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The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God knelled the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God kneaded the flesh; in the ninth, God blew breath into the flesh; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and said to Adam: “Would you sing a hymn in her honor? But Shabbat said to Adam: “You, ADONAI, are exalted for all time. Let the sound of the lyre rise up. Finger the lute, pluck the harp, let the sound of the lyre rise up. You gladdened me with Your deeds, ADONAI, and I shall sing of Your handiwork.” (Psalm 92:1–2); Shabbat sings and says, “The Song of the Day is good to thank You, ADONAI.” Hence it is said, “The Song of Shabbat: It is good to thank You, ADONAI” (Psalm 92:1–2); Shabbat sings and says, “The Song of Shabbat is good to thank You, ADONAI.”

The Song of Shabbat

A Psalm: The Song of the Day of Shabbat

It is good to thank You, ADONAI, and to proclaim Your love at daybreak, Your faithfulness each night.

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

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

How wonderful are Your works, ADONAI, are exalted for all time. You gladdened me with Your deeds, ADONAI, are exalted for all time. How subtle Your designs! You gladdened me with Your deeds, ADONAI, are exalted for all time. Let the sound of the lyre rise up. Finger the lute, pluck the harp, let the sound of the lyre rise up.

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.

Mizmor Shir l’yom ha-shabbat.

Tov l’hodor adonai, u-tzamer l’shimkha elyon.

L’hagid ba-boker hasdeka, ve-emunat’kha baleilot.

Alei asor va-ali na-vel, alei higayon b’khinor.

Ki simah tani Adonai b’foolekha,

Alei asor va-alei na-vel, alei higayon b’khinor.

Mah gadlu ma-aseka Adonai, me’od amku mahsh’vetekha.

Ish ba-ar lo yeida, u-kh’sil lo yavin et zot.

Bifro-ah r’sha-im k’mo esev va-yatzitzu kol po-alei aven,

L’his Hammond adei ad.

V’atah marom l’olam Adonai.

From the Book of Psalms

The Book of Psalms

From the Book of Psalms

The Book of Psalms

PSALM 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 the time of redemption.

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The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God knelled the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God kneaded the flesh; in the ninth, God blew breath into the flesh; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and said, “The Song of the Day is good to thank You, ADONAI.” Hence it is said, “The Song of Shabbat: It is good to thank You, ADONAI” (Psalm 92:1–2); Shabbat sings and says, “The Song of Shabbat is good to thank You, ADONAI.”

It is good to thank You, ADONAI. Appropriately, the song of Shabbat begins with a reminder of the human need to express gratitude. As Abraham Joshua Heschel taught, “the soul is endowed with a sense of indebtedness,” which we “unlock” through our sense of wonder and awe. Thus, as the psalmist asks us to heighten our appreciation of the wonders of creation, we may feel how “good” it is to have the opportunity to express gratitude.

Finger the lute, pluck the harp, let the sound of the lyre rise up.
In Old Age They Remain Fruitful

One who lives with a sense for the Presence knows that to get older does not mean to lose time but rather to gain time. And, also, that in all of one’s deeds, a person’s chief task is to sanctify time. All it takes to sanctify time is God, a soul, and a moment. And the three are always here.

—ABRAHAM JOSHUA HESCHEL (adapted)

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

As a wild bull raises 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; they flourish in our God’s courtyards.

Psalm 92

In old age they remain fruitful, still fresh and bountiful, proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Ki hineh oyeveh Adonai, ki hineh oyeveh yoveidu, yitpardu kol po-alei aven. Va-tareim kireim karni, bakamim alai m’rei-im tishmanah ozni.

▶ Tzadik katamar yifrah, k’erez balvanon yisgeh. Sh’tulim b’veit Adonai, b’hatzrot eloheihu yafrihu.

Od y’nuvun b’seivah, d’sheinim v’ra∙ananim yihyu. L’hagid ki yashar Adonai, tzuri v’lo avlatah bo.

Psalm 92

All who commit evil will be scattered. The last aurochs was seen in Europe in the 17th century. The Hebrew may be translated “You anointed me with fresh oil,” but Radak (David Kimbi, 1605–1734, Provence) suggests that the object of the verb is specifically the speaker’s head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a divinely ordained function and blessing.

STEADY רמזי. From the root meaning “row” or “straight.” Thus, some understand this word as a noun and translate it as the phalanx of an army, row upon row of soldiers. Others see it, as we do here, as a modifier of the verb, meaning that the gaze is focused straight ahead.

DATE PALM . . . CEDAR . . . The righteous are compared to both date palms and cedars. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God’s house, for all difference is united in the one God. Righteousness manifests itself in many forms.
Psalm 93: An Interpretive Translation

Entwined in worlds, enwrapped in glory, You are. So has it been, and so it is—eternally You are.

Waves pounding out their song reach up to God from their depths, for the song of the sea, beaten to the sound of the breakers, tells of God within. These are proof enough for the faithful that You are the lord of time.

To conclude Kabbalat Shabbat, some congregations recite Mourner’s Kaddish (page 30). Others continue with a study text (pages 31–37), while others continue with Arvit on page 39.
Mourner’s Kaddish

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

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

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

And we say: Amen.

May heaven bestow on us, and on all Israel [and to all who dwell on earth]. May the one who creates peace on high bring peace to us and all Israel [and to all who dwell on earth].

And we say: Amen.

Mourners and those observing Yahrzeit:
May God’s great name be acknowledged forever and ever!

Mourners:
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!

Arvit begins on page 39a or 39b.

Kaddish

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mih raba, b’alma di v’ra, kiruteih, v’yamlikh malkuteih b’hayei hakol u-v’yomeihon u-v’hayei d’hkol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

And we say: Amen.

Mourners and those observing Yahrzeit:
Yitbarakh v’yishtabah v’yitpaar v’yitromam v’yitnasei b’rikh hu, la’elohai kadosh, b’chayei d’khol beit yisrael, ba-agala u-vizman kariv, v’yamlikh malkhuteih b’chayei kadosh u-b’chayei yom ha’ir.

Mourners:
V’imru amen.

Congregation and mourners:
V’imru amen.

Arvit begins on page 39a or 39b.
Evening Service: The Sh’mah and Its Blessings

The Community and Prayer

Prayer does not depend on “religion” in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one’s surroundings and one’s friends are not there solely for one’s own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

God and Nature: An Interpretive Translation

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and eons pass away and stars spin in their orbits. You are the rhythms of day and night; the alternation of light and darkness sings Your creating word.

In rising sun and in spreading dusk, Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of Your dominion.

Beloved are You, Adonai, for this hour of nightfall.

—ANDRÉ UNGAR

Bar’khru: The Call to Worship Together

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word “Bar’khru” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “barukh” (“praise”) and straightens to full height at “Adonai.”

An alternate version of this Br’akhah may be found on the following page.

Leader:

Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:

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

We are seated.

First Br’akhah before the Sh’mah:
The Coming of Evening Light

Barukh atah Adonai, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose wisdom opens the gates of dawn, and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night;

Adonai Te’v’rat is Your name.

Living and ever-present God, may Your rule be with us, forever and ever.

Barukh atah Adonai, who brings each evening’s dusk.

We continue with the Second Br’akhah on page 40.

The Sh’mah and Its Blessings

Every evening service (Aravit) includes two climactic moments: the Sh’mah (page 41) and the Amidah (page 47). The Sh’mah, the affirmation of faith in the one God, has often been called Judaism’s essential creed.

Two Br’akhot precede the Sh’mah: the first reflects on God’s presence in the passage of time, while the second acknowledges God’s love, represented by the gift of Torah, divine instruction as to how we should live. Two Br’akhah also follow the Sh’mah: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

Praise. The formal synagogue evening service begins with the leader’s call, signalling to the congregation that the moment of communal prayer has arrived. The congregation’s response is their indication that they are ready to follow the service leader and participate in the service.

