of God (yod-hei-vav-hei) but instead uses the substitute word adenai, meaning “my Lord” or “my master.”

PSYCHOANALYTIC TENTATIVES. The Hebrew verb means “human beings.” The curse of Adam and Eve in their expulsion from the Garden was mortality: “And you shall return to the ground” (Genesis 3:19).

Children of Adam • ADONAI. The Hebrew phrase means “human beings.” The curse of Adam and Eve in their expulsion from the Garden was mortality: “And you shall return to the ground” (Genesis 3:19).
A Mother's Prayer

The spirit of the psalm, which conveys a sense of personal care by God, we have translated the final speech in the third person. The midrash both responds to the personal quality of this prayer and the fact that the response is in the third person. It associates the prayer with a particular biblical figure, Rebecca, and understands it as filled with a mother's concern for the child (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

A Mother's Prayer

Lit. “Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name.”

Psalm 91

One who abides in the sheltering secret of the one on high, lodges in the shadow of the Almighty—

I call Adonai my protector, my fortress, my God, whom I trust.

God will save you from the hidden snare, the threat of deadly plague, God's wings will nestle you and protect you, God's truth will be your shield and armor.

You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon.

Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you.

You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, Adonai, are my protector.

You have made the one on high your refuge—
evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions.

“Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name.”

When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you.

I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance.”

Orekh yamim asbi-eihu v'reihu bishuati.

The ancient rabbis gave a radical interpretation of Psalms 90 and 91 richly illuminates the human condition. The previous psalm emphasized life's brevity and fear of God's judgments, concluding that, at best, we can strive to make each day count. Here, the psalmist confidently describes God's protective care, and ends with God's promise of fullness of days. At different times in our lives, perhaps even at different times of the same day, one or the other perspective—a sense of distance from God, or a feeling of God's presence—may resonate more with us.

There are three voices in this poem. A speaker (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

The juxtaposition of Psalms 90 and 91 richly illuminates the human condition. The previous psalm emphasized life's brevity and fear of God's judgments, concluding that, at best, we can strive to make each day count. Here, the psalmist confidently describes God's protective care, and ends with God's promise of fullness of days. At different times in our lives, perhaps even at different times of the same day, one or the other perspective—a sense of distance from God, or a feeling of God's presence—may resonate more with us.

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The Almighty Ḥayyim. Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the rabbis offered a poetic explanation of its etymology as she-dai, “the one who declared that the works of creation were sufficiently complete (ḥayyim).”

God's Wings Ẓel ha-Shaddai. The image of God as a bird that shelters its young is an ancient metaphor that associates the prayer with a particular biblical figure, Rebecca, and understands it as filled with a mother's concern for the child (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

Praise Blackening. Scholarly suggest this disease with one that blackens the fingers and is prevalent in modern-day Arabia, causing numerous deaths.

I Shall Be With You in Times of Trouble Ẓel hadáli. The ancient rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta, Pishva 14).

Shabbat and Festivals · Morning Service · Verses of Song
A Prayer for All Rulers

Do not make my destiny, Adonai Tz’va·ot, the infamy of a victorious hero!

But disgrace me, if my embarrassment can bring comfort to the weak!...

My heart would more easily absorb the stab of loss and defeat, than the joy of victory. Be the savior and guardian of defeated justice.

Whatever God desires God does: in heaven and on earth, in the sea and the very deep. God raises up clouds from the ends of the earth—lightning flashes to bring rain—releasing stormy winds from the divine vaults.

God smote Egypt’s firstborn, human and beast alike, and sent signs and wonders into Egypt against Pharaoh and all his servants; indeed, God defeated many nations, slaying mighty princes: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. God gave their land as an inheritance, an inheritance to Israel, God’s people.

Adonai, Your name is everlasting. Adonai—renowned in each generation. Adonai, when You judge Your people, You shall show compassion for those who serve You. A Prayer for All Rulers

Psalm 135

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For God's Love Endures Forever

The repeated refrain of the eternal nature of God's love, translated here as “kindly love.” It refers to acts, freely given, motivated by love. Love is initially a feeling, but its true being in the world is in the performance of acts of compassion and empathy, freely given without any expectation of recompense.

The gods of Egypt and the God of Israel

I no longer agonize over the historicity of the plagues. Something surely happened to enable Jacob’s progeny to shake off their shackles, but neither the sequence nor the substance are recoverable…. The deeper meaning of the conflict between Moses and Pharaoh lies not in the realm of history but theology. The root issue is not over who can deliver the most awesome miracle, but whose conception of God comes closer to the truth. Pharaoh mocks Moses. The monotheism of Moses, without myth or magic and with little to say about the afterlife, could make no sense to him. This was to be a titanic struggle between two worldviews.

—ISHAM SCHORSCH

Psalm 136 is clearly meant to be recited antiphonally: we can imagine pilgrims in the Temple responding with the singular shout ki l’olam hasdo, “for God’s love endures forever,” as each verse was proclaimed. (In the translation we have combined verses to provide more coherence for the English reader.) Like many psalms, although it rehearses God’s favor to Israel, it ends with a universal theme: God’s provision for all that lives.

WHO PROVIDES BREAD FOR ALL FLESH? The verse may seem a bit out of place, following the psalmist’s magnificent and grand recitation of God’s miraculous deeds: creating the world and bringing the people Israel out of slavery in Egypt through the wilderness and then to the promised land. The psalmist, though, wishes to end on a universal note. Additionally, this verse may suggest that feeding the hungry is also an act of redemption, no less so than other miraculous acts of God (from the creation of light to our arrival in the Land of Israel).
Sing to Adonai, O you righteous; it is fitting for the upright to offer praise.

Acclaim God on the lute, sing to Adonai with the ten-stringed harp; play a new song to God, and let the shofar’s call inspire the music.

For Adonai’s word is true and all God’s deeds are faithful. God loves righteousness and justice, the world is filled with Adonai’s love and kindness.

The heavens were formed with God’s speech, all their hosts with God’s breath; the sea’s waters were gathered together, all the stars in their places.

May all the earth revere Adonai; may all who dwell in its lands tremble before God. May all the earth revere Adonai; it was God who commanded that they exist.

Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

We have waited for Adonai, who is our help and protector. We shall rejoice with God, as we have trusted in God’s holy name. May Your love and kindness, Adonai, be with us, for we have placed our hope in You.

Psalm 33

For restorations, see page 139. Do not copy, sell, or distribute.
When a Festival occurs on a weekday, some omit the following:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladened me with Your deeds, ADONAI, and I shall sing of Your handiwork.

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

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever— but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish; all who commit evil will be scattered.

As a wild bull raises up its horn, You raised my head high, anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady, for my ears listen and hear:

The righteous flourish like the date palm, thrive like a cedar in Lebanon; planted in the house of ADONAI, they flourish in our God’s courtyards. In old age they remain fruitful, still fresh and bountiful, proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Tzadik katamr yifrah, k’erez balvanon yisgeh. Sh’tulim b’veit Adonai, b’hatzrot eloheinu yafrihu. Od y’nuvnu b’seivah, d’shenim v’ra-ananim yihyu. L’hagid ki yashar Adonai, tzuri v’lo avlatah bo.

Psalm 92

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm, not to be dislodged. From earliest time You were enthroned; You are eternal.

The rivers rise up, ADONAI, the rivers rise up their roar, the rivers rise up their waves. Above the roar of the vast sea and the majestic breakers of the ocean, ADONAI stands supreme in the heavens.

In Your house, beautiful in its holiness, Your testimonies endure, ADONAI, for all time.

Psalm 93

The rivers rise up, ADONAI, the rivers rise up their roar, the rivers rise up their waves.

Above the roar of the vast sea and the majestic breakers of the ocean, ADONAI stands supreme in the heavens.

In Your house, beautiful in its holiness, Your testimonies endure, ADONAI, for all time.

Mi-kolot mayim rabim adirin mishb‘rei yam, adir ba-marom Adonai.

Eidotkeha ne-emnu me’od, l’i’etkha na-avah kodesh, Adonai, l’orekh yamim.

Thaliym ze...
God’s Sovereignty:
An Anthology of Biblical Verses

May the glory of Adonai endure forever; may God rejoice in all that God created; may the name of Adonai be blessed now and forever. From one end of the earth to the other, may Adonai’s name be acclaimed. God’s glory is above the heavens, high above that of any people. Adonai, Your name is eternal; Adonai, You are known in every generation.

Adonai established a throne in the heavens, Adonai’s dominion is over all. Let the heavens be glad and the earth rejoice, as the peoples of the world declare, “Adonai reigns.” Adonai is sovereign, Adonai has always been sovereign, Adonai will be sovereign forever and ever. Adonai is sovereign forever—even as peoples pass away from God’s land.

Adonai overturns peoples’ designs and foils the schemes of nations. Human hearts devise many plans, but God’s plans hold true for each generation. Adonai’s design endures forever; God’s counsel is for each generation. It was God who spoke and brought everything into being; it was God who commanded that they exist.

Adonai chose Zion, desiring it as a dwelling-place; Adonai chose Jacob, Israel as a treasured people. Adonai will not abandon this people, will not desert the inheritors of divine favor.

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. Adonai, help us; Sovereign, answer us when we call.
We shall praise ADONAI now and always. Halleluyah!

I would speak of Your majestic glory and of Your wondrous acts.

One generation praises Your works to another, telling of Your mighty deeds.

God fulfills the desire of those who are faithful,

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

Opening Your hand, You satisfy with contentment all that lives.

The eyes of all look hopefully to You,

Your sovereignty is eternal; Your dominion endures in every generation.

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

And You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

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

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rewarding them.

ADONAI watches over all who love the Holy One,

but will destroy all the wicked.

▶ My mouth shall utter praise of ADONAI.

May all that is mortal praise God’s name forever and ever.

Psalm 145

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.

They recount Your great goodness,

and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God’s mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,

proclaiming to humanity Your mighty deeds,

and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

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

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rewarding them.

ADONAI watches over all who love the Holy One,

but will destroy all the wicked.

▶ My mouth shall utter praise of ADONAI.

May all that is mortal praise God’s name forever and ever.

Psalm 145

ASHREI

Joyous are they who dwell in Your house;

they shall praise You forever.

Joyous the people who are so favored;

joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,

though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness,

and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God’s mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,

proclaiming to humanity Your mighty deeds,

and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

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

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rewarding them.

ADONAI watches over all who love the Holy One,

but will destroy all the wicked.

▶ My mouth shall utter praise of ADONAI.

May all that is mortal praise God’s name forever and ever.

Psalm 145

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.

PSALM 145 (ASHREI). This

psalm, which was treasured by the ancient rabbis, is

recited thrice daily. It was

in liturgical use during the

Second Temple period, as

attested by the Dead Sea

Scrolls, where it appears

with a congregational

response attached to each

verse: “Blessed is Adonai

and blessed is God’s name.”

Psalm 145 begins and ends

with personal verses of

praise. In between, the

author affirms God’s

sovereignty and insists that

God’s rule is one of love

and compassion.

Two additional verses

(Psalm 84:5 and 144:15),

both of which begin with the

word asherei, “joyous,”

were added to the opening,

apparently in imitation of

the Book of Psalms itself,

which opens with that

word. The reference to

God’s house evokes those

praying in the synagogue.

