

סדור
לב שלם
Siddur
Lev Shalem
לשבת ויום טוב
FOR SHABBAT
& FESTIVALS

Kehillat Ma'arav
Shabbat
Morning
Service



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Sh
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NISHMAT: THE SOUL OF ALL THAT LIVES

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign
who redeems and liberates us, rescues and saves us,
shows us kindness and sustains us in every moment of anguish and distress;
we have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
ADONAI neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are bound up,
supports those who fall,
straightens those who are bent over.
It is You alone whom we thank.
Were our mouths filled with song as the sea,
our tongues to sing endlessly like countless waves,
our lips to offer limitless praise like the sky,
our eyes to shine like the sun and the moon,
our arms to spread heavenward like eagles' wings,
and our feet swift as deer,
we would still be unable to fully express our gratitude to You,
ADONAI our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

continued

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בָּשָׂר תִּפְאֶר וּתְרוֹמֶם וְכָרָה מִלְּפָנֶיךָ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבְּלִעְדֵּיךְ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פוֹדֶה וּמַצִּיל, וּמַפְרִינֵם וּמַרְחֵם בְּכִלְעַת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אֱלֹהֵי הָרְאוּשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת,
אֲדוֹן כָּל־תַּלְדוֹת,
הַמְהַלל בְּרַב הַתִּשְׁבָּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחָסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
יְהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים,
וְהַמְקִיץ נֹדְדִים,
וְהַמְשִׁיחַ אֲלֵמִים,
וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְכַבֵּד אֲנַחְנוּ מוֹדִים.
אֱלֹהֵינוּ מִלֵּא שִׁירָה בָּיָם,
וּלְשׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גְּלִיָּה,
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחַבֵּי רִקְיעַ,
וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וּבְיָרֵחַ,
וְיָדֵינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם,
וְרַגְלֵינוּ קְלוֹת בְּאַיִלוֹת,
אֵין אֲנַחְנוּ מְסַפִּיקִים לַהֲדוֹת לְךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], וּלְכַבֵּד אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ] וְעִמָּנוּ.

continued

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses that we have just recited, as well as an introduction to the *brakhot* that we are about to recite. The last psalm we recited, Psalm 150, ends with the line "Let every breath be praise of God," a thought that is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally 'breath') of all that lives praises Your name."

Following on the heels of the recitation of the Song at the Sea, Nishmat speaks of God's rescue of the people Israel from slavery in Egypt. Equally, Nishmat looks forward to the prayers that we are about to recite: in speaking of worshipping God with all of one's body and all of one's soul, it anticipates the *Sh'ma*, which talks of worshipping God with one's total being, and in its conclusion Nishmat includes language found in the first blessing of the Amidah.

Nishmat repeatedly moves from prose statements to rhythmic poetic lines, as if each moment of prayer becomes an occasion for song. Though the poem emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God. Some recite as an introduction to Nishmat the poem by Solomon ibn Gabirol on page 101.

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

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless,
praise and acclaim,
exalt and honor,
sanctify and crown Your name, our sovereign.
Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
"Every bone in my body cries out,
ADONAI, who is like You:
saving the poor from the powerful,
the afflicted and impoverished from those who prey on them?"
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and honor You,
and bless Your sacred name, fulfilling David's words:
"Let my soul bless ADONAI,
and every fiber of my being praise God's sacred name."
Bar'khi nafshi et Adonai, v'khol k'ravai et shem kodsho.

מִמִּצְרַיִם גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

בָּרַעַב וַנְחַנוּ,
וּבְשָׂבַע פִּלְפִּלְתָנוּ,
מִחֶרֶב הִצַּלְתָנוּ,
וּמִדָּבָר מְלֻטָּתָנוּ,
וּמִחֲלָיִם רָעִים וְנֹאֲמָנִים דָּלִיתָנוּ.

עַד הַנָּה עֲזָרוּנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ,
וְאַל תִּשְׁשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצֶחַ.
עַל כֵּן אֲבָרִים שְׂפִלְגֵת בְּנוּ,
וְרוּחַ וְנִשְׁמָה שְׁנִפְחֵת בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ,

הֵן הֵם יוֹדוּ וִיבָרְכוּ וְיִשְׁבְּחוּ וְיִפָּאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֶת־שִׁמְךָ מְלֶכֶּנוּ.

כִּי כָל־פֶּה לָךְ יוֹדֶה,
וְכָל־לִשׁוֹן לָךְ תִּשְׁבַּע,
וְכָל־בֶּרֶךְ לָךְ תִּכְרַע,
וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־לִבָּבוֹת יִירָאוּךָ,
וְכָל־קָרֵב וְכָל־זוֹת יִזְמְרוּ לְשִׁמְךָ,
בְּדָבָר שְׂכָתוֹב:

כָּל־עֲצָמוֹתַי הִאֲמִירָנָה, יְהוָה מִי כָמוֹךָ,
מֵאֵיִל עָנִי מִחֹזֶק מִמֶּנּוּ, וְעַנִּי וְאֲבִיוֹן מִגְּדוֹלִי.