Whose wisdom opens the gates of dawn? Barukh Adonai ha-m’vorakh l’olam va-ed. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.
Twilight
Twilight is purple the blood of our labor meeting and mixing with the infinite sky. The darkness comes later the distant stars shining knowing the secret of the night the promise of death and rebirth.
—Edward Feld

The Moon Sings to the Stream
I am the unity on high, I am multiple in the pond, looking up to me from the stream my image, in its fated deception. Above—I am enwrapped in silence, whispering, singing, in the pond. On high I am divine, in the stream, I am the prayer.
—Lea Goldberg

AN ALTERNATE

Bar’khu: The Call to Worship Together

We rise as we are called by the leader’s words of invitation to prayer. The leader bows when saying the word Bar’khu (“praise”) and stands up straight when pronouncing Adonai. Similarly, the congregation bows at the word Bar’khu (“praise”) and straightens to full height at Adonai.

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.

Alternate First B’rakhah before the Sh’má according to the Ancient Rite of the Land of Israel

Barukh atah Adonai, our God, sovereign of time and space, You completed Your work of creation on the seventh day, and gave this day of rest in all its holiness to Your people Israel. Creator of day and night, rolling light before darkness and darkness from light,
» making day pass, and bringing on the evening, distinguishing day from night,
Adonai Tz’va·ot is Your name.
Living and ever-present God, may Your rule be with us, forever and ever.
Barukh atah Adonai, who brings each evening’s dusk.

AN ALTERNATE

Alternate Blessing. The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadiah Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

CREATOR ויהי. The evening prayer remarks on the constantly changing universe. The word borei, “creates” (translated by some as “divides”), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of God’s activity in the biblical creation narrative.

ADONAI TZE’VAOT. In the ancient world, the sun, moon, and stars were all seen as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as divine powers.
Second B’rakhah before the Sh’má:
Torah and God’s Love

With timeless love, You have loved Your people, the house of Israel:
You have taught us Torah and mitzvot, statutes and laws.
Therefore, Adonai our God, as we lie down and as we rise up,
we shall speak of Your laws,
rejoicing in the words of Your Torah and in Your mitzvot
forever and ever.

For they are our life and the fullness of our days,
and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.
Barukh atah Adonai, who loves the people Israel.

Ahavat olam beit yisrael am’kha ahavta,
torah u-mitzvot, hakim u-mishpatim otanu limadta.
Al ken Adonai eloheinu, b’shokhveinu u-v’kumeinu
nasi’ah b’b’ukekha,
v’nismah b’divrei toratekha u-v’mitzvotekha l’olam va-ed.
Ki hem hayeinu v’orekh yameinu,
u-vahem negeh yomam va-lailah.
► V’ahavat’kha al tasir mimenu l’olamim.
Barukh atah Adonai, ohev amo yisrael.

To Love the World
When we act with love,
Franz Rosenzweig remarks, “the neighbor represents all the world and thus distorts the eye’s view. Prayer, however, pleads for enlightenment and thereby, without over-looking the neighbor, sees beyond the neighbor, sees the whole world . . . .”

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To Love the World
When we act with love,
Recitation of the Sh’má

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 our relationship with God’s oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.

Hear, O Israel, Adonai is our God, Adonai is one. 
Sh’má 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; others may place a hand over their eyes. The intention is to concentrate on our relationship with God’s oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.

Loving life and righteous. To love God is certainly to recognize our conscious relationship to the three paragraphs proclaimed recognition of the sovereignty of heaven, earth, and the three sections of mitzvot.

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THE SH’MA. The Sh’má comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, earth, and the three sections of mitzvot.

PRAISED BE THE NAME שֶׁנֶּה בְּקַרְּאתא, According to the Mishnah, when God’s name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

YOU SHALL LOVE ואָ֣הַבְיִ֖מְעָרָֽבִיָּהָל, Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the word “love” to mean morally and fulfilling what God desires of us, to walk through life lovingly.

Siddur Lev Shalem for Shabbat and Festivals
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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 seduced, and you stray and serve other gods and bow to them. Then ADONAI’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

Truly

When there is a minyan, the leader adds:

ADONAI your God—truly—

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This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, and we, Israel, are God’s people.

As the tale of Exodus has taught us, redemption is an “Egypt” of the mind or soul from which we need to make the long trek to freedom. It is an “Egypt” from which we need to be liberated, and open-handedly? Our Mitzrayim also means “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our Mitzrayim is an “Egypt” of the mind or soul from which we need to make the long trek to freedom. When we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—Arthur Green

An alternate version of this br’akhah may be found on page 43b.

First Br’akhah after the Sh’ma

This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. Adonai avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, Ha-ma-avir banav bein gizre yam suf, et rodelhem vet soneihem bi-chomot tiba. V’ra-u vanav g’vurut, shiblu v’hoodu lishmo.

An alternate version of this br’akhah may be found on page 43b.

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As the tale of Exodus has taught us, redemption is an “Egypt” of the mind or soul from which we need to make the long trek to freedom. When we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.
AN ALTERNATE

First B’rakhah after the Sh’ma according to the Ancient Rite of the Land of Israel

You proclaimed the covenant on the seventh day;
You declared it and decreed it, we listened and heard it.
You loved this day we inherited, delighting in its remembrance,
and began its command with the word “remember, zakhor.”
From the time You bestowed it, joy filled the hearts of Jeshurun, the people You redeemed.
Securing the cause of righteousness,
You exalted Shabbat as a sign between us forever.
In six days Your world was formed, on the seventh day You rested,
and on this day Israel, Your people, rest.
To honor Your name, they sing songs of praise to the one deserving of praise,
Olamakh tikanta uva-sh’vi·i nah|.|ta
I’m-a-an she-tani-ah I’am’kha yisrael,
v’likhvod shimikh shibhu v’zimru barukh hu.

We continue on page 44.

Jeshurun. This name is sometimes used in the Bible as an appellation of the people Israel. It is a noun formed from the root y-sh-r, meaning “straight” or “upright.”

Securing the cause of righteousness. The overthrow of the Egyptian system of slavery and the institution of a day of rest was a signal act of righteousness. Deuteronomy emphasizes that Shabbat was instituted “so that your manservant and your maidservant may rest as you do” (5:14).
Then Moses, Miriam, and the people Israel joyfully sang to You:

\[
\text{U-malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael l’kha anu shirah, b’simhah rabah v’amru khulam:}
\]

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

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

"ADONAI will reign forever and ever.”

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

And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.
Second B’rakhah after the Sh’ma:

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign.

Spread over you Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name.

Shield us.

Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You, God, are sovereign, merciful, and compassionate.

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Shelter us, God, to sleep peacefully; for You, God, watch over and deliver us, and save us for the sake of Your name.

Shelter us.

Second B’rakhah after the Sh’ma:

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign.

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May You spread over us Your canopy of peace.

Shelter us, God, to sleep peacefully; for You, God, watch over and deliver us, and save us for the sake of Your name.

Shelter us.

Some omit on Shabbat:

Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You, God, are sovereign, merciful, and compassionate.

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, over all the people Israel, and over Jerusalem.


Some omit on Shabbat:

Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You, God, are sovereign, merciful, and compassionate.

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Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You, God, are sovereign, merciful, and compassionate.

 Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, over all the people Israel, and over Jerusalem.


Ahavat Yisrael ha- neoliberal Sukkah of Peace

The Canopy of Peace, the Sukkah of Peace

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the “sukkah of peace.” The sukkah is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

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Vayinafash
Do not read shavat as a verb, but as the subject: the day of Shabbat. And do not construe the verb vayinafash as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.
—SEFER HABAHIR

N’shamah Y’teirah
Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a n’shamah, a soul. But on Shabbat we receive a n’shamah y’teirah, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.
—PINCHAS PELI

Biblical Sanctification of the Day
We recite the following biblical passages while standing.

On Shabbat:
The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.
V’shamru v’nei yisrael et ha-shabbat, la’asot et ha-shabbat l’dorotam b’brit olam.
Beini u-v’nei yisrael ot hi l’olam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, vayom ha-sh’vi·i shavat vayinafash.

On Festivals:
Thus Moses proclaimed the festivals of ADONAI to the people Israel.