Psalms 117:21 was appended

to the end, transform-

ing the prayer from the

first-person singular to the

plural, and thus creating a

bridge to the five “Hallelu-

yah” psalms that follow.

Ashrei is an alphabeti-

cal acrostic—although it

is missing a verse beginning

with the letter nun—and

thus easy to memorize,

which may help to explain

its popularity in Jewish

liturgy. Many readers relate

to individual verses more than to the literary flow of the whole poem. It is the only psalm explicitly called a

thillah, “a song of praise,” though the entire Book of Psalms is called by the plural Sefer T’hillim.

JOYOUS “תִּפְלָלָה.” The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rewarding them.

ADONAI watches over all who love the Holy One,

but will destroy all the wicked.

▶ My mouth shall utter praise of ADONAI.

May all that is mortal praise God’s name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!
Halleluyah! Praise God.
I will praise ADONAI, I will praise ADONAI as long as I live, singing to God as long as I am here. Do not put your trust in the high and mighty, people who cannot save even themselves; their breath will depart, and on that day, their schemes will come to naught.

Blessed is the person whose help is Jacob’s God, who looks with hope to ADONAI. ADONAI cares for the stranger, sustains the orphan and the widow; the sea and all that is within it; who created heaven and earth, who looks with hope to ADONAI and loves those who act justly; who provided food for the hungry; who frees the bound from their chains.

Halleluyah! Praise God, your God, O Zion, from generation to generation. ADONAI shall reign forever; his rule is a light for Jacob’s God. ADONAI cares for the stranger, sustains the orphan and the widow; he is the Lord, the Holy One, the Teacher.

Shabbat and Festivals · Morning Service · Verses of Song

Adonai Secures Justice
Ethics is not the corollary of the vision of God; it is that very vision. Ethics is an optic, such that everything I know of God and everything I can hear of God’s word and reasonably say to God must find an ethical expression. In the Holy Ark from which the voice of God is heard by Moses, there are only the tablets of the Law. The knowledge of God comes to us like a commandment, like a mitzvah. To know God is to know what must be done…. The justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.

—Emmanuel Levinas

Psalms 146–150 constitute a series of five psalms, each opening and closing with the compound word halleluyah, “praise God”; these psalms bring the Book of Psalms to an exuberant conclusion. Rabbi Yose (2nd century, the Land of Israel) considered it a meritorious practice to recite these psalms, along with Psalm 145, each day (Babylonian Talmud, Shabbat 118b). These psalms constitute a celebratory way of preparing for the formal morning service, and by the end of the 1st millennium they had become a statutory part of the morning prayers, forming the core of P’sukei D’zimra, the “Verses of Song” (Sofrim 17:11).

The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and redeeming the people Israel; and in Psalm 149, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 147 and 148, as an exuberant celebratory way of preparing for the formal morning service, and by the end of the 1st millennium they had become a statutory part of the morning prayers, forming the core of P’sukei D’zimra, the “Verses of Song” (Sofrim 17:11).

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The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and redeeming the people Israel; and in Psalm 149, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 147 and 148, as an exuberant celebratory way of preparing for the formal morning service, and by the end of the 1st millennium they had become a statutory part of the morning prayers, forming the core of P’sukei D’zimra, the “Verses of Song” (Sofrim 17:11).
Halleluyah! Praise God.
How good to sing to our God sweet and delightful words of praise.

Adonai will rebuild Jerusalem, gather in the dispersed people of Israel; the one who heals the broken-hearted, and binds their wounds, the one who counts the stars and names each and every one of them is our great sovereign, infinitely powerful.

God’s designs are beyond recounting.
Adonai gives heart to the humble and throws the wicked to the ground.

Call out to Adonai in thanksgiving, and with the music of the lyre sing to God who covers the heavens with clouds providing rain for the earth, that grass may flourish on the hillsides—food for livestock and for the raven’s crying nestlings.

Who could withstand the cold?—how quickly these commands are obeyed: God sends the divine word to earth; then word is sent for the ice to melt; waters cease flowing and winds cease blowing.

The speech of God is “heard” both in nature and in the teachings of Torah.

No other nation has been so provided; precepts and just decrees to the people Israel.

▶ HEALS THE BROKEN-HEARTED מַגִּיד דְּבָרָיו לְיַעֲקֹב, מַגִּיד דְּבָרָיו לְיַעֲקֹב, מַגִּיד דְּבָרָיו לְיַעֲקֹב.

O Jerusalem, sing the praises of Adonai; Zion, celebrate your God. For God has strengthened the posts of your gates, blessed your children within, brought peace to your borders, and satisfied you with the fat of the harvest.

God sends the divine word to earth; how quickly these commands are obeyed: snow piles up like fleece, frost spreads like ash, hailstones are tossed like crumbs—who could withstand the cold?—then word is sent for the ice to melt; winds cease blowing and water flows.

God enunciates commands to Jacob, precepts and just decrees to the people Israel. No other nation has been so provided; they do not know of just decrees.

Praise God, halleluyah!

Psalm 147

Shabbat and festivals · Morning service · Verses of song

PSALM 147 is a complex mix of a hymn to God’s power, an assertion of God’s moral behavior, and praise of the divine teaching given to Israel as its treasure. The psalm is composed of three parts. The psalm intermixes the promise of the restoration of Jerusalem with praise of God’s love to come. Those who currently exercise dominion will be defeated, for in the mind of the psalmist, acting justly represents true power.

NAMES EACH AND EVERY ONE OF THEM שְׂמַע וְרֶשֶׁה אֶת־עֵצֶם הַרְּפָאָה, אֶת־עֵצֶם הַרְּפָאָה, אֶת־עֵצֶם הַרְּפָאָה, אֶת־עֵצֶם הַרְּפָאָה.

The same Hebrew word d’varo, shok usually means "thigh," and thus it may refer here to the soldier’s ability to run swiftly after the enemy. It can also sometimes refer to the shoulder, which seems more reasonable in this context: the warrior shoots arrows from his shoulder or throws spears with his powerful arms, while riding the horse or chariot.

God enunciates commands to Jacob, the same Hebrew word d’varo, literally "[God’s] word," appeared above referring to the ice, which God melts with speech. The same Hebrew word d’varo, "speech" appears here in reference to the Star of David.

No other nation כֹּל כַּלָּבָד. The psalmist argues that the people Israel’s strength lies in its commitment to justice, in its imitation of God’s concern for the poor and the vulnerable. In contrast, other nations presume that strength lies in military might.
Halleluiah! Praise God. From the heavens, offer praise to Adonai, on high, offer praise: all angels, offer praise to God, all the hosts of heaven, offer praise to God, sun and moon, offer praise to God, highest heavens and waters above, offer praise to God; may all praise the name Adonai. For God commanded they be born, set them in their places forever, and fixed the boundaries they never cross. On earth, offer praise to Adonai: sea monsters and ocean’s deep, lightning and hail, snow and sandstorms, raging winds obeying God’s command, hills and high mountains, fruit trees and evergreens, beasts and every kind of cattle, crawling things and winged birds, sovereigns of the world and their peoples, powerful princes and judges in the land, innocent and adolescent boys and girls, elders and youths, offer up praise to the name Adonai, for God’s name alone is to be exalted, whose splendor extends over heaven and earth.

May God raise the horn of our people in praise of the faithful, the children of Israel, beloved of the Divine. Praise God, halleluiah!

Psalm 148

The Wonders of Creation
Why is the sky blue?
Among the wavelengths of light in the sun’s spectrum, blue oscillates at the highest frequency and is, therefore, scattered effectively by molecules of air in our atmosphere. This turns the sky blue. To me, this seems more amazing than ancient Mesopotamian and biblical beliefs that the sky is blue because of all the water up there. What science shows us about the evolution of our universe and our selves is as awesome to me as Genesis or the Kabbalah.

—DANIEL MATT
Halleluyah! Praise God.

Sing to Adonai a new song, praise God amidst the congregation of the faithful. Let Israel rejoice with its maker, the children of Zion celebrate their sovereign. Let them praise God’s name in dance and sing to God with timbrel and lyre.

For Adonai loves this people, and will crown the humbled with deliverance. Honored, the faithful shall rejoice, exulting as they recline upon their couches.

With high praise of God on their lips and a double-edged sword in their hands, they shall exact retribution of the nations, chastising the peoples of the world,

► locking their rulers in cuffs, their princes in iron chains, to carry out the decrees of justice.

Then shall all the faithful be glorified!
Praise God, halleluyah!

Psalm 149

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Psalm 150: An Interpretive Translation

Praise God in the depths of the universe;
praise God in the human heart.
Praise God's power and beauty,
for God's all-feeling, fathomless love.
Praise God with drums and trumpets,
with string quartets and guitars.
Praise God in market and workplace,
with computer, with hammer and nails.
Praise God in bedroom and kitchen;
praise God with pots and pans.
Praise God in the temple of the present;
let every breath be God's praise.
—Stephen Mitchell

Halleluyah! Praise God.
Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with rousing cymbals.
▲ Let every breath be praise of God;
halleluyah, praise God.
Let every breath be praise of God;
praise God, halleluyah!
Halleluyah.
Hallelu El b'kodsho, hal'lu hu birkia yoz.
Hal'lu hu vi-g'vurotav, hal'lu hu k'rov gudlo.
Hal'lu hu b'teika shofar, hal'lu hu b'nevel v'khinor.
Hal'lu hu b'tof u-mahol, hal'lu hu b'minim v'ugav.
Hal'lu hu v'tziltz'lei shama, hal'lu hu b'tziltz'lei t'ruah.
Kol ha-n'shamah t'hallel yah, hal'lu yah.
Kol ha-n'shamah t'hallel yah, hal'lu yah.

CONCLUSION OF THE SELECTION OF PSALMS

Bless Adonai, always, amen and amen.
From Zion, bless Adonai who dwells in Jerusalem;
praise God, halleluyah.
Bless Adonai, the God of Israel,
who alone does wondrous things.
▲ Blessed be God's glorious name, always;
and may God's glory encompass the entire world.
Amen and amen.

Some congregations continue with Nishmat, page 145.
You, Adonai alone, are the God who formed the sky, the heavens above and all their hosts, the earth and everything upon it, the seas and all within them. You grant existence to everything; even the hosts of heaven need bow to You.

You, Adonai, are God; it was You who chose Abraham, took him out of Ur of the Chaldees, changed his name to Abraham, and found him faithful.

You made a covenant with him, giving him the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, to pass on to his descendants. You kept Your word, for You are righteous. You saw the suffering of our ancestors in Egypt and heard their cry at the Sea of Reeds. You confronted Pharaoh, his court, and the entire Egyptian nation with signs and wonders—for You knew how they had oppressed Your people, and in this way You are known to this day. You split the sea before our ancestors; they crossed on dry land, but their pursuers sank in the deep like stones in a raging sea.