מִי יִדְמָה לָךְ,
וּמִי יִשׁוּהָ לָךְ,
וּמִי יַעֲרֶךְ־לָךְ,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ.
נִהְלָלָה, וְנִשְׁבַּחְתָּהּ, וְנִפְאָרְתָה, וְנִבְרַךְ אֱתֶשֶׁם קֹדֶשְׁךָ, בְּאָמֹר:
לְדוֹד, בְּרַכִּי נִפְשִׁי אֶת־יְהוָה
וְכָל־קָרְבִי אֶת־שִׁם קֹדֶשְׁךָ.

EVERY TONGUE . . . EVERY
KNEE . . . וְכָל־בֶּרֶךְ
Based on Isaiah 45:23.

EVERY BONE IN MY BODY
CRIES OUT וְכָל־עֲצָמוֹתַי
Psalm 35:10. This
verse has been cited as the
basis in Jewish tradition for
bodily movement during
prayer. This is the seventh
occurrence in this passage
of the word kol (meaning
"all" or "every").

GREAT, MIGHTY . . . GOD
הָאֵל הַגָּדוֹל הַגִּבּוֹר. This
phrase anticipates the first
blessing of the Amidah.

LET MY SOUL BLESS
בְּרַכִּי נִפְשִׁי
Psalm 103:1.

Faith in God

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

—MORDECAI M. KAPLAN

Prayer

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

—SAMUEL DRESNER

The Presence of God

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

—PINHAS OF KORETZ

On Festivals, the leader begins here:

God, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

► dwelling forever, exalted and holy is Your name—as the psalmist has written:

"Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely."

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.

► For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,
הַגָּבוֹר לְנֵצַח,
הַנּוֹרָא בְּנוֹרְאוּתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנֹשֵׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב, וְנִנֵּה צְדִיקִים בִּיהוָה, לִישְׁרִים נֶאֱמָה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל
וּבְכִבְרֵי צְדִיקִים תִּתְפָּרֵךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהָלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלִכֵנוּ, בְּכִלְדוֹר וְדוֹר.
◀ שֶׁכֶּן חֹבֵת כְּלֵי־יִצְחָק לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעֲלֹה וּלְקַלֵּס, עַל כָּל־דְּבָרֵי
שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בְּרִישֵׁי עֲבֶדְךָ מְשִׁיחֶךָ.

הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (*ha-El ha-gadol ha-gibor v'ha-nora*, "Great, mighty, awe-inspiring God"), concluding with the description from the end of that Amidah blessing where God is called *melekh, sovereign*.

DWELLING FOREVER שׁוֹכֵן עַד. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at *ha-El* ("God," at the top of this page).

SING וְנִנֵּה. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name "Isaac" (*yitzhak*).

Chorus of Song

The Hasidic master Simḥah Bunam once offered a play on the phrase *shirai zimrah*, "chorus of song." He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as *shayarei zimrah*, "that which is left over after the singing," and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

The Duty to Praise

Maimonides, the great medieval Jewish philosopher and codifier, asserts that there is an obligation to pray. He enumerates this obligation in his list of 613 mitzvot. Other medieval authorities disagree and find no warrant for the obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

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

Concluding B'rakhah

May Your name be praised, always and everywhere, our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You,
► to thank and bless You, now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשִׁמְיִם וּבְאֶרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שִׁיר וּשְׁבָחָה, הֶלֶל וְזִמְרָה, עֹז וּמְשָׁלָה, נִצָּחַת,
גְּדֻלָּה וְגִבּוֹרָה, תְּהִלָּה וְתַפָּאֲרֶת, קִדְשָׁה וּמַלְכוּת.
◀ בְּרִכּוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי וְזִמְרָה, מֶלֶךְ, אֵל חַי הַעוֹלָמִים.

חצי קדיש

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנֵן קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל־ [לְעָלָא לְעָלָא מְכָל־] [on *Shabbat Shuvah* we substitute:
בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאַמְרִין בְּעֻלְמָא,
וְאַמְרוּ אָמֵן.

MAY YOUR NAME BE
PRAISED יִשְׁתַּבַּח. This
b'rakhah marks the com-
pletion of *P'sukei D'zimra*,
which began with *Barukh*
She-amar on page 122. The
two *b'rakhot* are consid-
ered complementary and
one is not recited without
the other; the psalms and
biblical passages of *P'sukei*
D'zimra are preceded and
followed by these formal
blessings, just as the Torah
reading itself is surrounded
by blessings.

HATZI KADDISH. In Jewish
liturgical usage, the *Hatzi*
(or "partial") *Kaddish*, call-
ing us to praise the name
of God, marks the end of a
section of the service.

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needled Rabbi Yitzhak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator

You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place

my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

רְשׁוֹת לְבָרְכּוֹ
מְשֻׁבֵּי בְּכֹחוֹ מִי בָלְתוּ וְכִמְהוּ?
כִּי הוּא מְקוֹר הַכֹּל, יֵצֵרוֹ וְעִשְׂהוּ.
כִּן לֹא דִמּוֹת עֵין לֹא רָאִתָּה, בָּלְתִּי
נֶפֶשׁ בְּלֵב תִּפְּרִיר אֹתוֹ וְתִצְפְּהוּ;
עֲצֵם כְּבוֹדוֹ הִכִּיל כֹּל, וְכֵן נִקְרָא:
מְקוֹם לֵכֵל כִּי לֹא מְקוֹם יִכְלֶהוּ,
רָאָה וְלֹא נִרְאִיתָ, לִרְאָה וְלֹא נִרְאָה
בְּאֵי יְהוּדֵי אֶת־אֲדֹנֵי וּבְרַכְהוּ.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word בָּרְכּוֹ and stands straight when reciting the name of God. Similarly, the congregation bows at the word בָּרֻךְ and straightens to full height at the recitation of God's name.