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

Congregation and Leader: May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-falmei 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’rith hiti, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

On Shabbat, we continue with the Amidah on the next page.
On Festivals, we continue with the Amidah on page 306.

We recite the following biblical passages while standing.

On Shabbat:
keshmir v’nei yisrael et ha-shabbat.
keshesh at ha-shabbat l’dorotam.

On Festivals:
N’shamah Y’teirah

THE PEOPLE ISRAEL SHALL OBSERVE Shabat v’nei yisrael.

THUS MOSES PROCLAIMED

AND RESTED V’NINAFASH.

Reuven Hammer,
aver tekst, a tzi Kaddish.

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

On Shabbat, we continue with the Amidah on the next page.
On Festivals, we continue with the Amidah on page 306.
The Friday Night Amidah

Pronounce the Divine Holy Name
Midnight at the Rabbi’s door the Creator listens intently to know by which of His names will He be called tonight.

—RIVKA MIKHAEL (translated by Linda Stern Zisquit)

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

—JACOB EMDEN

Cartographies of Silence, no. 3
The technology of silence The rituals, etiquette the blurring of terms silence not absence of words or music or even raw sounds

Silence can be a plan rigorously executed the blueprint to a life It is a presence it has a history a form

Do not confuse it with any kind of absence

—ADRIENNE RICH

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

The Amidah concludes on page 52.

The Amidah begins with a personal prayer taken from Psalm 51:17, where prayer is exalted over sacrifice.

ADONAI, open my lips, and my mouth shall 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.

With Matriarchs:

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

With Patriarchs and Matriarchs:

Adonai, open my lips, and my mouth shall speak Your praise.

With Patriarchs:

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

With Matriarchs:

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

With Patriarchs and Matriarchs:

Adonai, open my lips, and my mouth shall speak Your praise.

Most blessings refer to God as melekh ha-olam, “sovereign of time and space.” The Amidah, the “service of the heart,” is an exception, thereby setting the stage for personal prayer. Here, God is not “sovereign of time and space,” a being transcendent, abstract, or remote, but rather utterly immanent, intimate, particular, and proximate, relating to individuals. And with this opening, we pray, imply, and perhaps quite brazenly demand, that just as God was for our patriarchs and matriarchs — comforting, caring, and close — so will God be for us. (Michelle Dardashti)
Who Is Like You, Almighty?

Who can know the wondrousness of all You have fashioned? You formed our bodies in ways that can serve You: giving us eyes to see Your miracles, ears to hear of Your awe-inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise, and a tongue that can speak of Your deliverance. Today, I, Your servant, child of Your handmaiden, describe according to the fraction of Your ways.

—SOLOMON BEN GABEROL

On Shabbat Shuvah we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs:
You are the sovereign who helps and saves and shields. ¶ Barukh atah ADONAI, Shield of Abraham.

With Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields. ¶ Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

Second B’rakah: God’s Saving Care

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

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
[From Pesah until Sh’mini Atzeret, some add:
You cause the dew to fall,]

You sustain the living through kindness and love, and with great mercy give life to the dead,
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty, who can be compared to You?
The sovereign who brings death and life and causes redemption to flourish.

On Shabbat Shuvah we add:
Who is like You, source of compassion, who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.
Holiness
The holy is the mystery of being that cannot be apprehended by the senses.
—YEHUDAH HALLEVY

Shabbat moment
… Untie the knots of the will.
Loosen your clenched grip, barren hills of bone.
Here, no edges to home, only the palm fallen open as a rose about to toss its petals.
—MARGE FIERCY

To Serve You Truly
The Hasidic master Yehudah Aryeh Leib of Gur remarked that it is only on Shabbat that we can truly experience God’s presence. An artist has to step back from the canvas in order to see if the brushwork captures the artistic conception that inspired it. Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective, and recover the inner truths that inspire us and that should animate our going out to the world again.

Shabbat: The Culmination of Creation
A Hasidic teaching: We build a house in order to live in it. Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God’s home.

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

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

Our God and God of our ancestors, embrace our rest.
Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance.
Purify our hearts to serve You truly.
ADORAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.
Barukh atah ADONAI, who makes Shabbat holy.

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

Purify our hearts... (הנדנדה בך וארלבך מקדש שמחת.) The Hasidic master Zadok Hakohen of Lublin remarks that on Shabbat, in the central prayer of the Amidah, we pray for our souls.
Fifth B’rakhah: The Restoration of Zion
Adonai, our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

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

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

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of its deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

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

Gratitude
My God, open my eyes and my heart that I might always merit to see the good in the world and the good that You have bestowed upon me, even as I experience difficulties and am troubled. May no physical ailment or spiritual despair cause me to forget the blessings You have granted me in life. May Your love and Your compassion ever be before me.

—based on a prayer of Nahman of Breslov

Sixth B’rakhah:
Gratitude for Life and Its Blessings
We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—day and night, morning and noon.

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

On Hanukkah we add Al Hanissim on page 430.

On Rosh Hodesh and Hol Ha-mo-ed we add:
The restoration of the Temples in Jerusalem, first by the Babylonians in 520 B.C.E. and then by the Romans in 70 C.E., were cataclysmic events in early Jewish history. The prayer for restoring the Temple service expresses our longing to recover the sense of immediate connection with God that is believed to have characterized the Temple service.

WHO RESTORES YOUR DIVINE PRESENCE TO ZION
The God who is good, whose mercy is never-ending; each moment—evening, morning, and noon. On H|.|anukkah we add Al Hanissim on page 430.

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

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

―Tractate Derek Eretz

Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a vast quilt crafted by strong and patient hands. Grant it now.

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

On Shabbat Shuvah we add:

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

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

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

Seventh B’rakah: Prayer for Peace

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

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

Shalom rav al yisrael am’kha v’al kol yosh’vey teiveil tazim l’olam, ki atah hu melekh adon l’khol ha-shalom.

V’tov b’inekha v’arekh et am’kha yisrael b’khol eit u-v’khal shaah bishlomekh.

On Shabbat Shuvah we recite the following paragraph, in place of the entire house of Israel.

Barukh atah Adonai, who brings peace.

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

Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a vast quilt crafted by strong and patient hands. Grant it now.

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.

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Barukh atah Adonai, who brings peace.

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

My God, have compassion on me, Adonai, my rock and my redeemer.

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

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

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

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

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

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

Yihyu l’ratzon imei bh v’hageyon l’li l’fanakeha, Adonai tzuri v’go-ali.

Osheh shalom bimromav hu ya-aseh shalom aleinu

v’al kol yisrael [v’al kol yosh’vei teiveil], v’imru amen.
Angels Accompany You
By reciting the passage describing God’s relation to creation, one shares the partnership of God and the world.

Rabbi Hamnuna said: The Torah treats one who prays on the eve of Shabbat and recites Va’yiku (‘The heavens and the earth, and all they contain, were completed’) as though that person had become a partner with the Holy One in the creation. Hida said in Mar Ukba’s name: When one prays on the eve of Shabbat and recites Va’yiku, the two ministering angels who accompany a person place their hands on that person’s head and say, “Now that these words have touched your lips, your sins shall be wiped away, and your transgressions stoned” (Isaiah 6:7).

Having received Shabbat, we stand before God innocent and pure.
—BABYLONIAN TALMUD

Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

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

When one prays on the eve of Shabbat and recites Va’yiku, the two ministering angels who accompany a person place their hands on that person’s head and say, “Now that these words have touched your lips, your sins shall be wiped away, and your transgressions stoned.” Having received Shabbat, we stand before God innocent and pure.

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

Magen avot bidvaro, m’hayeih meitim b’ma-amaro, ha-El [on Shabbat Shuvah we substitute: ha-melekh] ha-kadosh she-iin kamohu, ha-meini-ah l’amo b’yom shabbat kodsho, ki v’am ratzah l’hani-ah lahem. L’nafz va-avod b’yirah vafashad, v’nodeh lihmo b’khol yom tamid. Me’on ha-brakhot, El ha-hoda-ot, adon ha-shalom, m’kadesh ha-shabbat u-m’varekh sh’vi’i, u-meinirah bikdushah l’am m’du’shnei oneg, zeikher l’ma-assei v’reishit.