David praised Adonai in the presence of all the assembled, saying: From the beginning of the time to the end of time, blessed [are You] Adonai, God of our ancestor Israel. Yours, Adonai, is the sovereignty of heaven and earth and everything; even the hosts of heaven need bow to You. You are Adonai, God of our ancestor Israel. Yours, Adonai, is the sovereignty of heaven and earth and everything; even the hosts of heaven need bow to You.
I Will Sing
Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing.
Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it.
And sometimes we sing and every cell of our bodies contains the song.
Such songs transform both the singer and the listener.
That is the way that the people Israel sang as they were saved, in crossing the Sea.
—NETIVOT SHALOM

Moses and the People of Israel Sang
Tradition understood Moses and the Israelites to have sung this song as call and response (antiphonal singing)—Moses would sing, and the people would respond. In some communities to this day, the verses are sung antiphonally. Call and response demands both inward and outward participation. We first partake inwardly, listening to the leader’s voice as it interprets the words. We then respond outwardly, adapting to and building on what we’ve heard. But even as we raise our voices in song, we continue to listen, to hear the voices around us, so that our communal response is harmonious and the sound of the song is full. We hear and are heard, careful not to overwhelm one another, ensuring that even the smallest voice is not drowned out. As the leader evokes our song, so too do each of us affirm and amplify each other’s voice.
—MICHAEL BOINO

THE SONG AT THE SEA
Then Moses and the people Israel sang this song to Adonai:
I will sing to Adonai, who has triumphed gloriously,
who cast horse and rider into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory—
the God of my ancestors, whom I exalt.
Adonai is a warrior; God’s name is Adonai.
God has cast Pharaoh and his chariots and army into the sea;
Pharaoh’s choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.
Your right hand, Adonai, singular in strength—
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
Your right hand, Adonai, singular in strength—
Your right hand, Adonai, shatters the enemy.
Your right hand, Adonai, shatters the enemy.
In Your love You lead the people You redeemed;
Who is like You, majestic in holiness,
Who is like You, Adonai, among the mighty?
Like lead, they sank in the swelling waters.
You loosed the wind—the sea covered them.
In the rush of Your rage the waters were raised;
You let loose Your fury, to consume them like straw.
With Your mighty strength You crush Your foes;
Your right hand, Adonai, singular in strength—
Your right hand, Adonai, shatters the enemy.
Your name, Adonai, is a warrior; God’s name is Adonai.
I will sing to Adonai, who has triumphed gloriously,
For by Your breath to the enemy You made firebones.
Adonai saved His people, from the hand of their enemies.
At the Sea He let Israel go with a mighty hand and a mighty arm.
Exodus 14:30–31

On that day Adonai saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. When Israel saw the mighty arm that Adonai had wielded against the Egyptians, the people revered Adonai and had faith in Adonai and in Moses, God’s servant.

Exodus 14:30–31

THE SONG AT THE SEA

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Exodus 14:30–31

THE SONG AT THE SEA

Shirat Hayam, or The Song at the Sea, is a Rabbinic tradition, a Hymn of Victory that illustrates Adonai’s victory over Pharaoh and his army during the Crossing of the Sea. The Hymn affirms the virility of the九年 and the Israelites, the image of Adonai’s might, and the Israelites’ faith in Adonai. It is sung on Shabbat and on Yom Kippur, and is used as a Haftarah reading for the Day of Atonement. In this poem Adonai’s name is given the honor of Adonai, a title of honor. The poem celebrates Adonai’s power and the Israelites’s faith in Him.
Nations hear and quake; panic grips the dwellers of Philistia. Edom's chieftains are seized with terror, trembling grips the mighty of Moab, all the citizens of Canaan are dismayed, dread and fear descend upon them. Your overwhelming power makes them silent as stone, for Your people, ADONAI—the people whom You have redeemed—pass through peacefully. Lead them and bring them to Your lofty mountain; while Your people, ADONAI—the people whom You have redeemed—pass through peacefully. Your overwhelming power makes them silent as stone, for sovereignty belongs to ADONAI, who rules the nations. On that day ADONAI shall reign forever and ever. ADONAI shall reign forever and ever. For sovereignty belongs to ADONAI, who rules the nations. And the name of God, one. For sovereignty belongs to ADONAI, who rules the nations. ADONAI shall reign forever and ever. ADONAI shall reign forever and ever. For sovereignty belongs to ADONAI, who rules the nations. And the name of God, one.

Dancing with Timbrels

The righteous women of that generation had faith that the blessed Holy One would perform miracles for them, so they brought timbrels with them from Egypt, to be able to sing and dance at such a moment.
—Rashi

Some congregations include this passage: Then Miriam the prophet, Aaron's sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response: “Sing to ADONAI who has triumphed gloriously, who cast horse and rider into the sea.”

Exodus 15:20–21

In the Torah, this passage immediately follows the Song at the Sea, emphasizing that all of Israel—men and women—celebrated together. That sense of inclusiveness is a fitting introduction to the following passage, Nishmat Kol Hai, “the breath of every living being,” which follows on the next page. Rashi (1040–1105, northern France), interpreting the Mekhilta (the 2nd-century commentary on Exodus), pictures Moses reciting the Song and the men repeating after him, and then Miriam reciting the Song and the women repeating after her. In commenting on Exodus 15:11, Midrash Sekhel Tov (12th century, Italy) imagines Miriam reciting the first half of each verse and the women completing the verse. Philo (1st century C.E., Egypt) comments that the men and women, under the influence of divine inspiration, became a choir singing hymns of thanksgiving to God—together with Moses “the prophet” leading the men, and Miriam “the prophet” leading the women. He may be reflecting the prayer practice of the Jewish community of 1st-century Egypt.

FOR SOVEREIGNTY BELONGS TO ADONAI

Psalm 22:29. The biblical selections of P'sukei D'zimra conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty—and the universal recognition of God that will mark the end of days.

TO JUDGE THE MOUNTAIN OF ESAU

Obadiah 1:21. The mountain referred to is perhaps Palmyra—the red rock, home of the “red” Esau (Genesis 25:25). Throughout Jewish history, oppressors were identified with Esau. Thus in ancient times, Rome was misdiachronically referred to as Esau, and in modern times Jews talked about their German oppressors using that name—throughout history, a safe way to reference a tyrannical regime. Obadiah, quoted here, predicted that though Israel and Judah were bent low in his time, redemption would soon appear. Thus the prophetic part of the Song at the Sea is concluded and turned into a vision of ever-renewed deliverance of the people Israel.

AND THE NAME OF GOD, ONE

Obadiah 1:22. The name of God is one, and the name of God is ADONAI. The Adonai prayer ends with this verse, representing a wish for universal justice and peace. In that time, religious ideals will be not only a hope and a dream but also an experienced reality. The exodus from Egypt and the Egyptians’ defeat foreshadows this future time.
The soul of all that lives praises Your name, Adonai our God; the spirit of all flesh exalts You, our sovereign, always. From the very beginning to the very end of time, You are God. Beside You, we have no sovereign who redeems and liberates us, rescues and saves us, shows us kindness and sustains us in every moment of anguish and distress; we have no sovereign but You:

God of all ages, God of all creatures, exalted in endless praise, who redeems and liberates us, rescues and saves us, shows us kindness and sustains us in every moment of anguish and distress; we would still be unable to fully express our gratitude to You, lest our mouths filled with song as the sea, our tongues to sing endlessly like countless waves, our lips to offer limitless praise like the sky, our tongues to sing endlessly like countless waves, our eyes to shine like the sun and the moon, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts, our bodies, especially our hearts.

It is You alone whom we thank. God of all ages, God of all creatures, Arch-angel, the one who gave blessing to the entire world, to Nishmat the poem by Solomon ibn Gabirol on page 101.

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From Egypt You redeemed us, ADONAI our God, and from the house of bondage You liberated us. In famine, You nourished us; in prosperity, You sustained us; from the sword, You saved us; from pestilence, You spared us; and from illness, bitter and long, You raised us up. Your compassion has maintained us to this day, Your love has not left us; do not abandon us, ADONAI our God, ever.

And so the organs You formed within us, the spirit and soul You breathed into our nostrils, the tongue You placed in our mouths—they will all thank and bless, praise and acclaim, exalt and honor, sanctify and crown Your Name, our sovereign. Let every mouth thank You, every tongue pledge loyalty, every knee bend to You, every body bow before You, every heart be loyal to You, and every fiber of our being chant Your name, fulfilling the song of the psalmist:

“Every bone in my body cries out, Every tongue ... every fiber of our being chant Your name, our sovereign. Every tongue own praise You, and from the house of bondage You liberated us. In famine, You nourished us; in prosperity, You sustained us; from the sword, You saved us; from pestilence, You spared us; and from illness, bitter and long, You raised us up. Your compassion has maintained us to this day, Your love has not left us; do not abandon us, ADONAI our God, ever.

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Faith in God

This faith in oneself is not merely faith in one’s ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one’s natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life’s worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one’s self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person’s request ends with God’s presence; what starts in the narrowness of the ego, emerges into the wide expanse of humanity; what originates in concern for the self becomes a concern for others and concern for God’s concern; what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ
Concluding Brakhah

May Your name be praised, always and everywhere, our sovereign, God, great and holy.

For it is fitting, Adonai our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You, to thank and bless You, now and forever.

Barukh atah Adonai, Sovereign God, to whom we offer thanks and ascribe wondrous deeds of love and mercy before the wonders of creation.

Prayer inculcates a sense of appreciation and humility before the sovereign, God, giving life to all worlds.

Maimonides, the great medieval Jewish philosopher and codifier, asserts that prayer is an obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

Maimonides understands the entire system of mitzvot as fashioning human beings who are moral and who come to know God in deeper ways. Prayer inculcates a sense of appreciation and humility before the wonders of life—essential aspects of a religious path. Thus he sees prayer as an essential part of the process of religious formation.

Hatzı 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 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’alum u’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, B’rikh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.
The Sh'ma and Its Blessings

INTRODUCTION TO THE RECIATION OF THE SH' MA

The Sh'ma serves as a focal point of Jewish prayer and worship. In the Amidah (the central prayer recited from the Amidah prayer book) and in the Amidah (the silent prayer), Bar'khu serves as a focal point of Jewish prayer and worship. In the Amidah (the central prayer recited from the Amidah prayer book) and in the Amidah (the silent prayer), Bar'khu serves as a focal point of Jewish prayer and worship.

A MEDITATION FOR BAR' KHU

Almighty nothing exists without You and none can be like You the source of all maker and creator. You have no image eyes observe but the soul lodged in the heart recognizes You and sees Your glory's breath encomposing all for in You all finds its place but You occupy no place. my soul seeing but unseen come thank the seeing but unseen and bless. Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "bar'khu" (praise) and straightens to full height at the recitation of God's name. Leader: Praise Adonai, to whom all praise is directed. Congregation, then the leader repeats: Praise Adonai, to whom all praise is directed forever and ever. Barukh Adonai ha-m'vorakh l'olam va-ed. We are seated.

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? The heart of this radically new institution was neither a building nor a holy of holies. To conduct a worship service, to recite certain prayers, to chant from the Torah, the sages required a quorum of ten men. Thus, the formation of the minyan (a quorum of ten men) was a virtual requirement. Thus, the formation of the minyan (a quorum of ten men) was a virtual requirement. We may have different understandings of what God is, but all of us know that: “Almighty no thing exists without You and none can be like You the source of all maker and creator. You have no image eyes observe but the soul lodged in the heart recognizes You and sees Your glory's breath encomposing all for in You all finds its place but You occupy no place. my soul seeing but unseen come thank the seeing but unseen and bless. Bar'khu: The Call to Worship Together

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The Talmud of the Land of Israel explains the words ha-m'vorakh as meaning "whom all of us praise" (Berakhot 7b–8a).
First Br’akhah before the Sh’ma:
The Creation of Light
Barukh atah Adonai, our God, sovereign of time and space, forming light and creating darkness, bringing harmony while creating all.