Leader:

בָּרְכּוֹ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

† בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

INTRODUCTION TO THE RECITATION OF THE SH'MA. The call to worship marks the formal beginning of the Shabbat (morning) service. Shabbat always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *B'rakhot* surrounding the Sh'ma serve to interpret the themes of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *b'rakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *b'rakha* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakha* follows the morning

recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

ALMIGHTY מְשֻׁבֵּי בְּכֹחוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED הַמְּבָרֵךְ. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

A Prayer for the World

Let the rain come and
wash away
the ancient grudges,
the bitter hatreds
held and nurtured over
generations.
Let the rain wash away
the memory
of the hurt, the neglect.
Then let the sun come
out and
fill the sky with rainbows.
Let the warmth of the sun
heal us
wherever we are broken.
Let it burn away the fog
so that
we can see each other
clearly.
Let the warmth and
brightness
of the sun melt our
selfishness.
So that we can share the
joys and
feel the sorrows of our
neighbors.
And let the light of the sun
be so strong that we will
see all
people as our neighbors.
Let the earth, nourished
by rain,
bring forth flowers
to surround us with
beauty.
And let the mountains
teach our hearts
to reach upward to
heaven. Amen.

—HAROLD KUSHNER

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory;
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory on Your chariot,
integrity and mercy stand before Your throne,
love and merit accompany Your presence.

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

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

They give glory and honor to the name of God,
invoking God's sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

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

El adon al kol hama-asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.
Ha-mitga-eh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khiso, hesed v'rahimim lifnei kh'vodo.
Tovim me'orot she-bara elohelnu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-ah u-g'vurah natan ba-hem, lihyot moshlim b'kerev telvill.
M'leilim ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'meilim b'tzeitam v'sasim b'vo-am, osim b'eimah r'tzon konam.
Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto.
Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah.
Shevah notnim lo kol tz'va marom,
Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָל־נִשְׁמָה,
נִדְּלוּ וְטוֹבוּ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְנַפֵּא עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְיָר בְּכָבוֹד עַל הַמֶּרְכָּבָה,
זְכוּת וּמִשׁוֹר לִפְנֵי כְסָאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ,
יָצָרם בְּדַעַת בְּכִינָה וּבְהַשְׁפֵּל,
בָּהּ וּבְנִיחָה נִתֵּן בָּהֶם,
לְחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְל.

מְלָאִים זֵיו וּמִפְּקִים נִגְה,
נָאָה זֵיוֹם בְּכָל־הָעוֹלָם,
שְׁמַיִם בְּצִאֲתָם וְשָׁשִׁים בְּבוֹאֵם,
עֲשִׂים בְּאִימָה רָצוֹן קוֹנֵם.

פָּאָר וְכָבוֹד נוֹתְנִים לְשִׁמּוֹ,
צִהְלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ.
קָרָא לְשִׁמְשׁ וּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שֶׁבַח נוֹתְנִים לוֹ כָּל־צֶבֶא מְרוֹם,
תְּפִאֲרַת וּגְדָלָהּ, שְׁרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.

GOD, MASTER אֲדוֹן This prayer, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God's word is the primary constitutive element of all creation.

HAPPY שְׁמַיִם. Not infrequently in alphabetical poetry, the letter sin (ש) is substituted for the similarly sounding samekh (ס), as it is here. Such substitutions are even found in biblical acrostics. Most, if not all, worshippers in ancient times did not have prayer-books, and this substitution is quite natural in an oral culture.

S'RAFIM . . . OFANIM שְׁרָפִים . . . אוֹפָנִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own

mystical experiences. The angels pictured here are closest to God's throne. In Jewish mystical thought, the *ofanim* are the wheels of God's chariot, first mentioned by the prophet Ezekiel; the *s'rafim* are the fiery angels pictured as flaming serpents in Isaiah's vision of heaven. The holy beings (*hayot ha-kodesh*) were thought of as the legs upholding God's throne.

God Blessed the Seventh Day

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

—GENESIS RABBAH

God, the World, and Us

A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, "You created all with wisdom" (104:24)—that is, there is nothing in this world which is, God forbid, extraneous... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one's heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

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

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

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day.

How varied are Your works, ADONAI,
all fashioned with wisdom;
the world in its entirety is Your dominion.
You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.
God of the universe,
with Your great kindness, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.