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

THE HEAVENS AND THE EARTH

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, creator of heaven and earth.

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

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SYMBOLIC REPETITION. The Amidah is never repeated aloud in any evening service, but on Shabbat we celebrate the day by including each of the themes of the Amidah in a single brakhot, which we chant or sing aloud after the conclusion of the silent Amidah.
The cities of this music
At every clear waking you
For now the song is given
Hear the voice relating
Visions of children and the
Immediacy of song moving
The others may be asleep.

The Song
On your journey you will
come to a time of wak-
The others may be asleep.
Or you may be alone.
Immediately of song moving
the titled
visions of children and the
linking stars.
You will begin then to
remember. You
Hear the voice relating
after late listening.
You remember even falling
asleep, or a dream of
sleep.
For now the song is given
and you remember.
At every clear waking you
have known this song
The cities of this music
identified
By the white springs of
singing, and their
fountains:
Reflected in windows, in
all the human eyes.
The wishes, the need
growing. The song
growing.
—Muriel Rukeyser

Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. Barukh atah ADONAI, who makes Shabbat holy.

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’mey raba m’varakh l’alum u-falmei almya.

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.

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

On Festivals, Kiddush is recited, page 79.

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Kiddush

God makes Shabbat holy, and in response Israel acknowledges Shabbat as holy.

—I Based on a Talmudic Teaching

I Lift My Cup

יֶה גֶבִיעִי
I Lift My Cup

“Come, enter this orchard, my love for you, my time of quietude. How pleasing to me, seventh day. You have chosen us, and sanctified us among all peoples by lovingly and willingly bestowing on us Your holy Shabbat. Barukh atah Adonai, who makes Shabbat holy.”

Barukh atah Adonai, our God, sovereign of time and space, who creates the fruit of the vine. Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah Adonai, our God, sovereign of time and space, who has desired us and has pro

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

We rise.

With the asent of my friends:

Barukh atah Adonai, our God, sovereign of time and space, who creates the fruit of the vine. Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

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Concluding Prayers

We rise.

Aleinu
It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—

who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights.

This is our God, none else; ours is the true sovereign, there is no other.

As it is written in the Torah:

"Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other." —Deuteronomy 4:39, from Moses’ speech enunciating the meaning of God’s revelation at Sinai.

We rise.

Aleinu, לַעֲלֹוהֵי לָשֶׁבֶת לָא-דוֹן הַகֹּלוּן, לָכָהユーザニヨウカツイレクツイレゴウツソウ.
שֶׁהוּא נוֹטֶה שָׁמַֽיִם וּיֹסֵד אָֽרֶץ, שֶׁהוּא שְׁכִינַת עֻזּוֹ בּגׇבְהֵי מרוֹמִים,
הוּא אֱלֹהֵֽינוּ אֵין עוֹד.

The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

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We rise.

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We rise.

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

▶ As is written in Your Torah:
"ADONAI will reign forever and ever."

And as the prophet said:
"ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one."

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

We are seated.

Establishing in the World the Sovereignty of the Almighty

Beginning in the 19th century, this phrase was interpreted as a call to universal justice, similar to Isaiah’s call to Israel to be “a light unto the nations.” In this vein, the phrase l’takken olam was understood to mean “to repair the world,” to be partners with God in achieving a world filled with 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’s dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

ADONAI will reign forever and ever.

From the Song at the Sea, Exodus 15:18.

On that day ADONAI shall be one, and the name of God, one.
Zechariah 14:9. When the Sh’ma was recited earlier, we declared that God is one. Now, at the end of the service, we express our hopes that through our prayer, we have brought the created world a little closer to oneness with the One God.

(John Kushner)
Mourner’s Kaddish

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

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, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

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

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

Mourners and those observing Yahrzeit:
Yitgadal v’yirkadash sh’mei raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’haloga u’avirim kariv, v’imru amen.

Congregation and mourners:
Yhei sh’meih raba m’varakh l’amal u’l’amah almah.

Mourners:
Yitbarak v’yitshevet b’yisra’el u’shalom b’kodesh, yishmo’ehu v’hayah k’ner也成为 be’alma d’khol yisra’el, v’imru amen.

Yhei sh’maya rabbah v’b’alma, v’yamlikh malkhuteih u’l’amah almah.

Oseh shalom bimromav hu ya’aseh shalom aleinu v’al kol yisra’el
[v’al kol yash’be’i tevel], v’imru amen.

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:
Yitqal, v’tirshu sh’mo rabbah, kel’ulam va’lo, ma’alhatu, kel’elah be’alma di v’hiah, yishtakhotu b’kodesh, kel’elah yishma’u b’kodesh, v’imru amen.

Congregation and mourners:
Yitqel, v’tirshu sh’mo rabbah, kel’ulam va’lo, kel’elah yishma’u b’kodesh, v’imru amen.

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Oseh shalom bimromav hu ya’aseh shalom aleinu v’al kol yisra’el
[v’al kol yash’be’i tevel], v’imru amen.
A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID
ADONAI is my light and my help. Whom shall I fear? ADONAI is the stronghold of my life. Whom shall I dread? When evil people assail me to devour my flesh, my enemies and those who besiege me, it is they who stumble and fall. Should an armed camp be arrayed against me, my heart would show no fear; if they were to go to war against me, of this I would be sure.

One thing I ask of ADONAI—this is what I seek: to dwell in the House of God all the days of my life, to behold God's peacefulness and to pray in God's sanctuary.

The Ḥasidic master Yehudah Aryeh Leib of Gur commented on the dual request expressed in this psalm, metaphor serving the poet in a similar manner to the concrete metaphors in his other Psalms. The contemporary literary critic Robert Alter writes, “Face suggests presence, the concrete metaphor serving the poet more than the abstract sense behind it.” When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God's wings. As Alter further remarks, God's turning away results in the supplicant's being left unprotected.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

God's Beauty

To Behold

Shabbat, I behold God's beauty; in the week, as I enter the world, I pray in God's sanctuary.

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Concluding Songs

Congregations may choose to end the Friday evening service with one of the following songs.

**SHABBAT, OUR QUEEN**

The sun on the treetops no longer is seen, 
come out to welcome Shabbat, our Queen. 
Now she descends, the holy, the blessed, 
and with her the angels of peace and of rest. 
Come, oh come, our Queen, our pride. 
Come, oh come, dearest bride. 
Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome 
and with joy in our hearts we head back home, 
there the table is set, the candles burn bright, 
every corner of the house glows in their light.

May you be blessed with shabbat shalom; 
may you be blessed with shabbat shalom. 
Shalom to you, O you angels of peace.

This poem was written by the modern Hebrew poet Hayim Nahman Bialik (1873–1934), who along with his epic poems also wrote children’s lullabies. It references both the mystical images of Shabbat as a bride and a queen, as well as the midrashic tale of angels who bless the homes that have been prepared for Shabbat.
Turning Torah into Song

Ki Eshm’rah Shabbat

As I keep Shabbat, God keeps watch over me.
It is a sign forever, between God and me.

It is forbidden to do business or travel long distances on Shabbat.
One should not talk about one’s commercial needs, business matters, or governmental transactions. Rather, it is a day for studying God’s teaching in order to achieve a measure of wisdom.

On Shabbat, I can find rest for my soul. The Holy One provided an example of this to the generation wandering in the desert by giving a double portion of manna on the sixth day. May the Torah, the Torah will atone for sin.

Anyone who begins work on this day deserves to be cut off. So, I shall purify my heart as if washed clean and offer to God evening and morning prayers, an additional service, and the afternoon one, that God may respond to me.

The now common term “showbread” comes from the King James Bible’s translation of lehem ha-panem (1 Samuel 21:7). More literally, it means “the bread of the inner chamber.” The priests were instructed to arrange twelve loaves of bread on the table in the sanctuary’s inner chamber; they were arranged in two rows of six loaves each, and were replaced with fresh ones each Shabbat (Leviticus 2:4). The two loaves of hallah placed on our Shabbat tables are a re-enactment of that ritual.