On Shabbat, we recite:
All thank You, all praise You, and all declare: “None is as holy as Adonai.”

All will praise You forever, creator of all.

Each day, God, You raise the gates of the east, open the windows of the sky, bring forth the sun from its place and the moon from where it sits, illuminating the entire world and all its inhabitants whom You created, with mercy.

With kindness You illuminate the earth and all who dwell on it, and in Your goodness, day after day, You renew creation. Sovereign, You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress, our saving shield, our stronghold.
None is like You, none is beside You, nothing exists without You, and none can be compared to You:
none is like You, Adonai our God, in this world, none but You will be our sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

Ein ker’kha vein zulatkefa, eves bilt’ka u-mi domeh lakh.
Ein ker’kha . . . ba-olam hahzeh vein zulatkefa . . . ba-olam haba.
Eves bilt’ka . . . limot ha-mashiah vein domeh l’ka lihiyat ha-meitim.

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On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:
All thank You, all praise You, and all declare: “None is as holy as Adonai.”

All will praise You forever, creator of all.

Each day, God, You raise the gates of the east, open the windows of the sky, bring forth the sun from its place and the moon from where it sits, illuminating the entire world and all its inhabitants whom You created, with mercy.

With kindness You illuminate the earth and all who dwell on it, and in Your goodness, day after day, You renew creation. Sovereign, You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress, our saving shield, our stronghold.
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none is like You, Adonai our God, in this world, none but You will be our sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

Ein ker’kha vein zulatkefa, eves bilt’ka u-mi domeh lakh.
Ein ker’kha . . . ba-olam hahzeh vein zulatkefa . . . ba-olam haba.
Eves bilt’ka . . . limot ha-mashiah vein domeh l’ka lihiyat ha-meitim.
A Prayer for the World

Let the rain come and wash away
the ancient grudges, the bitter hatreds
held and nurtured over generations.
Let the rain wash away the memory
of the hurt, the neglect.
Then let the sun come out and
fill the sky with rainbows.
Let the warmth of the sun
heal us.

How good are the lights that our God created—
translated with understanding, intelligence, and insight;
enlightened with the strength and power
to have dominion over earthly realms.

Fully luminous, they gleam brightly,
radiating splendor throughout the world.
Happy as they go forth, joyous on their return,
they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God,
invoking God’s sovereignty with joyful song.
God called forth the sun, and light dawned,
invoking God’s sovereignty with joyful song.

And so the array of heaven,
s’rafim, ofanim, and holy beings,
all the heavenly hosts,
offer praise, and glory, and honor to God—

El adon al kol hama-asmim, baruh u-m’vorakh b’li kol n’shamah.
God’s v’tuvo malei olam, da-at u-t’yunah so’vim oto.
Ha-mitga’eh al hayot ha-kodesh, v’nehdar b’khavod al ha-merkavah.
Z’khut u-mishor lifnei khiso, besed v’rahaim lifnei k’hvodo.
Tovim me’oret she-ba-are eloheinu, y’tzaram b’d’aat b’vinah u-v’haskel.
Ko-ab u-g’vurah natan ba-hem, lihyot moshim b’kerev teiveil.
M’leeim ziv u-m’fikim nogah, na-eh zivam b’khol ha-olam.
S’mi’him b’teitzam v’asim b’vo-am, osim b’reimah t’zon konam.
Pe’ir v’khavod notnim lishmo, tzoholah v’vinah l’zeikher malakhuto.
Kara la-shemesh va-yizrah os, ra-ah v’hitkin tzurat ha-t’vanah.
Shevah notnim lo kol tz’va marom,
Tiferet u-g’dulah, s’rafim v’ofanim v’hayot ha-kodesh.

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God Blessed the Seventh Day
It is written, “God blessed the seventh day” (Genesis 2:3). In what way is the seventh day blessed?
On Shabbat a person’s face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us
A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, “You created all with wisdom” (Psalms 104:24)—that is, there is nothing in this world which is, God forbid, extraneous....

When a person seeking inspiration pays attention to this—reaching for an understanding of that which is cloaked by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one’s heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:
who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank ADONAI.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:
With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day. How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion. You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time.

God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Almighty, blessed creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

Continue on the next page.

On Shabbat, we continue:
Almighty creator of all that which was created, blessed is Your name, ADONAI, who cease work on the seventh day.

Gold, who ceased work on the seventh day (Genesis 2:3). This prayer forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God’s inner life: God was renewed (ya-yinafas) on the seventh day (Exodus 31:17). The ancient rabbis pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, “A Song of Shabbat.”


ALMIGHTY, BLESSED ADONAI. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of aa, bb, cc, with a concluding b. Joel Hoffman, a contemporary scholar, writes: “The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter.” In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS YOD. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, interpreting the biblical text, thought that it meant “forever,” and that is its liturgical meaning here.

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In the Beginning
In the beginning God created the heavens and the earth.

Kedushah D’Yotzer: The Angelic Praise of God
You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Your name is to be acclaimed forever. You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

et shem ha-El, ha-melekh ha-gadol, ha-gibor v’hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is the Lord God of Hosts. Heaven and earth are filled with His glory.

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

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ► In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah Adonai, creator of lights.

Or hadash al tziyon ta’ir v’nizkeh khulanu m’heirah l’oro.
Second B’rakhah before the Sh’mà: God’s Great Love

You have loved us deeply, Adonai our God, and showered us with boundless compassion. Avinu Malkeinu, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us.

Kind creator, have compassion for us, open our hearts so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness.

Barukh atah Adonai, who lovingly cares for the people Israel.

Ahavah rabah ahavatenu Adonai eloheinu, bemelah g’dolah veteireh hamalta aleinu.

Avinu malkeinu, ba-avur avoteinu [v’imoteinei] she-ba’thu v’kha va-t’lamdeim hukei hayim, ken l’chonei u-t’lamdeinu.

Avinu ha-av ra-haman, ha-m’ravei, rahein aleinu, v’ten b’lileinu l’havim u-l’haskil lishmo’a l’ilmod u-l’lamed lishmor v’la’asot u-l’kayem et kol divrei talmud toratekha b’ahavah.

V’h’er einu einu b’toratekha, v’dabeik lileinu b’mitzvotekha v’yahed l’aveini l’ahavah u-l’fiyirat et sh’mekha, v’lo neivosh l’olam va-ed.

Ki v’shem kodashka ha-gadol v’h’orona bataruhu, nagilah v’nism’nah b’hishtarekha.

Some gather their t’zitzit before reciting this line:

Va-havi-einu l’shalom mei-arba karot ha-aretz, v’tolkeineu komi(mi)yut l’aretzenu, ki el poel y’sho’t orah, v’-unavah vaharta mikol am v’lashon, v’keiravatnu l’ishkhma ha-gadol selah be-emet, l’hodot l’ka’ha u-l’yahedka b’ahavah.

Barukh atah adonai, ha-boher b’amor yisrael b’ahavah.
Hear, O Israel

The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems significantly fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Sh’mah, the first “prayer” we learn in childhood, is also a cry to our fellow Jews. In it we are depressed or lonely.

The Challenge of Faith

The Israeli poet Yoram Nissensonvitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

Recitation of the Sh’mah

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

The following words are added in the absence of a minyan:
God is a faithful sovereign.

Hear, O Israel, Adonai is our God, Adonai is one.
Sh’mah yisrael, Adonai eloheinu Adonai ehad.
Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

Deuteronomy 6:4–9


Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

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

Sh’mas Yisrael

אֵל מֶֽלֶךְ נֶאֱמָן

In the absence of a minyan, we add this private affirmation at the beginning of the recitation of the Sh’mah.

God’s “oneness”—so much needed to stop, since the hour for reciting the Sh’mah was passing, so he covered his eyes for a moment and then continued teaching.

Bekhol ne’sher

The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh’mah was passing, so he covered his eyes for a moment and then continued teaching. (Babak 13b). In this story, reciting the Sh’mah was but a momentary interruption. Later, Rabbi Judah’s act of covering his eyes became to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh’mah, as a moment to meditate on God’s unity.

GOD IS A FAITHFUL SOVEREIGN

In the absence of a minyan, we add this private affirmation at the beginning of the recitation of the Sh’mah.

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

GOD IS A FAITHFUL SOVEREIGN

V’shinantam l’vanekha v’dibarta bam, b’shiv’takecha b’v’tekecha v’v’eilekh’kha v’v’eilekh’kha va’deresh v’u-shokh’kha v’u-v’kumekecha.

When we recite the Sh’mah with a minyan, the leader concludes with the words Adonai eloheikhem etem, “Your God truly”; when, in the absence of a minyan, that affirmation is not recited, we add this private affirmation at the beginning of the recitation of the Sh’mah.

The Kabbalists noted that the Sh’mah contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh’mah, that our entire being is dedicated to God.

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

To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob’s sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain “their God” (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

One moment to experience a mystical union with God.

The Rebbe remarks that affirmation is not recited, we add this private affirmation at the beginning of the recitation of the Sh’mah to whom is this passage of the Torah. Later reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh’mah was passing, so he covered his eyes for a moment and then continued teaching. (Babak 13b). In this story, reciting the Sh’mah was but a momentary interruption. Later, Rabbi Judah’s act of covering his eyes became to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh’mah, as a moment to meditate on God’s unity.

This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob’s act of giving midrashic images these words recited by Jacob’s sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain “their God” (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

PRaised be the name of the one.

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

PREAmed be the name of the one.

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.
If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. There will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce.

Adonai said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tzitzit on the corners of their garments, placing a thread of blue on the tzitzit, the fringe of each corner. That shall be your tzitzit; you shall look at it and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God. I am Adonai your God—Numbers 15:37–41

Truly
When there is a minyan, the leader adds:

► Adonai your God—truly—

this teaching is constant, well-founded and enduring, right-eous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and estab-

lished, good and beautiful, and so incumbent on us forever.

When there is a minyan, the leader adds:

► Adonai alavodim—Amot

If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. There will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce. You will be no rain and the earth will not yield its produce.

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lished, good and beautiful, and so incumbent on us forever.
Redemption

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

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield. In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide. God’s teaching is living and enduring, truthful and beloved throughout all time.

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

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

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation. You abide at the pinnacle of the universe—Your judgment and Your righteousness extend to the ends of the earth. Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

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

HELP OF OUR ANCESTORS: Making clear what comes after the Decalogue is about to be read forward, the word emet which translates as “true” and “faithfulness” indicates a kind of Jewish self-consciousness. It is steadfastness or constancy of the entire Torah.

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

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END: A similar progression, “I am the alpha and omega, the beginning and the end”, was quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.
Blessing of Redemption

Let us bless the source—MARCIA FALK

ADONAI our God, You redeemed us from Egypt and freed us from the house of bondage. Their firstborn You slayed, Your firstborn You redeemed, You split the sea, You drowned the wicked, You rescued Your beloved. The waters engulfed their oppressors; not one of them survived. Then they sang in praise, acknowledging God for all that had occurred.

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

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

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

Mi kamokha nedar bakodesh, nora t’hilot, oseh feleh.