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

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

On Shabbat, we continue:

לֹא אֶשֶׁר שָׁבַת מְכַלְהֵמְעֵשִׁים, בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיָּשָׁב עַל פֶּסַח כְּבוֹדוֹ, תַּפְאֶרֶת עֶטְהָ לְיוֹם הַמְּנוּחָה, עֲנֵג
קִרְא לְיוֹם הַשְּׁבִיט. זֶה שְׁבִיטָה שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבִיטָה
אֶל מְכַלְמֵלֵאכֶתָּהּ. יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר
שִׁיר לְיוֹם הַשְּׁבִיטָה, טוֹב לְהִזְדוּת לַיהוָה. לְפִיכָךְ יִפְאָרוּ
וַיִּבְרְכוּ לֹא אֶל פְּלִיזָצוֹרָיו. שְׁבִיטָה יָקָר וְגִדְלָה יִתְנוּ לֹא אֶל מֶלֶךְ
יִצְרָר כָּל הַמְּנוּחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם
שְׁבִיטָה קֹדֶשׁ. שֶׁמֶךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלִּפְנֵי
יִתְפָּאֵר, בְּשִׁמְעִים מִמַּעַל וְעַל הָאָרֶץ מִתְחַת.
◀ תִּתְבָּרֵךְ מוֹשִׁיעֵנו, עַל שְׁבִיטָה מְעֻשָׁה יְיָיךְ,
וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית, יִפְאָרוּךְ סֶלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְּאִיר לְאָרֶץ וְלִדְרִים עֲלֶיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מְעֻשָׁה בְּרִאשִׁית.
מִה רַבּוֹ מְעֻשֵׂיךָ יְהוָה, כָּל־מִן בְּחֻכְמָה עֲשִׂיתָ,
מְלָאָה הָאָרֶץ קִנְיָנָה.
הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוֹ מְאֹד,
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוֹר מִשְׁבָּבֵנוּ, מִנֵּן יִשְׁעֵנוּ, מִשְׁבָּב בְּעֲדָנוּ.

אֵל בְּרוּךְ, גָּדוֹל דְּעָה,
חָכִין וְפֹעֵל זִהְרֵי חֲמָה.
טוֹב יִצְרָר כְּבוֹד לְשִׁמּוֹ.
מְאוֹרוֹת נִתְּן סְבִיבוֹתָ עָזוֹ.
פְּנוֹת צָבָאִיו קְדוֹשִׁים,
רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים
כְּבוֹד אֵל וְקִדְשָׁתוֹ.
◀ תִּתְבָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שְׁבִיטָה מְעֻשָׁה יְיָיךְ,
וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית, יִפְאָרוּךְ סֶלָה.

GOD, WHO CEASED WORK
לֹא אֶשֶׁר שָׁבַת. This prayer
forms a continuous narra-
tive out of a disparate series
of biblical verses and rab-
binic comments. Already in
the Bible, the seventh day is
spoken of as affecting God's
inner life: God was renewed
(*va-yinafash*) on the seventh
day (Exodus 31:17). The an-
cient rabbis pictured God as
achieving full sovereignty
only on Shabbat, and they
personified the relationship
in mutual terms: Shab-
bat itself praises God and
chants Psalm 92, "A Song of
Shabbat."

HOW VARIED ARE YOUR
WORKS מִה רַבּוֹ מְעֻשֵׂיךָ
Psalm 104:24.

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

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

Hear, O Israel

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

—ARTHUR GREEN

The Challenge of Faith

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

Recitation of the Sh'ma

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

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

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

Sh'ma yisrael, Adonai elohelnu Adonai ehad.

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

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

These words that I command you this day

shall be taken to heart.

Teach them again and again to your children;

speak of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

Deuteronomy 6:4-9

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

קריאת שמע

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

In the absence of a minyan, we add the following: אֵל מֶלֶךְ נָאֵם

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לִבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאָזְנוֹת עַל יָדֶיךָ וְהָיוּ לְטוֹפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו: 4-9

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אֵל מֶלֶךְ נָאֵם. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai elohaihem emet*, "Your God truly"; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

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

ONE אֶחָד. The Hebrew word *ehad*, "one," has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean "only," that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

PAISED BE THE NAME בְּרוּךְ שֵׁם. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS וְכָתַבְתָּם עַל מְזוֹזוֹת. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on t'fillin, phylacteries.

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *k'riah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's "oneness"—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of

Other Gods

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

—ABRAHAM JOSHUA HESCHEL

To Love and Revere God

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4–5).

—MAIMONIDES

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

Deuteronomy 11:13–21

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

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

וְהָיָה אִם-שָׁמַעַתְּ אֶת-שְׁמִיעוֹתַי אֲשֶׁר אֲנִי מֵצִיָּה אֶתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֲתִיהוּהָ אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְרָאֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסַּפְתִּי דִגְנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֲמֹתֶךָ וְאֶכְלָתָה וְשָׂבַעְתָּ: הַשָּׂמֶר וְלָכֶם פְּרִיפְתָה לִבְבְּכֶם וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְהָיָה אֶרְיִהוּהָ בְכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דִּבְרֵי אֱלֹהִים עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּיֹשְׁבֵיכֶם וּבְלִכְתְּכֶם בְּדֶרֶךְ וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לֵאבֹתֵיכֶם לֵאמֹר לָכֶם לָהֶם פִּימִי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ לְאֹמְרוֹ: דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַתִּי עַל-צִיצִית הַכָּנָף פָּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לִבְבְּכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר-אֲתֶם זָכִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאמֹר: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לֵאמֹר: אֲנִי יְהוָה אֱלֹהֵיכֶם:

מדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיֵּצֵב וְנָכוֹן וְקִים וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחֱמָד וְנֶעֱמֵם וְנוֹרָא וְאֶדִיר וְמִתְקָן וּמִקְבָּל וְטוֹב וְיִפָּה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.