Deserves to be cut off

The Bible specifies that a person shall be “cut off from one’s people” as punishment for the violation of many laws. The ancient rabbis interpreted the phrase to mean that God would either shorten that person’s life in this world, or deny eternal life in the world that is coming. We may think of being “cut off from one’s people” not as a punishment, but as an inevitable consequence: those who are not attuned to the rhythms and behavioral norms of Jewish life—in this case, the observance of Shabbat—are at risk of losing their connection to the community.


Ki Eshm’rah Shabbat was composed by Abraham ibn Ezra (1089–1164). It contains instruction on the laws of Shabbat in verse form. The first letters of each stanza comprise an acrostic, spells out the author’s first name—a conventional way of “signing” one’s work.

It is a sign forever, between God and me.

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Siddur Lev Shalem for Shabbat and Festivals

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A Prayer Upon Leaving the Synagogue

I thank You, God, for all the good You have provided for me and for all of creation. May it be Your will, Master of peace, that You bless me and keep me in mind, that I may find favor in my own eyes and in the eyes of all whom I meet. May I receive Your Shabbat with great joy. May we be spared illness and pain on this day and may the angels of peace accompany us all.

To me, my family, and to the Synagogue, may God’s name be praised forever.

God, with great mercy, will give life to the dead—redeeming those who wait for the time of God’s triumph.

The Divine will send us our Messiah at the end of days, punishments evildoers in accord with their transgressions. God repays the righteous for their deeds; andforesees their consequence from the start.

God knows our innermost thoughts, nor change it for another. God will never alter the divine law, Torah, a truthful teaching, was given to God’s people.

Prophetic inspiration was bestowed upon the people God treasured and honored. There never arose in Israel another like Moses, a prophet able to see the very likeness of the Divine. By the hand of this prophet, trusted in God’s house, Torah, a truthful teaching, was given to God’s people.

The Divine will send us our Messiah at the end of days, redeeming those who wait for the time of God’s triumph. God, with great mercy, will give life to the dead—may God’s name be praised forever.

YIGDAL

Glorify and praise the living God who exists, but not in time—singular and unique, hidden and unbounded, having no body, not a physical being: we cannot describe God’s distinctness. God existed before every thing: first of all—but with no beginning. This is the master of the world; all of creation points to God’s greatness and sovereignty. Prophetic inspiration was bestowed upon the people God treasured and honored. There never arose in Israel another like Moses, a prophet able to see the very likeness of the Divine. By the hand of this prophet, trusted in God’s house, Torah, a truthful teaching, was given to God’s people.

God, with great mercy, will give life to the dead—may God’s name be praised forever.

God, who exists, is always with us. May God’s name be praised forever. May God bless me and keep me. May I receive Your favor in my own eyes and in mind, that I may find

The Counting of the Omer

From the second night of Pesah until the night before Shavuot, we count the omer. We rise.

I am about to fulfill the mitzvah of counting the omer, as it is written in the Torah:

“You shall count from the eve of the second day of Pesah, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days.” Leviticus 23:15–16

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 count the omer.

Barukh atah Adonai Eloheinu Melekh ha-Olam,

asher kid’shanu b’mitzvotav v’tzivanu al s’firat ha-omer.

We recite the line for the appropriate day, from the following pages.

Our forefathers counted the first fruits on Shavuot, a celebration of ripening and bounty. Equally, the period of s’firat ha-omer commemorates the historic journey from slavery in Egypt to meeting God at Sinai. We celebrate freedom on Pesah, but recognize that the exodus is not truly complete until we receive instruction as to how to live with that freedom, on Shavuot.

The ancient rabbis say that when we count the omer, we are counting toward the time that we will receive the Torah. Day by day, week by week, we count, and in a highly regulated fashion: when, how, in what language, with or without a blessing, are all issues addressed by Jewish law.

But what is most noteworthy is that when we count the omer, we count up. Our natural tendency is to count down. We count down the seconds in anticipation of the secular New Year. We count down the days to an upcoming vacation. We count down toward a professional deadline or the end of a specific project.

I can think of only one time in my life when it was natural for me to count up: when I was pregnant. Week by week, month by month, I counted. I was excited about my due date, but I also wanted to be pregnant for nine complete months. Like other pregnant women, I knew that the period of gestation was not simply a time I needed to get past in order for the “real” event to take place; each week, each month, was vital for my baby’s development. Each day had its own significance, nurturing the growth that would be necessary for my baby to enter the world. So quite naturally, I knew to count up.

So too with receiving Torah. Torah defines us as a people; it shapes our individual identities and our character. But its transformative potential is dependent on our preparation. To truly receive Torah, we need to grow into it, to make ourselves ready for it. We count up to remind ourselves of the significance of this gestational time. We count up because each day, each week is an opportunity to identify and refine the ways we want to grow: as moral people, as people who live a life of care, as people willing to be instructed.

—Amy Walkin Katz
First Week: Love and Kindness — חסד (Hesed)

The first week of the Counting of the Omer coincides with the celebration of Pesah, in which we reenact the experience of God's having freed us. Remembering God's unbounded, expansive love in redeeming us, it is the time of reading the Song of Songs—of feeling both loved and seeking to love. In this context, we may ask ourselves: How might I enter the world in a loving way? What obligations does love bring? As I celebrate my own self-hood and refine my understanding of being free, I might ask: How might I be kind to myself and express that kindness with others? How might I learn to love all the parts of myself and love others in all their complexity? And I might ask: What obligations does love bring?

Hillel said: If I am not for myself, who will be for me? If I am for myself alone, what am I? And if not now, when?

—Pirkei Avot 1:14

[1]Rabbi Yoḥanan ben Zakka] posed this question to his disciples:
Take note, which is the right path to which one should cleave?
Rabbi Eliezer said: A generous eye.
Rabbi Joshua said: A good colleague.
Rabbi Shimon said: A good neighbor.
Rabbi Eleazar said: A generous heart.
He said to them: I prefer the answer of Eleazar ben Arakh, for his view includes all of yours.

—Pirkei Avot 2:13

On Nisan 16, the Second Night of Pesah:

Today is 1 day of the omer.
Hayom yom edah la-omer.

On Nisan 17, the Third Night of Pesah:

Today is 2 days of the omer.
Hayom sh’nei yamim la-omer.

On Nisan 18, the Fourth Night of Pesah:

Today is 3 days of the omer.
Hayom sh’loshah yamim la-omer.

On Nisan 19, the Fifth Night of Pesah:

Today is 4 days of the omer.
Hayom arba∙ah yamim la-omer.

On Nisan 20, the Sixth Night of Pesah:

Today is 5 days of the omer.
Hayom hamishah yamim la-omer.

On Nisan 21, the Seventh Night of Pesah:

Today is 6 days of the omer.
Hayom shishah yamim la-omer.

On Nisan 22, the Eighth Night of Pesah
(where Yom Tov is celebrated for two days):

Today is 7 days—one week—of the omer.
Hayom shivah yamim, she-hem shavua edah la-omer.
Limits are important; without them, chaos would reign. Even love has its rules. Yet the very qualities that allow us to establish limits are the same ones that can lead to oppression and evil. Judgment—so necessary for almost every aspect of daily living—can become judgmentalism, the disparagement of others, and may even lead to fanaticism. Power—so necessary for the implementation of the good—can become drunk with itself, overpowering others. This week invites reflection on the way my competitiveness and desire to win may become hurtful to others, and how my self-concern can be dismissive of the needs of others and even be destructive. What limits should I place on my ego? Perhaps I might pause to stand in awe, stopping for a moment to appreciate what is around me and better understand my own limitations.

I place on my desires? Perhaps I might pause to stand in awe, stopping for a moment to appreciate what is around me and better understand my own limitations.

On Nisan 23:

Today is 8 days—one week and one day—of the omer.
Hayom sh’monah yamim, she-hem shavua ehad v’yom ehad la-omer.

On Nisan 24:

Today is 9 days—one week and two days—of the omer.
Hayom tishah yamim, she-hem shavua ehad u-sheney yamim la-omer.