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

“ADONAI will reign forever and ever.”

Adonai yimlokh l’olam va-ed.

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

Tzur yisrael, kumah b’ezrat yisrael, u-f’deh khinumeха y’hudah v’yisrael.

Go-aleinu Adonai Tz’va·ot sh’mo, k’dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

The Amidah for Festivals is found on page 306.
The Shabbat Morning Amidah

Prayer

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

—Babylonian Talmud

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

—based on YAYIN IRN ATTAR

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

—YEHUDAH HALEVI

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

—SHALOM NOAH BERZOVSKY

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

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

First 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, 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 Matriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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, God of Abraham, God of Isaac, and God of Jacob, 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 Rebecca, God of Rachel, and Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, God of Abraham, God of Isaac, and God of Jacob, 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.

The Shabbat Morning Amidah

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 and three concluding b’rakhot. On Shabbat and festivals, a middle b’rakhah focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God’s presence. (If there is no room, we first take three steps backward.)

ADONAI, open my lips that my mouth may speak. (2 Chronicles 6:31)

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Second B’rakhah: God’s Saving Care

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

From Sh’mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

You sustain the living through kindness and love, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You?

The sovereign who brings death and life and causes redemption to flourish.

M’khalkel hayim b’hesed, m’hayeh meitim b’rahamim rabim.

Second B’rakhah: God’s Saving Care

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

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

Second B’rakhah: God’s Saving Care

You support the falling, heal the sick, and with great mercy give life to the dead,

Second B’rakhah: God’s Saving Care

You sustain the living through kindness and love, 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.

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You sustain the living through kindness and love, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You?

The sovereign who brings death and life and causes redemption to flourish.

M’khalkel hayim b’hesed, m’hayeh meitim b’rahamim rabim.
The Kedushah is recited only with a minyan.

Kadosh, kadosh, kadosh Adonai Tz’va∙ot, m’lo khol ha-aretz k’vodo. מִלְּכוּל הַאָרֶץ כְּבוֹדוֹ.

The Kedushah is a call-and-response prayer that is recited only when there is a minyan. The recitation of the Kedushah begins with the word ברי (“our sovereign”) and ends with the word הם (“and forever”). The prayer is a plea: “Holy, holy, holy is Adonai’s glory wherever God dwells.”(adapted from Reuven Hammer)

On Shabbat Shuvah we substitute:

בּוֹרֵא אַדִּישֵׁנִי וּמֵנָא קְדֻשּׁה.

We continue on the next page with the Fourth Brakha, “Moses rejoiced.”

On Shabbat and festivals than Shabbat and festivals than the Holy One is Adonai’s glory wherever God dwells. (adapted from Reuven Hammer)

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 in its the sick, 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.

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 Brakha, “Moses rejoiced.”

The whole world is filled with God’s glory except for two places: Babylonia (3:12). Praised is Adonai’s glory wherever He dwells.

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. 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.

The whole world is filled with God’s glory except for two places: Babylonia (3:12). Praised is Adonai’s glory wherever He dwells.
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.

All continue here:

Fourth B’rakhah: The Holiness of Shabbat
Moses rejoiced in his portion, for You called him a faithful servant. You adorned his head with a brilliant crown when he stood before You on Mount Sinai. He carried down two tablets of stone, inscribed with the instruction to observe Shabbat. Yismah moshe b’matnat hulhot

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, laasot et ha-shabbat idorotam b’rit olam. Beini u-vein b’nei yisrael ot hi folam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, v’khen katuv b’toratekha.

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

The gift of Shabbat is that through our work and our responsibilities to see the holiness of everyday life. On weekdays we may be too distracted, too involved with our tasks; on Shabbat we are open.

And it is said: ‘be with.’ On Shabbat our souls can remember how the rain is great success and power. People finding each other. In giving up striving, we lose sight of ourselves. On Shabbat we enter this world of gentleness, of appreciation, of welcome.

On Shabbat Shuvah we substitute:


Shemaya kadosh. Shemaya kadosh kened. Shemaya kadosh ve-adonai shemaya.

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V’shamru v’nei yisrael et ha-shabbat, laasot et ha-shabbat idorotam b’rit olam. Beini u-vein b’nei yisrael ot hi folam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, v’khen katuv b’toratekha.

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

The passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the yod through lamed lines survive. (The word sh’nei (“two”) was probably added later to the luhot (“tablets”) line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The gemonim of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites. What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them Shabbat (Exodus Rabbah 12:18). 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, matnamah—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 כִּי עֶֽבֶד נֶאֱמָן קָרָֽאת

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

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, laasot et ha-shabbat idorotam b’rit olam. Beini u-vein b’nei yisrael ot hi folam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, v’khen katuv b’toratekha.

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Shabbat · Morning Service · The Amidah

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 and willingly granted that we inherit Your holy Shabbat,

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


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

Some omit:

On Sukkot: On Rosh Hodesh:

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

On Sukkot: On Rosh Hodesh:

may the thought of us rise up and reach You—
May the thought of us rise up and reach You—
Day of the New Moon. Sing us a new song; the Lord’s Love, for He has been gracious to us; redeem us with Your name, for You are our God—
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May the thought of us rise up and reach You—
Day of the New Moon. Sing us a new song; the Lord’s Love, for He has been gracious to us; redeem us with Your name, for You are our God—

Gratitude
My instincts are from You, my body was fashioned by You, the songs I sing reach up to You, and with offerings of thanksgiving I greet You. The air I breathe is Yours, the light in my eyes reflects Your glory, my insights are formed from Your mystery, the guideposts of my life are thoughts of You. Whenever my love calls to You, my heart finds You, My instincts are from You, my conceptions can never attain You. You, my heart finds You.

Thanking God
David prayed, “For all is from You, and from Your mystery, the one who is compassionate, whose love is unceasing. We have always placed our hope in You. We thank You for the ability to express gratitude. You are the guideposts of my life and the songs I sing reach up to You, and with offerings of thanksgiving I greet You.”

Sixth B’rakhah: Gratitude for Life and Its Blessings
When the Amidah is recited silently, we read the following paragraph.

1. 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.

2. You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

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

On Hanukkah we add: "On Hanukkah we add Al Hanissim on page 430."

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

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

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

Barukh atah Adonai, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

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

Gratitude
Gratitude: The attitude of thankfulness connects us to the world with a sense of humility and awe.

Sixth B’rakhah: Gratitude for Life and Its Blessings
Thanking God: The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify the Divine Presence as female. This passage is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

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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.

This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.
Seventh B’rakhah: Prayer for Peace
During the silent Amidah, continue with “Grant peace” below.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May ADONAI’s countenance be lifted toward you and may ADONAI bestow kindness upon you.

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

On Shabbat an additional blessing was added for the kohanim who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

Grant peace to the world. In accord with the text of the 10th-century prayerbook of Probatica, Numbers 6:24–26. This biblical blessing, known as Birkat Kohanim (Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the kohanim (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh’ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the kohanim who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE TO THE WORLD.

The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God’s countenance. Thus, the Sim Shalom berakha is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, “Great is peace, for all prayers conclude with a plea for peace” (Leviticus Rabbah 99).

TO THE WORLD.

In accord with the text of the 10th-century prayerbook of Saadia Gaon, Conservative Movement prayerbooks insert this word (ba-alam) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

 נ

 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.

 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, and guard me, my companion?

 Grant the unending miracles for the breath of life, for to You, ADONAI, I offer my entire being. Help me to increase this holy Shabbat. Fill the soul of Your servant with gladness—its delights. May my heart not be weighed down by sorrow on this holy Shabbat. 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, and guard me, my companion?

 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.

 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. 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. 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. 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.

 When the Amidah is to be repeated aloud, we turn back to page 159. On Shabbat Hol Ha-mo·ed, Shabbat Rosh Hodesh, and Hanukkah, we continue with Hallel on page 316.

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Tilling the Soil

Why did Moses ask that his “teaching drip down like rain” (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it. As we conclude our Shaḥarit service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, “Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic.” Prayer prepares us for the words of Torah to penetrate deep within us.

Kaddish Shalem

Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Yeş Shemh Reba mevarakh l’alam ve’lamaya.

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’rakh 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.

Kaddish Shalem

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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.

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The Shabbat Torah Service

Taking Out the Torah

None compares to You, ADONAI, and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v'ein k'ma-asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.

ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.
ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.
ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.

Compassionate creator, may it be Your will that Zion flourish; build the walls of Jerusalem, for in You alone do we put our trust, transcendent sovereign—master of all time.
Av ha-haramim, heitivah vitzon'kha et tziyon, tivneh homot yerushalayim. Ki v'kha l'vad batahnu, melekh El ram v'nisa, adon olamim.

We rise as the ark is opened.
As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.
Va-yihi binso-a ha-aron, va-yomer moshe: Kurnah Adonai v'yafutzu oyvekha, v'yanusu m'asekha mi-panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel in holiness.
Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim. Barukh she-natan Torah l'amo yisrael b'kudushato.

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As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.
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A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

▸ It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.


▸ Ani shallu la malka va-molka, v’lahem kadosh v’mahem likomah shel v’eshet yisrael. Amen.

▸EHICLE SHAHAT LECHAT SHABBAT · MORNING SERVICE · TORAH SERVICE

Praised be Your name, praised be Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

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▸ véhicule shachat lechat shabbat · morning service · torah service

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Procession of the Torah
We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Exalt ADONAI, our God, and bow down before God, the Holy One.

Eh’ad eloheinu, gadol adoneinu, kadosh sh’mo.
Sh’ma yisrael, Adonai eloheinu, Adonai eh’ad.

The Torah is placed on the reading table.
The Torah is carried in a circuit around the congregation.

Rom’mu Adonai eloheinu v’hishtah|.|avu l’har kodsho, ki kadosh Adonai eloheinu.
Rom’mu Adonai e|.|ba-shamayim uva-aretz. L’kha Adonai ha-mamlakhah v’ha-mitnasei l’khol l’rosh.

Yours, ADONAI, is the sovereignty and the majesty above all.
Yours, ADONAI, is the greatness, the strength, the glory, the triumph, and the splendor—for everything in heaven and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all. Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God’s holy mountain, for ADONAI our God is holy.

L’kha Adonai ha-g’dulah v’ha-g’vurah v’ha-tiferet v’ha-netzah|.| v’hahod, ki khol
for ADONAI our God is holy.
Exalt ADONAI, our God; bow down before God, the Holy One.
Yours, ADONAI, is the sovereignty and the majesty above all.
Yours, ADONAI, is the greatness, the strength, the glory, the triumph, and the splendor—for everything in heaven
and on earth is Yours.

The Torah is carried in a circuit around the congregation.
The following two lines are recited by the leader and we then repeat them:

Rom’mu Adonai eloheinu v’hishtahavu la-hadom raglav, kadosh hu.
Rom’mu Adonai eloheinu v’hishtahavu l’har kodsho, ki kadosh Adonai eloheinu.

Shabbat · morning service · torah service

Congregation and Leader:
We remove the Torah scroll from the ark and the leader faces the congregation.

The Torah is placed on the reading table.

Congregation and Leader:

The above two lines are recited by the leader and we then repeat them:

Eh’ad eloheinu, gadol adoneinu, kadosh sh’mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God’s name.

The following two lines are recited by the leader and we then repeat them:

The Torah is carried in a circuit around the congregation.