וְהָיָה אִם-שָׁמַעַתְּ אֶת-שְׁמִיעוֹתַי אֲשֶׁר אֲנִי מֵצִיָּה אֶתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֲתִיהוּהָ אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְרָאֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסַּפְתִּי דִגְנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֲמֹתֶךָ וְאֶכְלָתָה וְשָׂבַעְתָּ: הַשָּׂמֶר וְלָכֶם פְּרִיפְתָה לִבְבְּכֶם וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְהָיָה אֶרְיִהוּהָ בְכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַתִּי לָכֶם: וְשָׂמַתֶּם אֶת-דִּבְרֵי אֱלֹהִים עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּיֹשְׁבֵיכֶם וּבְלִכְתְּכֶם בְּדֶרֶךְ וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לֵאבֹתֵיכֶם לֵאמֹר לָכֶם לָהֶם פִּימִי הַשָּׁמַיִם עַל-הָאָרֶץ:

TZITZIT צִיצִית. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a headband worn by the High Priest and tied in back with a *p'til t'khelet*, a "thread of blue." On it were the words קדש קדש (kodesh l'adonai), "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into High Priests.

TRULY אֱמֶת. The tradition read the word *emet*, "truly," as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

continued

Redemption

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

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide.

God's teaching is living and enduring, truthful and beloved throughout all time.

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

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

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.

You abide at the pinnacle of the universe—

Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

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

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

אֱמֶת אֱלֹהֵי עוֹלָם מְלֻכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.

◀ לְדוֹר וָדוֹר הוּא קַיִם וְשִׁמוֹ קַיִם, וְנִכְסָאוֹ נָכוֹן וּמְלֻכוֹתוֹ וְאַמּוֹנָתוֹ לְעַד קֵינָת.

וְדִבְרֵי חַיִּים וְקַיִמִים, נֶאֱמָנִים וְנִחְמָדִים,

לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ]

וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת

זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים

דִּבֶּר טוֹב וְקַיִם לְעוֹלָם וָעֶד,

אֱמֶת וְאַמּוֹנָה חֵק וְלֹא יַעֲבֹר.

◀ אֱמֶת שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאַמּוֹתֵינוּ], מְלֻכְנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],

בְּאַלְנוּ בְּאֵל אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], יוֹצֵרֵנוּ, צוּר יִשׁוּעֵתָנוּ,

פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׂמֶךְ אֵין אֱלֹהִים וּזְלַתָּךְ.

עֲזָרַת אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] אֵתָהּ הוּא מֵעוֹלָם,

מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשְׁבָךְ,

וּמִשְׁפָּטֶיךָ יִצְדָּקְתָּ עַד אֶפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וְדִבְרֶךְ יִשִּׁים עַל לִבּוֹ.

אֱמֶת אֵתָהּ הוּא אֲדוֹן לְעַמְּךָ,

וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבֶם.

אֱמֶת אֵתָהּ הוּא רֹאשׁוֹן, וְאֵתָהּ הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ בּוֹאֵל וּמוֹשִׁיעַ.

continued

Read forward, the word affirms what follows: credal statements spelling out the implications of the Sh'ma; each statement is preceded by the word *emet*, thus articulating a kind of Jewish creed. Read backward, it refers to God, who is identified with truth.

The phrase is based on the words of Jeremiah, "Adonai is true (*Adonai emet*), is truly the living God, and the sovereign of time and the world" (10:10). Additionally, another biblical meaning of the word *emet* is steadfastness or faithfulness. In this interpretation, what is affirmed is that God will always be present for us.

TRULY THIS TEACHING IS CONSTANT וְאֵמֶת וְיָצִיב אֱמֶת.

Reuven Kimelman, a contemporary liturgical scholar, contends that the "teaching" referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those com-

mandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

HELP OF OUR ANCESTORS [וְאַמּוֹתֵינוּ] עֲזָרַת אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ]. Two contrasting theological concepts are at work in this blessing. The first emphasizes the value of personal observance of Torah and mitzvot ("Blessed are the ones who attend to Your mitzvot . . ."); the second emphasizes communal redemption and the need for God to destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The first is non-violent, speaking of personal practice and virtue through performing acts of love and care; the second insists that God must war against evil in order to root it out. These two views echo a talmudic argument as to whether the future redemption will be achieved peacefully or will come through war.

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

The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life, source of faith and daring, wellspring of new song and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.
The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had occurred.
The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God, who is transcendent, powerful, and awe-inspiring, humbling the haughty, raising up the lowly, freeing those in chains, redeeming the poor, helping the weak, and answering God's people when they cry out.

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

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

*Mi khamokha ba-elim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.*

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

"ADONAI will reign forever and ever."
Adonai yimlokha l'olam va-ed.