On Nisan 25:

Today is 10 days—one week and three days—of the omer.
Hayom asarah yamim, she-hem shavua ehad u-shnei yamim la-omer.

On Nisan 26 (Yom Ha-Shoah, if neither Thursday night nor Saturday night):

Today is 11 days—one week and four days—of the omer.
Hayom abad asar yom, she-hem shavua ehad va-yom ehad la-omer.

On Nisan 27 (Yom Ha-Shoah, if a Wednesday night):

Today is 12 days—one week and five days—of the omer.
Hayom sh’mim yamim, she-hem shavua ehad v’yom ehad la-omer.

On Nisan 28 (Yom Ha-Shoah, if Sunday night):

Today is 13 days—one week and six days—of the omer.
Hayom sh’loshah yamim, she-hem shavua v’yom ehad la-omer.

On Nisan 29:

Today is 14 days—two weeks—of the omer.
Hayom arba∙ah asar yom, she-hem sh’nei yamim la-omer.
Tiferet, which literally means “splendor,” is associated with harmony and balance—specifically, a balance among ideas, values, and qualities that appear to be conflicting. This suggests that we are at our best when the various impulses within us, and the competing demands made upon us, are in balance—for example, when play and seriousness each have their place in our lives, when we practice both self-care and care for others, and when a sense of mission is mediated by a realistic appraisal of the world as it is. The Kabbalists thought that the essential balance needed in our lives was that between the aspects associated with the first two weeks—love and judgment. Love needs to know how to be mediated by proper judgment, and judgment without love is hurtful and dangerous. The Kabbalists also associated Tiferet with emet, truth, reflecting their understanding that deep truths emerge from the harmonizing of seemingly incompatible values and perspectives.

Simon the Righteous was one of the last surviving members of the Great Assembly. He taught: The world stands on three things—on Torah, on worship, and on good deeds.

—Pirkei Avot 1:2

Rabbi [Judah] taught: What is the right path, that a person should choose? One that brings glory to the Creator and one that everyone acknowledges about you as glorious.

—Pirkei Avot 2:1

On the first day of Rosh Hodesh of Iyar, Nisan 30:

Hayom ha-mishah asar yom, she-hem sh’nei sh’vatu v’yom exad la-omer.

Today is 15 days—two weeks and one day—of the Omer.

On the second day of Rosh Hodesh of Iyar, Iyar 1:

Hayom shishah asar yom, she-hem sh’nei sh’vatu u-shnei yamim la-omer.

Today is 16 days—two weeks and two days—of the Omer.

On Iyar 2 (Yom Ha-Zikaron, if Tuesday night; Yom Ha-Atzma’ut, if Wednesday night):

Hayom shivah asar yom, she-hem sh’nei sh’vatu va-hamishah yamim la-omer.

Today is 17 days—two weeks and three days—of the Omer.

On Iyar 3 (Yom Ha-Zikaron, if Monday night or Tuesday night; Yom Ha-Atzma’ut, if Wednesday night):

Hayom esrim yom, she-hem sh’nei sh’vatu v’esrim yamim la-omer.

Today is 18 days—two weeks and four days—of the Omer.

On Iyar 4 (Yom Ha-Zikaron, if Monday night or Tuesday night; Yom Ha-Atzma’ut, if Wednesday night):

Hayom tishnah asar yom, she-hem sh’nei sh’vatu va-tishnah yamim la-omer.

Today is 19 days—two weeks and five days—of the Omer.

On Iyar 5 (Yom Ha-Atzma’ut, if Monday night):

Hayom elf yom, she-hem sh’nei sh’vatu va-hamishah yamim la-omer.

Today is 20 days—three weeks—of the Omer.
Psalm 90 remarks: “Teach us to count our days,” or perhaps better translated, “Teach us to make each day count.” On some level, we are all conscious of mortality. The days of our lives are limited. And so this week, we ask: What should a day look like? What would make my days seem not just busy, but rich in their fullness? Am I spending my time on what I care about most? What would make a day feel blessed? How do I deal with frustration? How can I transform my good intentions into actions and patterns of behavior? Thus, נֶצַח (Netzaḥ) is also associated with endurance, carrying through with our intentions over the long haul. We might ask: How does my life reflect consistent commitment?

Rabbi Tarfon taught: The day is short, and the work is great, and the workers are lazy, and the reward is much, and the owner is urging us on.

—Pirkei Avot 2:20

Ben Azzai taught: Pursue a minor mitzvah as you would a major one, and flee from a transgression, for one good deed leads to another and one transgression generates another. Thus the reward for a mitzvah is another mitzvah, and the consequence for a transgression is another transgression.

—Pirkei Avot 4:2

On Iyar 7:

היום טтроים עשרים יום, שעם שעשתה ברכות יום אחר 큼מה

今日是22日—三周和一天—的omer。

Hayom sh’nayim v’esrim yom, she-hem sh’loshah shavuot v’yom ehad la-omer.

On Iyar 8:

היום שלושה עשרים יום, שעם שעשתה ברכות ובין ימים 큼מה

今日是23日—三周和两天—的omer。

Hayom sh’loshah v’esrim yom, she-hem sh’loshah shavuot u-shnei yamim la-omer.

On Iyar 9:

היום ארבעה עשרים יום, שעם שעשתה ברכות ובין ימים 큼מה

今日是24日—三周和三天—的omer。

Hayom arba∙ah v’esrim yom, she-hem sh’loshah shavuot v’arba∙ah yamim la-omer.

On Iyar 10:

היום חמישה עשרים יום, שעם שעשתה ברכות ושש ימים 큼מה

今日是25日—三周和四天—的omer。

Hayom h|.|amishah v’esrim yom, she-hem sh’loshah shavuot v’arba∙ah yamim la-omer.

On Iyar 11:

היום שישה עשרים יום, שעם שעשתה ברכות ושש ימים 큼מה

今日是26日—三周和五天—的omer。

Hayom shishah v’esrim yom, she-hem sh’loshah shavuot v’shishah yamim la-omer.

On Iyar 12:

היום שבעה עשרים יום, שעם שעשתה ברכות ושש ימים 큼מה

今日是27日—三周和六天—的omer。

Hayom shivah v’esrim yom, she-hem sh’loshah shavuot v’shishah yamim la-omer.

On Iyar 13:

היום שמונה עשרים יום, שעם שעשתה ברכות ושש ימים 큼מה

今日是28日—四周—的omer。

Hayom sh’monah v’esrim yom, she-hem arba∙ah shavuot la-omer.
How can we see life itself as glorious? How can we permeate our lives with an appreciation of the wonders of the world in which we live, the wonder of life itself? Perhaps this week we might heighten awareness of the beauty of the moment—deepening our consciousness of what is special, pulsing with life. Perhaps, this week, I might learn to say daily, “How glorious is this day!” The world becomes glorious and we reflect its glory when we enter it with a sense of appreciation and understand our lives to be a precious gift. By cultivating gratitude, we open ourselves to sensing and appreciating the glories of the world. The Hebrew word hod might remind us of the similar sounding hodayah, which means “thankfulness.”

Do not seek greatness for yourself; do not covet honor. Let your deeds exceed your learning. Do not crave the table of kings—for your table is greater than theirs and your crown greater than their crowns, and your employer can be relied upon to compensate you for your labors.

—Pirkei Avot 6:5

Rabbi Eleazar of Bartheta taught: Give everything over to God, for you and all that your own are God’s. Thus David said, “For all is from You, and from Your own hand I give to You” (1 Chronicles 29:14).

—Pirkei Avot 3:8

On Iyar 14 (Pesah Sheni):

יום תשעہ ו’esrim יומ, ש Hannah ארבעה שבעות ו’yom אחראי יומ

Today is 29 days—four weeks and one day—of the omer.

Hayom tishah v’esrim yom, she-hem arba∙ah shavuot v’yom ehad la-omer.

On Iyar 15:

יום שישים יומ, ש Hannah ארבעה שבעות ו’yom יומ

Today is 30 days—four weeks and two days—of the omer.

Hayom sh’loshim yom, she-hem arba∙ah shavuot u-shnei yamim la-omer.