Congregation and Leader:
We remove the Torah scroll from the ark and the leader faces the congregation.

The Torah is placed on the reading table.

Congregation and Leader:

The above two lines are recited by the leader and we then repeat them:

We bow in the direction of the Torah, we are acknowledging God’s presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

Yours, ADONAI, is the sovereignty and the majesty above all. Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God’s holy mountain, for ADONAI our God is holy.

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Shabbat · morning service · torah service

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Shabbat · morning service · torah service

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Rom’mu Adonai eloheinu v’hishtahavu l’har kodsho, ki kadosh Adonai eloheinu.
Blessings Recited by Those Called Up to the Torah

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

Barukh Adonai ha-m'vorakh . . . natan lanu torat emet

The congregation responds:

Bless _______,

for an individual:

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'hayei olam nata b'tokheinu.

For a group of people:

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'hayei olam nata b'tokheinu.

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

Who has chosen us from among all peoples, giving us the Torah.

Barukh Adonai ha-m'vorakh . . . natan lanu torat emet

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

Who has given us a teaching of truth, planting eternal life

Barukh Adonai ha-m'vorakh . . . natan lanu torat emet

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Who has chosen us from among all peoples, giving us the Torah.

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

who has given us a teaching of truth, planting eternal life

Barukh Adonai ha-m'vorakh . . . natan lanu torat emet
Prayers for Healing

Mi Sheberakh: Prayer for Healing
May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, who bestows goodness on us despite our imperfections, continue to bestow all that is good upon you, forever.

For a male:
Mi she-berakh la-ha-gomel, ha-vor, she-g’malkha kol tov, ha-rom, sh-maleh. Amen.

For a female:
Mi she-berakh la-ha-gomel, ha-vor, she-g’malkhem kol tov, ha-rom, sh-maleh. Amen.

For a group:
Mi she-berakh la-ha-gomel, ha-vor, she-g’maleikh kol tov, ha-rom, sh-malekh. Amen.

On Joyous Occasions

Birkat Ha-Gomel: On Being Saved from Danger
This brakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

For a male:
Barukh atah Adonai, our God, sovereign of time and space, who blessed the ones named, our God, sovereign of time and space, who has treated me so favorably, who has included a line (from Psalm 136) to be recited as a congregational response.

For a female:
Barukh atah Adonai, our God, sovereign of time and space, who has treated me so favorably, who has included a line (from Psalm 136) to be recited as a congregational response.

For a group:
Barukh atah Adonai, our God, sovereign of time and space, who has treated me so favorably, who has included a line (from Psalm 136) to be recited as a congregational response.

The congregation responds:
Hodu ladonai ki tov, ki l’olam hashem, ha-gomel, l’h . ayavim tovot, she-g’malani kol tov. Amen.

Meaning of Healing
Healing may be different based on states as well. We pray, in part, for inner peace, calm, a cessation of torment and suffering. The gift is to be able to deal with our fate, remain whole, and be at peace. This realization is important not only for the person who is ill but for caregivers as well, for they should know that they can be a source not only of cure but more especially of healing.

On Joyous Occasions
Barukh atah Adonai, our God, sovereign of time and space, who is good and who bestows goodness.

The congregation responds:
Offer thanks to Adonai, for God is good; God’s love endures forever.

Hodu ladonai ki tov, ki l’olam hashdo.

Mi Sheberakh: Prayer for Healing
May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing to deal with our fate, remain whole, and be at peace. This gift is to be able to deal with our fate, remain whole, and be at peace. This realization is important not only for the person who is ill but for caregivers as well, for they should know that they can be a source not only of cure but more especially of healing.

Moses’ Prayer
God, please heal her/him/them.
El na r’fa na lah/lo/lahem.

On Joyous Occasions
Barukh atah Adonai, our God, sovereign of time and space, who is good and who bestows goodness.

The congregation responds:
Offer thanks to Adonai, for God is good; God’s love endures forever.

Hodu ladonai ki tov, ki l’olam hashdo.

Phrases for Healing

The ancient rabbis understanding. (Simcha Weintraub) On Joyous Occasions. The rabbis of the Talmud insisted that recognizing our good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation hakarat ha-tov and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the brakhat be said in the presence of a minyan. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

Prayer for Healing. Traditionally, the prayer for healing is said in synagogue when the Torah is read. Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare. Some follow the tradition of using only the mother’s name, suggesting God’s Shekhinah/In-dwelling “Feminine” aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing.

Barukh atah Adonai, our God, sovereign of time and space, who blessed the ones named, our God, sovereign of time and space, who has treated me so favorably, who has included a line (from Psalm 136) to be recited as a congregational response.

The ancient rabbis understanding. (Simcha Weintraub) On Joyous Occasions. The rabbis of the Talmud insisted that recognizing our good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation hakarat ha-tov and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the brakhat be said in the presence of a minyan. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.
Hatzi Kaddish is recited before the maftir aliyyah is called to the Torah.

**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 the name of the Holy One be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

**Leader:**
Know that her place, hiding away.... Revealed and Concealed

Thus Torah reveals and conceals herself, approach-....

Then swiftly withdraws to her face to the one who longs to anyone—except to her... Knowing that her lover is constantly circling her gate every day. "What does she do? She opens a little win-

Yesha'imah rabah m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

**Lifting the Torah**

Two individuals are called to raise and tie 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’yd moshe.

Hatzi Kaddish is recited before the maftir aliyyah is called to the Torah.

**Hatzi Kaddish**

**Leader:**
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

**Leader:**
May the name of the Holy One be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

**Leader:**
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

**Lifting the Torah**

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah. As the Torah is lifted, we rise and recite:

Amen... A Kaddish atzi Kaddish is recited before the maftir aliyyah is called to the Torah.

**Leader:**
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

**Leader:**
May the name of the Holy One be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

**Leader:**
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

**Lifting the Torah**

Two individuals are called to raise and tie 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’yd moshe.
Priest and Prophet

Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.

—ABRAHAM JOSHUA HESCHEL

It is otherwise with the Priest. He appears on the scene at a time when prophecy has already succeeded in hewing out a path for its idea. . . . The Priest also fosters the idea and desires to perpetuate it; he is not of the race of giants. He has not the strength to fight continuously against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. . . . Not what ought to be, but what can be is what he seeks.

—AHAD HA-AM

(translated by Leon Simon)

B’rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B’rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful Priest and Prophet, who has chosen the Torah, Your servant—

Barukh atah ADONAI, who makes Zion happy with her children.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit.

Make us joyful, ADONAI our God, with Elijah the prophet, whose every word is true and just. Faithful are You, who has chosen the Torah, Your servant—

Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbath that You have given us, ADONAI our God, for holiness and for rest, for honor and for glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.

Barukh atah ADONAI, who makes Shabbat holy.

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A Prayer for the Congregation
May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereignty of the universe bless you, accord you a full life, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: Amen.

A Prayer for Those Who Serve the Community
May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May heaven bestow deliverance on this holy congregation, the entire people Israel, their brothers and sisters. And let us say: Amen.
A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. Amen.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

A Grammar in our land, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war anymore.” For all of them, from the least of them to the greatest, shall know Me.” And let us say: Amen.

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevin, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah’s instruction to Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity, you shall prosper” (29:7). Early versions of this prayer referred to God as “the one who gives dominion to kings” and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms what had formerly been "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 (“Nation shall not lift up sword...”) and Jeremiah 31:33 (“For all of them...”).
A Prayer for the State of Israel

Avino she-ba-shamayim, strong hold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: Amen.

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

Then nation will not threaten nation, and the human family will not again know war. For all who live on earth shall realize and the human family will not again know war.

I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war.

Let justice and righteousness flow like a mighty stream. Let God's peace fill the earth as the waters fill the sea.

A Prayer for the State of Israel

Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was composed by Israel's chief rabbis and was then slightly edited by the writer S.Y. Agnon.

THAT IT MAY BE

This Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE

Rabbi Nathan Sternharz, a student of the Hasidic master Nahman of Bratzlav (1772–1810, Ukraine), recorded this prayer. The version here has been adapted and translated by Jules Harlow.

NATION WILL NOT BECOME

This Hebrew word was adapted by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE

I will bring peace to the land.

LET JUSTICE AND RIGHTEOUSNESS FLOW

I will bring peace to the land.

FILL THE EARTH

I will bring peace to the land.

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Prayer for the New Month
Recited on the Shabbat before Rosh Hodesh (except Tishrei).
We rise.

Mary it be Your will, Adonai our God and God of our ancestors, grant that this coming month bring us goodness and blessing, and bestow on us a long life, a life that is peaceful, a life that is good, a life that is blessed, a life with proper sustenance, a life with physical vitality, a life conscious of heaven's demands and wary of sin, a life free of shame and reproach, a life of abundance and honor, a life of love of Torah, conscious of heaven's demands, a life in which the worthy desires of our hearts are fulfilled.

Amen.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:
May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire house of Israel be united in friendship, and let us say: Amen.

The new month of ________ will begin on ________.

The congregation repeats the announcement of the month, and the leader then continues:
May the Holy One bless this new month for us and for the entire people, the house of Israel, with life and peace, Amen joy and gladness, Amen deliverance and consolation. And let us say: Amen.

The congregation repeats the announcement of the month, and the leader then continues:
Bestow on us which is right in the eyes of God.

THE HEBREW CALENDAR.
Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh HaShanah 22–2). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

This common rabbinic phrase has many shades of meaning. It implies a consciousness of God's presence in our lives, and that the Good that is right in all eyes of God.

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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 the next,
telling of Your mighty deeds.
I would speak of Your majestic glory
and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness,
and sing of Your righteousness.

ADONAI is merciful and compassionate,
patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces
all of creation.
All of creation acknowledges You,
and the faithful bless You.

Ashrei yosh'ei veitekha, od y'hai'lukha selah.
Ashrei ha-am sha-kakhah lo, asheir ha-am she-Adonai elo-hav.
T'hilah T'david.
Aromim-kha elo-hai ha-melek, va-avar'kha shimekha lo'am va-ed.
B'khol yom var'akha, va-aha'llah shimekha lo'am va-ed.
Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.
Dor T'dor y'shabah ma-asekha, u-g'yurotkeha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asihah.
Veezuz norotekha yomeiru, u-g'dolat'kha asaprenah.
Zeikher rav tuv'kha yabiwu, v'tzidkat'kha y'raenu.
Hanun V'rashum Adonai, erekh apayim u-g'dol bashed.
Tov Adonai lakol, v'rachamav al kol ma'asev.
Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khu.'kha.

Ashrei. According to Rabbi Eleazar (3rd century, Land of Israel) speaking in
the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway
to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic
(although it is missing one letter, nun) that symbolically encompasses the variety
of praises of God, and that it contains an especially appropriate description of the
thankfulness with which we are to approach God: “You open Your hand, satisfying
all the living with contentment” (Berakhot 4b).