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

*Tzur yisrael, kumah b'ezrat yisrael,
u-f'delkh khinumecha y'hudah v'yisrael.
Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisrael.*

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמִּצְרַיִם וְגָאֲלָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבְּיֹת עֲבָדִים פָּדִיתָנוּ.
כָּל־פְּכוּרֵיהֶם הֲרַגְתָּ וּבְכוּרְךָ גָאֲלָתָּ
וְיָם סוּף בָּקַעְתָּ וְיָדִים טָבַעְתָּ
וְיִדְיָדִים הִעֲבַרְתָּ

וְיִכְסּוּ מִיָּם צְרִיָּהֶם, אֶחָד מֵהֶם לֹא נִוְתָּה.
עַל זֹאת שָׁבַחוּ אֱהֻבִים, וְרוֹמְמוֹ אַל
וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְפָלֶךְ אֵל חַי וְקַיִם,
רַם וְנִשְׂאָ, גָדוֹל וְנוֹרָא,
מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
וְעוֹזֵר דָּלִים

וְעוֹנֶה לְעִמּוֹ בְּעֵת שְׁוֹעַם אֱלֹהֵינוּ.

◀ תְּהִלּוֹת לֹאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עֲנּוּ שִׁירָה בְּשִׁמְחָה רַבָּה,
וְאָמְרוּ כָּלֶם:

מִי כִמְכָה בָּאֵלִים יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְּהִלָּת, עֹשֶׂה פֶלֶא.

◀ שִׁירָה חֲדָשָׁה שָׁבַחוּ גֵּאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלֶם הָדוּד וְהַמְּלִיכִי וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גָּאֲלֵנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL וּמִצְרַיִם וּבְנֵי יִשְׂרָאֵל. The Torah is emphatic that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

WHO IS LIKE YOU מִי כִמְכָה בָּאֵלִים. The Sh'ma was preceded by the song of the angels, "Holy, holy, holy . . ." and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh'ma, our song and the angels' song become a common chorus.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ISRAEL יִשְׂרָאֵל. The name "Israel" is repeated four times before the conclusion of the *brakha*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER גָּאֲלֵנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL יִשְׂרָאֵל. This *brakha*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesachim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *brakha* of the Recitation of the Sh'ma, mentioning God's redeeming the people Israel

The Shabbat Morning Amidah

Prayer

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

—BABYLONIAN TALMUD

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

—based on HAYIM IBN ATTAR

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

—YEHUDAH HALEVI

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

—SHALOM NOAJ
BERZOVSKY

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

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

First B'rakhah: Our Ancestors

With Patriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

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

תפילת העמידה לשחרית לשבת

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

אֲדֹנָי שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
וּמַבְרִיחַ בְּנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

With Patriarchs:

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ חַיֵּי חַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהֵים חַיִּים.

straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first *b'rakhah*, as well as to the beginning and end of the next-to-last *b'rakhah*, which thanks God for the gift of life (Berakhot 34a). The sign **י** indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US זְכַּרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word *hayim*, "life."

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory *brakhot* and three concluding *brakhot*. On Shabbat and festivals, a middle *b'rakhah* focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God's presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS אֲדֹנָי שְׁפֹתַי תִּפְתָּח Psalm 51:17, where prayer is exalted over sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say "our God and God of our ancestors" is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, "What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?"

With Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—

great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

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

You cause the dew to fall,]

You sustain the living through kindness and love,

and with great mercy give life to the dead,

You support the falling, heal the sick,

loosen the chains of the bound,

and keep faith with those who sleep in the dust.

Who is like You, Almighty,

and who can be compared to You?

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

*M'khalkel hayim b'hesed, m'hayel melitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lishelnei afar.*

*Mi khamokha ba-al g'vurot umi domeh lakh,
melekh melimit u-m'hayeh u-matzmiah y'shuah.*

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with "Holy are You."

With Patriarchs and Matriarchs:

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

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

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגְדָּל.
וּמוֹשִׁיעַ וּמִגְדָּל.
† בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֱבֵרָהּ וּפֹקֵד שָׂרָה.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגְדָּל.
וּמוֹשִׁיעַ וּמִגְדָּל.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגְדָּל.
† בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֱבֵרָהּ.

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

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִכְמוֹךְ בְּעַל גְּבוּרוֹת וּמִדּוֹמָה לָךְ,
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִכְמוֹךְ אֵב הַרְחֵמִים, וּזְכֹר יִצְחָק לְחַיִּים בְּרַחֲמִים.
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with קְדוֹשׁ.

SHIELD OF ABRAHAM מֶלֶךְ אֱבֵרָהּ. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a *b'rakhah*.

GUARDIAN OF SARAH וּפֹקֵד שָׂרָה. Or: "the one who remembered Sarah" (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined "power" as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as *hesed*, love and generosity, especially to those who are most

vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 ("heal the sick"), Psalm 146:7 ("loosen the chains of the bound"), and 1 Samuel 2:6 ("brings death and life").

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

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

—SOLOMON HAKOHEN
RABINOWITZ

Holiness
Rabbi Hama the son of
Rabbi Hanina taught:
What is the meaning of
the verse, "Walk in the
path of Adonai, your God"
(Deuteronomy 10:5)? Is it
possible for a human being
to behave like the Shekhi-
nah? And hasn't the Torah
also taught us, "For Adonai
your God is a consuming
fire" (Deuteronomy 4:24)?
Rather, the verse teaches
you to imitate the virtues
of the Holy One—

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

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

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

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

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

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

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

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

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

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

Barukh k'vod Adonai mimkomo.

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

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

Yimlokh Adonai 'olam, elohayikh tzityon 'ldor vador, hal'luyah.

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

Your praise will never leave our lips,
for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

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

—BABYLONIAN TALMUD

The Kedushah is recited only with a minyan.