On Iyar 16:

יום תשעים ו’yom, ש Hannah ארבעה שבעות ו’yom יומ

Today is 31 days—four weeks and three days—of the omer.

Hayom eh|.|ad u-shloshim yom, she-hem arba∙ah shavuot u-shloshah yamim la-omer.

On Iyar 17:

יום תשעים ו’yom, ש Hannah ארבעה שבעות ו’yom יומ

Today is 32 days—four weeks and four days—of the omer.

Hayom sh’nayim u-shloshim yom, she-hem arba∙ah shavuot v’arba∙ah yamim la-omer.

On Iyar 18 (Lag Ba-omer):

יום תשעים ו’yom, ש Hannah ארבעה שבעות ו’yom יומ

Today is 33 days—four weeks and five days—of the omer.

Hayom sh’loshah u-shloshim yom, she-hem arba∙ah shavuot v’arba∙ah yamim la-omer.

On Iyar 19:

יום ארבעה ו’yom, ש Hannah ארבעה שבעות ו’yom יומ

Today is 34 days—four weeks and six days—of the omer.

Hayom arba∙ah u-shloshim yom, she-hem arba∙ah shavuot v’arba∙ah yamim la-omer.

On Iyar 20:

יום חמישים יומ, ש Hannah ארבעה שבעות יומ

Today is 35 days—five weeks—of the omer.

Hayom h|.|amishah u-shloshim yom, she-hem h|.|amishah shavuot la-omer.
Sixth Week: Foundation — יסוד (Y’sod)

As we approach Sinai, which we will soon celebrate on the holiday of Shavuot, we might ask: What is at the root of my being? What is most fundamental to who I am? Hasidic masters taught that each of us has come into this world to repair what only he or she is able to heal. What is my special talent, my special task? Y’sod also represents the connection between the heavenly and earthly realms and I might ask: How might my life reflect God’s presence in the world? How might I be an instrument for bringing the world around me closer to the Divine?

Rabbi Yoḥanan ben Zakkai had five disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Ḥananiah, Rabbi Yose Hakohen, Rabbi Shimon ben Netanel, and Rabbi Eleazar ben Arakh.

This is how he characterized their merits: Rabbi Eliezer ben Hyrcanus—a plastered well that never loses a drop; Rabbi Joshua ben Ḥananiah—happy is the one who gave birth to him; Rabbi Yose Hakohen—a saintly person; Rabbi Shimon ben Netanel—a pious person; Rabbi Eleazar ben Arakh—an ever-flowing fountain.

—Pirkei Avot 2:10–11

On Yom Ṣabbath and Festivals · Evening Service · Counting of the Omer

On Yom 21:

היום השעה השלושים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי אוֹרֵחָו יַעַקִּב יָנוּר.

Today is 36 days—five weeks and one day—of the omer.

Hayom shishah u-shloshim yom, she-hem hamishah shavuot v’yom ehad la-omer.

On Yom 22:

היום השעה השלושים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי אָלֻּבָּה יַעַקִּב יָנוּר.

Today is 37 days—five weeks and two days—of the omer.

Hayom shivah u-shloshim yom, she-hem hamishah shavuot u-shmei yamim la-omer.

On Yom 23:

היום השעה השלושים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי אַרְבָּעָה יָמִים יַעַקִּב יָנוּר.

Today is 38 days—five weeks and three days—of the omer.

Hayom sh'monah u-shloshim yom, she-hem hamishah shavuot u-arba∙ah yamim la-omer.

On Yom 24:

היום השעה השלושים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי חמישה ימים יַעַקִּב יָנוּר.

Today is 39 days—five weeks and four days—of the omer.

Hayom tishah u-shloshim yom, she-hem hamishah shavuot v’arba∙ah yamim la-omer.

On Yom 25:

היום ארבעים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי חמישה ימים יַעַקִּב יָנוּר.

Today is 40 days—five weeks and five days—of the omer.

Hayom arba∙im yom, she-hem hamishah shavuot va-hamishah yamim la-omer.

On Yom 26:

היום חמישים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי וחמשה ימים יַעַקִּב יָנוּר.

Today is 41 days—five weeks and six days—of the omer.

Hayom ehad v’arba∙im yom, she-hem hamishah shavuot va-shishah yamim la-omer.

On Yom 27:

היום שישים ארבעים יוֹם שֵׁמיִשָּׁה שַׁבָּעֹת וַיָּמֵי חמישה ימים יַעַקִּב יָנוּר.

Today is 42 days—six weeks—of the omer.

Hayom sh’nayim v’arba∙im yom, she-hem shishah shavuot la-omer.

—Pirkei Avot 3:13

Rabbi Hanina ben Dosa used to say: One with whom people are pleased, the divine spirit is pleased; and one with whom people are displeased, the divine spirit is displeased.
Malkhut refers to the sense of God as presence—a presence that suffuses the world. Never was the presence of God felt as deeply as it was at Sinai. As we approach the celebration of that revelation, we might ask: What mitzvah might call to me with a mysterious force? What special teaching of Torah do I want to concentrate on, this year? How do I hear the calling of my soul—the calling of the Divine?

Shammai taught: Set a fixed time for the study of Torah, speak little but do much, and welcome everyone with good cheer.

—Pirkei Avot 1:15

Ben Bag Bag taught: Turn it this way, turn it that way, for everything is to be found in it.

—Pirkei Avot 5:24

Rabbi Hananiah ben Teradion taught: When two people sit and discuss Torah, the Shekhinah hovers between them . . .

—Pirkei Avot 3:3

Everything that the blessed Holy One created in God’s world, God created solely for the divine glory, as it is written, “Everything that is called by My name, I created it, I formed it, I made it, for My glory” (Isaiah 43:7-8). It is further written, “Adonai shall reign forever and ever” (Exodus 15:18).

—Pirkei Avot 6:11

On Iyar 28 (Yom Yerushalayim):

היום שלשה ארבעים što, שנה שבועות ויום אחד לָלֵֽעֶמֶּר

Today is 43 days—six weeks and one day—of the omer.

Hayom shlishah v’arba-im yom, she-hem shishah shavuot v’yom ehad la-omer.

On Iyar 29:

היום ארבעה וחמישה сто, שנה שבועות וחמשה ימים לומדים

Today is 44 days—six weeks and two days—of the omer.

Hayom arba-ah v’arba-im yom, she-hem shishah shavuot u-shnei yamim la-omer.

On Sivan 1 (Rosh Hodesh Sivan):

היום הש仆ה ארבעים сто, שנה שבועות וחמשה ימים לומדים

Today is 45 days—six weeks and three days—of the omer.

Hayom hamishah v’arba-im yom, she-hem shishah shavuot u-shloshah yamim la-omer.

On Sivan 2:

היום שישה ארבעים сто, שנה שבועות וארבעה ימים לומדים

Today is 46 days—six weeks and four days—of the omer.

Hayom shishah v’arba-im yom, she-hem shishah shavuot v’arba-ah yamim la-omer.

On Sivan 3:

היום שביעה ארבעים сто, שנה שבועות ושש ימים לומדים

Today is 47 days—six weeks and five days—of the omer.

Hayom shivah v’arba-im yom, she-hem shishah shavuot va-hamishah yamim la-omer.

On Sivan 4:

היום שמונה ארבעים сто, שנה שבועות ושש ימים לומדים

Today is 48 days—six weeks and six days—of the omer.

Hayom sh’monah v’arba-im yom, she-hem shishah shavuot va-hamishah yamim la-omer.

On Sivan 5 (the night before Shavuot):

היום תשעים ארבעים сто, שנה שבועות תשע ימים לומדים

Today is 49 days—seven weeks—of the omer.

Hayom tishah v’arba-im yom, she-hem shivah shavuot la-omer.
The Festival Amidah: Arvit, Shacharit, Minḥah

**Festivals**
The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

**Three Steps Forward**
While the Temple stood in Jerusalem, the people of Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot.

For this reason, these festivals are known as the shalosh reg'elim, the three pilgrimage festivals, from the word regel ("foot").