An additional reason for its frequent use in the liturgy is that the psalm
expresses a dual posture of faithfulness. “I” express my faithfulness to God, and the
psalm then describes that God faithfully cares for those de-
voted to God. The two themes are intertwined throughout the
psalm, which then concludes with a final assertion that not
only “I” but “all that is mortal” will praise God. It is this expres-
sion of a covenantal relationship, in which God and humanity
respond to each other, that makes Ashrei both an appropriate
introduction to prayer (as it is in Minhat), and an appropriate
conclusion to prayer (as it is in the weekday Shabhar service).
Here, it serves in both of those roles: concluding Shabhar and
the Torah service, and simultaneously introducing Musaf. For
synagogue use, two verses were added to the beginning of
Psalm 145, both of which begin with the word asheir, “joyous”
(Psalms 84:1 and 148:1), and it was these additional verses
that gave the name “Ashrei” to this prayer. The first verse,
which speaks of those who “dwell in Your house,” is especially
appropriate in the context of synagogue prayer. Similarly, at
the end, the verse “we shall praise Adonai now and always”
was appended from Psalm 115:18.
God’s Mystery
I called to You to reveal the mysteries
never hidden from You,
instead, I uncovered the deep within me
and did not depart empty-handed
for in the songs I sang to You,
I saw a vision of a ladder.
I offer thanks for Your wonders
though I do not understand them
but I will not forget what You whispered to me
as my heart dreamed its dream.
—SOLOMON IBN GABEROL

They speak of the glory of Your sovereignty
and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI supports all who falter,
and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.
Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
▶ My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

We shall praise ADONAI now and always. Halleluyah!
Va-anahnu n’varekh yah, mei-atah v’ad olam. Halleluyah.

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God’s Voice
What would it mean for us to hear God’s voice?
The Bible offers two different scenes of revelation. The people of Israel hear God’s voice on Sinai amidst thunder and lightning (Exodus 19). Yet, pointedly, Elijah, the only prophet (other than Moses) who also experiences a revelation at Sinai, comes to understand that God is not in the thunder and lightning, but in the “still small voice”—or, as in the current Jewish Publication Society translation, “a soft murmuring sound,” or perhaps as an alternate translation would have it, in “the thin sound of silence” (1 Kings 19:12)—the profusion of translations indicating in themselves the plurality of ways we each may hear what impels us from within, or without.

The voice we hear may come to us as a surprise—in moments of distress, at times when we are still and alone, when we are on a journey. Or we may hear the voice when we have engaged in extensive preparations, meditating, thinking, praying, or fasting. We may hardly hear it, yet it can be shattering, thunderous—sending us on our way, compelling us, allowing us to see clearly what we had not seen before at all.

Returning the Torah
We rise as the ark is opened.
Leader:
Celebrate the name of Adonai; God’s name alone is exalted.
Congregation:
God’s glory encompasses heaven and earth; God extols the faithfulness—raising up Israel, the people God keeps close. Halleluyah!
Hodo al etz v’shamayim, va-yarem keren l’am omo, t’hilah l’khol ha-adam, la’eretz v’shamayim, va-yarem keren l’am, t’hilah l’khol ha-adam, la’eretz v’shamayim, va-yarem keren l’am omo, t’hilah l’khol ha-adam, la’eretz v’shamayim.

A PSALM OF DAVID
Acclaim Adonai, children of the Divine; acclaim Adonai, with honor and strength. Adonai, with the honor due God’s name; bow before Adonai in the splendor of the sanctuary. The voice of Adonai thunders over the waters; God, glorious, thunders—Adonai, over the great sea.

Acclaim Adonai, with all its power; the voice of Adonai, with all its majesty; the voice of Adonai shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like high mountains and moving over the fertile land and then through the desert.

The voice of Adonai makes hinds calve and strips forests bare, and in God’s sanctuary all acknowledge the glory of God. Adonai was enthroned above the flood waters: enthroned, Adonai is eternally sovereign.

Adonai will grant strength to God’s people; Adonai will bless them with peace.


Acclaim ADONAI, with the honor due God’s name; bow before ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars—making the trees dance like calves, the mountains of Lebanon and Sirion like high mountains and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase kol Adonai (“the voice of God”)—which was identified by the ancient rabbis with the revelation of God’s word on Sinai—is repeated seven times in this psalm. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19: the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world’s sturdiest trees—and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the community, we return to scenes depicting God as enthroned as the “eternal sovereign.”

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

Whenever the ark was set down, Moses would say: Adonai, may You dwell among the myriad families of the people Israel.

Return, Adonai, to Your sanctuary, You and Your glorious ark. Let Your priests be robed in righteousness, and Your faithful sing for joy. For the sake of David, Your servant, do not turn away from Your anointed.

I have given you a precious inheritance: do not forsake My teaching. It is a tree of life for those who grasp it, and all who hold onto it are blessed.

The ark is closed.

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God of Our Ancestors

God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine.

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The First and Second B’rakhah

The 20th-century talmudist Joseph B. Soloveitchik notes that the first two blessings of the Amidah evoke distinctly different ways of relating to the Divine. In the first blessing (Avot/Our Ancestors), we see ourselves as heirs. We address God with the dignity and confidence—as well as responsibility—of a covenantal partner. God blessed our ancestors and will continue to bless us, for we inherit what they wrought. In the second blessing, our situation is radically altered: we experience our human vulnerability and finitude—often experienced at the same time.

Second B’rakhah: God’s Saving Care

You are ever mighty, Adonai—You give life to the dead; great is Your saving power: You are the sovereign who helps and saves and shields.

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall, You sustain the living through kindness and love, and keep faith with those who sleep in the dust. You support the falling, heal the sick, loosen the chains of the bound, and causes redemption to flourish.

On Shabbat Shuvah we add:
You cause the dew to fall, You cause the wind to blow and the rain to fall,

When the Amidah is recited silently, continue on page 188a with “Holy are You.”
Third B’rakah: God’s Holiness

THE KEDUSHAH

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

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy is Adonai Tz’vurah, the whole world is filled with God’s glory!”

Kadosh, kadash Adonai Tz’vurah, m’lo khalo ha-arzet k’vodah.

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

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’mah: “Hear, O Israel, Adonai is our God, Adonai is one.”

Sh’mah yisrael, Adonai eloheinu, Adonai ehad.

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

Hu eloheinu, hu avinu, hu malkenu, hu mashi’einu, v’hu yashm’ei b’ravamah sheinit e’nei kol ha’aretz, liyot lakham lelohim. Ani Adonai eloheikhem.

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

Yimlokh Adonai lo’am, elo’hayikh tzion l’dor vador, hal’luiah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

L’dor vador nagid godlekhah, u’netzah n’tzahim k’dushat’kha nakdash, v’shivhakha eloheinu mi-pi’nu lo yamush lo’am va-ed, ki El melekh gadol v’kadosh ata.

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’rakah, “You established Shabbat.”
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.

Fourth B’rakhah: The Celebration of Shabbat

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

SHABBAT AND THE TEMPLE SERVICE

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

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

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

We continue on page 189.
Fourth Brachah: The Celebration of Shabbat

THE DREAM OF REDEMPTION

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

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

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

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and planted within our borders, in wholeness and in peace, singing joyfully with voices of gladness, filled with love and friendship. May we walk together by the light of Your countenance, filled with love and compassion, as the waters fill the sea.

Thus shall Adonai be an eternal light for us, and your God shall be your glory.

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

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and planted within our borders, in wholeness and in peace, singing joyfully with voices of gladness, filled with love and friendship. May we walk together by the light of Your countenance, filled with love and compassion, as the waters fill the sea.

Thus shall Adonai be an eternal light for us, and your God shall be your glory.

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

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and planted within our borders, in wholeness and in peace, singing joyfully with voices of gladness, filled with love and friendship. May we walk together by the light of Your countenance, filled with love and compassion, as the waters fill the sea.

Thus shall Adonai be an eternal light for us, and your God shall be your glory.
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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—eveling, morning, and noon.

You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated.

We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

We feel more strongly than all others the inclination to give thanks, the more we are aware of all that we receive for which we may be grateful, the more we are inclined to give thanks, the more we blossom as human beings. (Bradley Shavit Artson)

Thanksgiving
How great my joy that I dwell with You—and thinking of You, my troubles flee.
For Your love and kindness I owe so much, but all I can offer are prayers recited thankfully.
Heavens cannot contain You; how could my ideas?
Teach me what may please You, that I may do what to You is dear.
Take my praise as a rightful offering, consider it as sacrifices of old.
Pure of Vision, open Your eyes to my suffering, let Your light illumine what I fail to see.
Let Your kindness and love favor me.
Let them cover my sins, that they not be seen.
And as Your name is held in my heart, may my spirit in Your hands be.
—Solomon Ibn Gabirol

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.

Thanksgiving
The older we get, the more strongly our inclination to give thanks, especially heavenwards. We feel more strongly than all others the urge to thank our fellow, even if he or she has not done anything special for us. For what, then? For being truly present when we are together; for opening his eyes, and not mistaking me for someone else; for opening her ears, and listening carefully to what I had to say to her; indeed, for opening up to me what I really wanted to address—a securely locked heart.
—Martin Buber (adapted)
Seventh B’rakhah: Prayer for Peace

During the silent Amidah, we continue with “Grant Peace,” below.
When the Amidah is repeated, the leader recites the Priestly Blessing.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May Adonai bless and protect you.

So may it be God’s will. Ken y’hi ratzon.

May Adonai’s countenance shine upon you
and may Adonai bestow kindness upon you.

So may it be God’s will. Ken y’hi ratzon.

May Adonai’s countenance be lifted toward you
and may Adonai grant you peace.

So may it be God’s will. Ken y’hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, Adonai our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v’rakah, v’tov b’beinu, v’tov b’or panekha, ki v’or panekha natanu, Adonai eloheinu, torat hayim v’habat hesed, u-ztedakah u-v’rakah v’rahamim v’hayim v’shalom. V’tov b’neihka l’verekha et am’ka israel b’khol eit u-vkhol sha-ah bishomekha.

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

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. Barukh atah Adonai, who brings peace.

Barukh atah Adonai, who blesses Your people Israel with peace.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

**A**

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before You. Open my heart to Your Torah, that I may pursue Your mitzvot. Let the designs of those who plot evil against me nullify their schemes. Frustrate the designs of those who plot evil against me; nullify their schemes. 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. Let me be humble before You. 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.

**B**

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 joy of being in Your presence, that I may be filled with the joy of being in Your presence, which one who creates peace on high brings peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

**C**

Most persons, especially those who pray in larger communities, use a personal prayer as their concluding prayer. 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. When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 203. An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

Yihyu l’ratzon imrei fi v’hegyon libi l’fanekha, Adonai tzuri v’go∙ali.

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.

When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 203. An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

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When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 203. An individual praying without a minyan may turn to Ein Keiloheinu, page 204.
The Greatness of God and the Greatness of the Human Soul

Just as the Divine suffuses the entire world, so the soul suffuses the entire body. Just as the Divine sees but is not seen, so the soul sees but is not seen. Just as the Divine sustains the whole world, so the soul sustains our existence. Just as the Divine is pure, so the soul is pure. Just as Divinity dwells in the innermost sanctuary of the universe, so the soul dwells in the innermost sanctuary of human beings.

Let that which has these five qualities praise the one who has these five qualities.

—Babylonian Talmud

Kaddish Shalem

Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly 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.

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Ein Keiloheinu
None compares to our God. None compares to our master.

A Final Teaching
Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said:
“May those who love your Torah find great peace; may they not stumble.”