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִי־יְשִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אֲזַבְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעִמַּת שְׁרָפִים, לְעִמַּתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מִלְּפָנֵינוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, בִּי מַחְפִּים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְבֵּנוּ בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכַּח.
תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתָךְ,
בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלִיּוֹת.

לְדוֹר וָדוֹר נִגִּיד גָּדְלָךְ, וּלְנֶצַח נְצָחִים קְדוּשָׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַפֶּלֶךְ הַקְדוֹשׁ.

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

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

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

**THE WHOLE WORLD IS
FILLED WITH GOD'S GLORY**
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah: God is to be found
everywhere, and God is hidden from us. The paradox of the
religious life is that at times we feel a divine presence close at hand
and at other times God's absence is terribly palpable.

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

PRaised IS ADONAI'S GLORY WHEREVER GOD DWELLS יְהוָה מִמְּקוֹמוֹ.
Ezekiel heard this cry as he was being carried away
by a wind, which transported him to preach to his fellow exiles in
Babylonia (3:12).

The Blessing of Shabbat

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

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

—SHALOM NOAH
BERZOVSKY

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

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

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

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

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

Yismah moshe b'matnat helko
ki eved ne-eman karata lo.
K'ilil tiferet b'rosho natata,
b'omdo l'fanekha al har sinai.
U-shnei luhot avanim horid b'yado,
v'khatuv bahem sh'mirat shabbat,
v'khen katuv b'toratekha.

And it is written in Your Torah:

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

V'shamru v'nei yisrael et ha-shabbat,
la-asot et ha-shabbat l'dorotam b'rit olam.
Beini u-vein b'nei yisrael ot hi l'olam,
ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,
u-vayom ha-shvi'i shavat vayinafash.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוּשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְיָהוָה, הָאֵל הַקָּדוֹשׁ.
בְּרוּךְ אַתָּה יְיָהוָה, הַפֹּלֵךְ הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְיָהוָה, הַפֹּלֵךְ הַקָּדוֹשׁ.

All continue here:

יִשְׂמַח מֹשֶׁה בְּמַתָּנַת חֻלְקוֹ,
כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.
כָּלִיל תְּפָאֶרֶת בְּרָאשׁוֹ נָתַתָּ,
בְּעֻמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

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

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

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

THE PEOPLE ISRAEL SHALL OBSERVE וְשִׁמְרוּ. Exodus 31:16–17.

MOSES REJOICED יִשְׂמַח מֹשֶׁה. This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the yod through lamed lines survive. (The word *sh'nei* ["two"] was probably added later to the *luhot* ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Geniza. The geonim of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them

Some omit:

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

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

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

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

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

Purify our hearts to serve You truly.

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

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu b'huatukha,
v'taher libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanu'hu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

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

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

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

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

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

Some omit:

וְלֹא נָתַתָּה יְיָ אֱלֹהֵינוּ לְגוֹי הָאֲרָצוֹת,
וְלֹא הִנָּחַלְתָּנוּ מִלְּפָנֶיךָ לְעֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחֹתָ לֹא יִשְׁכְּנוּ עַרְלִים,

בִּי יִשְׂרָאֵל עֲמָךְ נָתַתָּה בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחֶרֶף. עִם מְקֻדְשֵׁי שְׂבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטּוֹבָה,
וְהַשְׁבִּיעִי רַצִּיתָ בּוֹ וְקִדְשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרָאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחֵינוּ,
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֵלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטּוֹבָה, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְסָחַר לָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנָּחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ,
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקֻדֵּשׁ הַשָּׁבֶת.

רַצָּת, יְיָ אֱלֹהֵינוּ, בְּעֲמָךְ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יְעֹלָה יְהִיָּה וְיִצִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְיִרְוֶנּוּ וְיִפְקְדוּנָם, וְיִזְכְּרוּ
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְיִזְכְּרוּ מִשִּׁית בְּיָדֶיךָ עֲבָדֶיךָ, וְיִזְכְּרוּ
יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְיִזְכְּרוּ כָּל־עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלְטָה, לְטוֹבָה, לָחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:	On Pesah:	On Rosh Hodesh:
ראש החדש הזה.	חג המצות הזה.	חג הסוכות הזה.

וְזָכְרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וְיִפְקְדֵנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוּס וְחֻנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
בִּי אֱלֹהֵי עֵינֵינוּ, בִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.

BUT . . . YOU HAVE NOT
GIVEN IT TO THE NATIONS. These
phrases and the sentences
that follow do not appear
in early Ashkenazic liturgy.
They were probably added
in the High Middle Ages,
due to the competition
between Judaism and
Christianity and the perse-
cution in the time of the
Crusades and after. A sharp
distinction was thus drawn:
we are the inheritors of
God's wonderful gift, Shab-
bat, but our persecutors do
not participate with us in
this special moment. Our
situation today is quite
different, and we welcome
non-Jews to join with us in
celebrating Shabbat. As the
prophet Isaiah declared,
Judaism's gifts are not a se-
cret treasure to be hoarded,
but a divine blessing to be
shared with all who would
join in receiving them.