As we take three steps forward at the beginning of our Amidah, we might symbolically begin a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

**Praying**
Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—AFTER YEHUDAH HALEVI

A transliteration of the opening brakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minḥah only: As I proclaim the name ADONAI, give glory to our God.]

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

**First Brakhot: Our Ancestors**

With Patriarchs, Matriarchs:

† Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, 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. You are the sovereign who helps and saves and shields.

† Barukh atah ADONAI, Shield of Abraham.

**Amidah**

The Festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory brakhot and three concluding brakhot as every Amidah or Silent Prayer. The middle brakhot emphasize and elaborate on the joy of the festival.

**Bending the knees and bowing.** Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that bowing crowns the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirké Avot 5:7).

**With Patriarchs:**

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

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

**REDEEMER**

The primary Jewish image of redemption is the Exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world's hoped-for achievement—of a just and moral world.

**With Patriarchs and 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, who acts with kindness and love, and creates all, a transcendental God, the shield of Abraham, who holds the heart of the people as well as the world's hoped-for achievement—of a just and moral world.

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

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† Barukh atah ADONAI, Shield of Abraham.
Second B’rakah: God’s Saving Care

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

The following is added at Arvit and Shmaharit on the first day of Pesah, at Minhah on Sh’mimi Atzeret, and at all services on Simhat Torah:

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

[At all other times, some add: You cause the dew to fall.]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and keep faith with those who sleep in the dust.

The sovereign who brings death and life

and who can be compared to You?

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and who can be compared to You?
The Kedushah is recited only with a minyan and is said while standing.

At Shaḥarit we recite:

"Holy, holy, holy is Adonai Tz’va·ot, the whole world is filled with God’s glory!"
Kadosh, kadosh, kadosh Adonai Tz’va·ot,
Kadosh, kadosh, kadosh Adonai Tz’va·ot,
núlo khol ha-aretz k’vodo.

Others respond with praise:

"Praised is Adonai’s glory wherever God dwells.
Barukh k’vod Adonai mimkomo.

As the psalmist sang:

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

Yimlokh Adonai olam, elohayikh tziyon l’idor vador, hal’luyah.

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

We continue on the next page with the Fourth Br’akhah, “You have chosen us.”
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.

All continue here:

Fourth B’rakhah: The Holiness of the Festival
You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

ADONAI our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

הודותינו יהוה אלהינו ואהבתך אדוני, 헬קטלופ בלאש קומ רוק.
תחסנינו אלהינו משפטים שישם חחות אמת.
וקים רבים לעיבם.
ה村党支部 עימי משומרים Каדר רוח, מחייה חיות האמת.
והמלך עליים מעניין וידידי קדש עוד יום דרכ.
והמלך הזה אלהינוび קרש קהל, יני ראו קהל.
ונברא עליים עימי.
ניחושי путиים לשלום ימי המשחה.
והמלך הזה אלהינוび קרש קהל, יני ראו קהל.
ואחדים משובריםمشמש ימי המעשים קדש.
הכוכ時点ύת אריפרה ישראל בקדושה.

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

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

Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival
You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

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וקים רבים לעיבם.
ה длוחרים עימי משומרים Каדר רוח, מחייה חיות האמת.
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As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.
Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—Irving Greenberg

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness.

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

On Pesah: Festival of Matzot.
On Shavuot: Festival of Shavuot.
On Sukkot: Festival of Sukkot.
On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us.

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

—Arthur Waskow

The words in brackets are added when a Festival falls on Shabbat.

Chag Ha’atzarot

חָג הַעֲצֶרֶת

חַג הַעֲצֶרֶת הַזֶּה וָאָֽתָּה בּוֹ לְרַחֲמִים בִּקְדָּסָה

חַג הַמַּצּוֹת הַזֶּה

חַג הַסֻּכּוֹת הַזֶּה

חַג הַפְּסַח הַזֶּה

חַג הַעֲצֶרֶת הַזֶּה, זֶמַּן שִׂמְחָתֵנוּ

חַג הַסֻּכּוֹת הַזֶּה שֶׁל מַשָּׂשׂוֹן, אֶת־יוֹם מִי

וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בּאַהֲבָה וָלְרַחֲמִים עַל־הַמַּעֲלֵה בְאִישׁ וּבְאִישָּׁה לְרַחֲמִים, לחַיִּים מִקְרָא קֹֽדֶשׁ, זֵֽכֶר לִיצִיאַת מִצְרָֽיִם.

כִּי אֵל מֶֽלֶךְ חַנּוּן ורַחֲמִים אָֽתָּה.

On Sh’mini Atzeret and Simhat Torah: [with love] a sacred day, a symbol of the exodus from Egypt.

On Shavuot: A loving gift given to us by our God, Adonai our God, [Shabbat for rest] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,
On Shavuot: Festival of Shavuot, season of the giving of our Torah,
On Sukkot: Festival of Sukkot, season of our rejoicing,
On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret, season of our rejoicing,

[with love.] a sacred day, a symbol of the exodus from Egypt.
Sh'mini Atzeret and Simcha Torah

The holiday helps us understand that the idea of God and one another are not buildings at all but rather, in Jewish memory, those occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

Sh'mini Atzeret and Simhat Torah

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. Barukh atah ADONAI, who restores Your Divine Presence to Zion.

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. Kad'sheinu b'mitvotekha v'tein helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. Barukh atah ADONAI, who makes [Shabbat] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Perspective

Embrace Your People

Sukkot: Another Perspective

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that sukkot are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our sukkot may make us vulnerable, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

Sh'mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last parashah of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism’s incredible statement that life will totally triumph, it makes an even more remarkable claim. The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one’s family, then widening the concern to include one’s people, and eventually embracing the whole world.

—IRVING GREENBERG

—NINA RETH CARDIN

—NINA RETH CARDIN

Siddur Lev Shalem for Shabbat and Festivals

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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—evening, morning, and noon.

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

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

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

We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.
Seventh B’rakhah: Prayer for Peace

Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert.

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.

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

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

At Minhah and Arvit we recite:

At Shaharit we recite:

During the silent Amidah, continue with “Grant...” below.

During the repetition of the Amidah during Shaharit, the leader recites Birkat Kohanim.

At Minhah and Arvit we recite:

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

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

Shalom rav al yisrael am’ka v’al kol yeshi’e’i ve’i’i
koti tah ha-shalom.
V’tov be’inekha
l’arekh et am’ka yisrael b’kol eit u-v’kol sha-a bishlochekha.

At Shaharit we recite:

Shalom Rav al yisrael am’ka v’al kol yeshi’e’i ve’i’i
koti tah ha-shalom.
V’tov be’inekha
l’arekh et am’ka yisrael b’kol eit u-v’kol sha-a bishlochekha.

If we recite both versions we switch back and forth between them. At Sha’arit we recite the Sim Shalom version.

At Minhah and Arvit we recite the Shalom Rav version.

The Mishnah records that in ancient times the kohanim would offer the Priestly Blessing at the conclusion of each service (Tamid 5:3, Taanit 4:1), and the concluding b’rakhah of the Amidah alludes to that blessing: the last word of the Priestly Blessing is shal-om, and the final b’rakhah of the Amidah begins with that thought.

There are two different versions of the b’rakhah. At Shabbat and Musaf we recite Sim Shalom (“Grant peace .”). At these services, even today, the kohanim in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the b’rakhah recited at these services alludes to the words uttered by the kohanim (for instance, to the gift of God’s shining face, and to the kindness and care that is promised as blessing). At Minhah and Arvit we recite Shalom Rav (“Grant abundant and lasting peace .”). In these services there is no Priestly Blessing, so the Shalom Rav version of the b’rakhah that we recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot.

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. An alternative prayer printed at the bottom of this page appears in the Prague prayerbook Sha'arei Tziyon (1662); its English rendering is by Jules Harlow. Both of these concluding prayers are distinguished by the use of the first-person singular, whereas almost all other prayers are in the first-person plural.

When the Amidah is to be repeated aloud during Shalshit or Minhat, we turn back to page 306. During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay'hulu is recited, page 53.