In some congregations, the service continues with Kaddish D’Rabbanan, page 111.
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In the Days to Come
In the days to come, the Mount of Adonai
shall stand firm above the mountains,
and it shall tower over the hills.
The peoples shall gaze on it with joy,
and many nations shall go and shall say,
“Come, let us go up to the
Mount of Adonai,
to the House of the God of Jacob;
that God may instruct us in
God’s ways, and that we may walk in God’s paths.”
For instruction shall come forth from Zion,
and the word of Adonai from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multitude of nations, however distant.
They shall beat their swords into plowshares
and their spears into pruning hooks.
Nation shall not lift up sword against nation,
neither shall they learn war anymore;
but everyone shall sit
under their grapevine or fig tree
with no one to disturb them.
For it was Adonai of Hosts who has spoken.
For the people of every nation shall walk in the
name of their god, but we shall walk in the
name of Adonai, our God, forever.
—Micah 4:1–5

Establishing in the World the Sovereignty of the Almighty

In the 19th century, this phrase came to be seen as similar to Isaiah’s call to be a “light unto the nations,” and it was thus interpreted as a call to universal justice. In this vein, the phrase l’takken olam was understood to mean “to repair the world”—that is, to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

And so, Adonai our God, we await You,
that soon we may behold Your strength revealed in full glory,
sweeping away the abominations of the earth,
obliterating idols, establishing in the world the sovereignty of the Almighty.
All flesh will call out Your name—even the wicked will turn toward You.
Then all who live on earth will understand and know
that to You alone every knee must bend,
allegiance be sworn.
They will bow down and prostrate themselves before You,
Adonai our God, treasure Your glorious name,
and accept the obligation of Your sovereignty.
May You soon rule over them forever and ever,
for true dominion is Yours;
and You will rule in glory until the end of time.

V’ne∙emar: v’hayah Adonai l’melekh al kol ha-aretz,
bayom hahu yihyeh Adonai eh|.|ad, u-sh’mo eh|.|ad.
We are seated.

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Kaddish: The Year
Loss steals language; you have nothing to say.

A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—Nessa Rapoport

Yahrzeit: The Years
To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort.

Now, four years later, my sisters and I amaze by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—Nessa Rapoport

Some congregations recite Anim Z’mirot here; see page 208.
Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).

Mourners and those observing Yahrzeit:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and mourners:
May God’s great name be acknowledged forever and ever!

Mourners:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

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

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

Mourners and those observing Yahrzeit:
Y’hei sh’mérah raba m’varakh l’alma u-l’almei almaya.

Mourners:
Y’hei sh’lama raba min sh’maya v’hayim aleinu v’al kol yisrael, v’imru amen.

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

Some congregations recite Anim Z’mirot here; see page 208.
Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).
A Song of Glory: Anim Z’mirot

I shall chant melodies and weave together verses, for my soul thirsts for You.

My soul longs to live in the shadow of Your hand, that I might learn the secrets of Your mysterious being.

Even before speaking any words describing Your glory, already my heart sings of Your love.

I would, therefore, ever glorify You, and honor Your name with songs of love.

Though I have never seen You, I would tell of Your glory: I imagine You, I describe You, but I know You not.

In the words of Your prophets and mysteries revealed to the faithful, You provided images of glorious majesty.

Your greatness and Your power were pictured in accord with Your deeds.

They portrayed You not as You truly are, but imagined You from what You had created.

In endless visions and countless metaphors they described You, but through it all, You are the singular one.

They represented You as old and as young, as an elder on the Day of Judgment, and as a youth in time of war, as a soldier who was fully armed, and with a victory helmet on Your head, having won battles with Your right hand and holy arm—

A Song of Glory: Anim Z’mirot

Anim z’mirot v’shirim e·erog, ki yelekha nafshi ta·arog.

Nafshi hamdah b’tzel yadekha, lada-at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Va-yehi zu v’kha ziknah u-vaharut, u-sar rosh’hka b’seivah v’shaharut.

Ziknah b’yom din u-vaharut b’yom krav.

Kish mihamat yadav lo rav.

Havash kova y’shuah b’rosho, hoshi-ah lo y’mino u-zro’a kodsho.

As vocalized, the Hebrew means “youthful.” However, the word also contains the same letters as the word for “black” (shakhor), as opposed to gray hair as a sign of age.

As a soldier who was fully armed,
as an elder on the Day of Judgment, and as a youth in time of war,

In commenting on the first words of the Decalogue, “I am Adonai, your God, who took you out of the land of Egypt” (Rashi), as opposed to gray hair as a sign of age.

A Song of Glory: Anim Z’mirot

Some congregations recite this song at the conclusion of the service.

A SONG OF GLORY ﷲ יְיָשׁוּבּ. Sometimes called by its first two words, Anim Z’mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of Hasidei Ashkenaz, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God’s mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God’s glory, kavod, and to see a “shadow” of the Divine. Many of these images were significant for the spiritual vocabulary of Hasidei Ashkenaz. For instance, the light emanating from God’s head and God’s crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, others at the conclusion of Shaharit, and many others at the beginning of the entire service.

YOUR GLORY יְיָשָׁר וְיִשָּׂרָאֵל. As noted above, God’s “glory” frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God’s “glory” descended on the mountain (Exodus 24:15), and similarly Moses asks to see God’s “glory” (Exodus 33:18).

YOUR PROPHETS חזקיה ויהוח. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adopted by divine inspiration.

IN ACCORD WITH YOUR DEEDS מִלְחָמוֹת. No human being can have a direct encounter with God’s essence (God’s “face”), but we can experience God’s impact in the world (God’s “back”).

YOU ARE THE SINGULAR ONE מא ש?’ך. The word ehad (literally “one”) references the Sh’mah, Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately “one.”

AS OLD AND AS YOUNG בני ז?’ך. In commenting on the first words of the Decalogue, “I am Adonai, your God, who took you out of the land of Egypt,” Rashi (1040–1105, northern France, a representative of French Ashkenazic midrashim), writes: “Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple demigods. It is I who took you out.”

THE PRIME OF YOUR YOUTH בְּדִיטָא חוֹי יִשָּׂרָאֵל. Hasidic literature means “beautiful.” However, the word also contains the same letters as the word for “black” (shakhor), as opposed to gray hair as a sign of age.

A VICTORY EXIT ﷲ יְשַׁיְתָּר יִשָּׂרָאֵל. The images taken from the Song of Songs of Isaiah: “God donned righteousness like a coat of mail, with a helmet of victory on God’s head” (59:17).
Your curls are full of drops of light,
Your locks wet with the dew of the night.
God will have pride in me, for God delights in me,
and will be for me a crown of glory.
The image of God's face is pure shining gold,
the forehead inscribed with the divine holy name.
In love, in honor, to express the height of glory,
this people fashioned God's kingly crown.
The locks on God's head are
a youth's long black curls.
May the abode of righteousness, the height of God's glory,
be God's greatest delight.
God's treasured people shall be held as a garland in God's hand,
a royal wreath of beauty and glory,
carried on high, adorned with a crown,
honored with what is most precious in Divinity's eyes.
God's splendor shall be mine and mine shall be God's;
for God is near to me as I cry out.
God is radiant and ruddy, dressed in red,
having come from Edom, treading the winepress.
Humble Moses viewed the knot of God's t'fillin
as he beheld God's very image.
God delights in this humble people and will raise them up in glory;
God shall dwell amidst their praises, glorified through them.

TREADING THE WINEPRESS

The poet draws on the imagery of Isaiah: "Who is this coming from Edom..." (2:6). Here the poet changes imagery and begins talking of God's head and God's crown.

CROWN OF GLORY

The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (tifarah, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

FOREHEAD INScribed

The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

WITH LONG BLACK CURLS

This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABOVE OF RIGHTEOUSNESS

In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanhumah, Lekh L'kha 5, quoting Jeremiah 31:22).

GOD'S SPLENDOR

T'fillin are called by the rabbis pe'eir, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's t'fillin." According to the rabbinic imagination, God too wears t'fillin—which, in turn, glorify Israel. The verse inscribed inside God's t'fillin is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:14). In this view, when Moses saw God's back (but not God's face), he saw the t'fillin knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

DRESSED IN RED

The poet draws on the imagery of Isaiah: "Who is this coming from Edom?..." It is I who speak of righteousness, supremely truthful. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone...there was no one with Me. I trod them down in My anger...their life-force bespattered My garments, and all My clothing was stained" (65:1–7). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

HUMBLE MOSES

Moses is said to be the most humble of all human beings (Numbers 12:3).
As you called the world into being, You uttered truth from the first; in each generation You seek the people who seek You.

Place my many songs before You and let my prayers reach You.

May my songs be a crown on Your head, and accept my prayers as a savory offering.

May the song of one without merit be to You like those sung over the sacrifices You received.

Take account of my praise, Sustainer, and let my prayers reach You.

Place my many songs before You, and let my prayers reach You. For my soul thirsts for You.

May my words please You, Creator, Life-giver, Supremely Righteous One.

Some congregations recite Mourner’s Kaddish here; see page 207.

Some congregations recite Mourner’s Kaddish here; see page 207.

Some congregations recite Mourner’s Kaddish here; see page 207.
The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

**Adon Olam**

*Before creation shaped the world,*
*eternally God reigned alone;*
*but only with creation done*
*could God as Sovereign be known. When all is ended, God alone*
*will reign in wondrous majesty. God was, God is, always will be*
*glorious in eternity.*
*God is unique and without peer,*
*with none at all to be compared. Without beginning, endlessly,*
*God’s vast dominion is not shared. But still—my God, my only hope,*
*my one true refuge in distress,*
*My shelter sure, my cup of life,*
*I place my spirit in God’s care; my body too can feel God near. When I sleep, as when I wake,*
*God is with me, I have no fear.*

Adon olam asher malakh
Le’t na-asah v’heftzo kol
Vaharei ki-kh’lot ha-kol
V’hu hayah v’hu hoveh
V’hu ehad v’ein sheni
B’li reishit b’li takhlit
V’hu eli v’hai go-ali
V’hu nisi u-manos li
B’yado a’fkid ruhi
V’im ruhi g’viyati

b’terem kol y’zir nivra.
aza’i melekh sh’mo nikra.
fvado yimlokh nora.
v’hu yiheyeh b’farah.
h’&amhshil lo l’habbirah.
v’lo ha-oz v’ha-misrah.
v’tzur hevli b’et tzarah.
m’nat kosi b’yom ekra.
b’eit ishan v’as-rah
Adonai li v’lo ira.

It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words b’yado a’fkid ruhi, “I place my spirit in God’s care.”
As the entered the covenant, Israel stood together as one. “We will do and we will obey,” they then said as one. “God is one,” they answered clearly; blessed is God who gives strength to the weary.

In holiness, on the Mount of Myrrh, God did say:

May no evil circumstance obstruct their way, as You swore upon the retreating waters in Noah’s day.

The dove . . .

The people who like lost sheep wander
shall God’s covenant and their own promise remember.

This day is honored by those faithful to the covenant,

In this way, the poet asserts the special place that the people of Israel hold in the scheme of creation and redemption.

The poem was written by Yehudah Halevi (Spain, 1075–1141). His name is spelled in the acrostic of the initial letters of each stanza.

God is One! The poem, “Shabbat” is a pun on the name Mount Moriah, identified by the rabbis with the site of the Temple in Jerusalem (Genesis Rabbah 55:7).}

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