TO YOUR SANCTUARY
לְדָבִיר בֵּיתְךָ. Literally, the "inner-
chamber," as in 1 Kings 6:19,
"within the Temple, on the
inside." We pray for access
to the innermost reaches
of the divine realm; for the
most intimate relationship
with God. Yet this intimacy
is not silence. The word
d'vir connects to davar,
"word." In the d'vir, God
hears our voice, and we
hear that of the Divine.
(Jill Jacobs)

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
יְעֹלָה יְהִיָּה. This paragraph,
recited on every festival
and New Moon, asks
God—and by implication,
us—to see the New Moon
or the festival as a time to
focus on renewal and
redemption.

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
the guideposts of my life
are thoughts of You.

Whenever my love calls to
You, my heart finds You.
But my mind cannot contain
You.

And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.

—after YEHUDAH HALEVI

Thanking God

David prayed, "For all is
from You, and from Your
own hand I give to You"
(1 Chronicles 29:14).

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.*

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

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

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

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

On Hanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:

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

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

¶ *Barukh atah ADONAI*, Your name is goodness and praise of
You is fitting.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר שְׂכִינְתּוֹ לְצִיּוֹן.

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.*

¶ מוֹדִים אֲנִחנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר נִדְוָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נַסִּיךְ
שְׂבָב־לֵיוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲמַת,
עָרֵב וְבָקֵר וְצֹהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ.

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

¶ מוֹדִים אֲנִחנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׁר, יוֹצְרֵנוּ, יוֹצְרֵי
בְּרָאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּן וְתַקִּינוּ, וְתִאֲסֹף
גְּלוּתֵנוּ לְחֻצְרוֹת קֹדֶשׁ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וּלְעִבְדֶּךָ בְּלֵב טוֹב, עַל שֶׁאֲנִחנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַיְּהוָה.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּל־מַעֲלָמוֹת שִׁמְךָ מְלַכְנוּ תִּמְיֵד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּבְחֻב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לָךְ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשְׁוַעְתָּנוּ וְעִזְרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת.

*she-anahnu modim lakh, "we thank You for the ability to thank You." The ability to express gratitude is seen as
a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and
a joyful spirit of openness.*

MAY YOUR NAME BE PRAISED AND EXALTED שִׁמְךָ יִתְרַמֵּם. In the language of the Bible and the prayer-
book, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to
enable God's justice and compassion to be visible in the world.

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

**WHO RESTORES YOUR
DIVINE PRESENCE TO ZION**
הַמְּחַזִּיר שְׂכִינְתּוֹ לְצִיּוֹן.
In the Land of Israel in
the 1st millennium, this
blessing ended with the
words שְׂאֵתָהּ בְּיָדְךָ וְנִסְפָּר
תְּהִלָּתְךָ (she-ot'kha l'vad'kha
b'yirah na-avod), "You
alone shall we worship
in awe." The vision of the
return to Zion is a vision
of a religious life not yet
attained.

YOUR DIVINE PRESENCE
shekhinah. The Hebrew word
shekhinah has been used
for centuries to refer to
God's immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine. Accordingly,
Jewish mystical tradition
has tended to personify
the Divine Presence as
female.

WE THANK מוֹדִים (the
congregational response). A
second version of Modim,
the *brakhah* expressing
gratitude, was created by
the ancient rabbis to be
recited by the congrega-
tion individually while
the leader chanted the
official prayer (Babylonian
Talmud, Sotah 40a). In
this way, the leader and
the congregation simul-
taneously offer thanks-
giving to God. The central
idea expressed in this
congregational response is
modim anahnu lakh . . . al

Be Like the Students of Aaron

Hillel would teach: "Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah." What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, "My child, you should only know how disturbed and embarrassed your friend is about having offended you," and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, "My child, I've just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you." And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D'RABBI NATAN

Peace

Hezekiah said in the name of Eli: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, "And Israel encamped there" (Exodus 19:1). The Torah does not say "the children of Israel" but rather "Israel," to teach you that there were no differences but they came there as one. The Holy One then said: "This is the hour that I can give the Torah to My children."

—LEVITICUS RABBAH

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, continue with "Grant peace" below.

During the repetition of the Amidah, the leader recites the Priestly Blessing.

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

May ADONAI bless and protect you.

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

May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.

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

May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.

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

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

Sim shalom ba-olam, tovah u-v'rakhah, hen va-hesed v'rahimim aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rahimim v'hayim v'shalom. V'tov b'etnekha l'avrekh et am'kha yisrael, b'kol eit u-v'kol sha-ah bishlomkha.

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

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

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

During the silent Amidah, continue with *שְׁלום* below.

During the repetition of the Amidah, the leader recites *Birkat Kohanim*.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמְנוּתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלְּשֵׁת
בְּתוֹרַת הַתְּנוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּנָה מִפִּי אֶהְרֶן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, בְּאִמּוֹר:
יְבָרְכֶךָ יְיָוָה וְיִשְׁמְרֶכָּה.
יְאֵר יְיָוָה פָּנָיו אֵלֶיךָ וְיַחַנֶּךָ.
יֵשָׁא יְיָוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

שְׁמֵי שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלֵנוּ בְּאֶחָד בְּאֹר פָּנֶיךָ,
כִּי בְּאֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ.

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

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִיטָה טוֹבָה,
נִזְכָּר וְנִתְּבַח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָוָה, עוֹשֵׂה הַשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, "Great is peace, for all prayers conclude with a plea for peace" (Leviticus Rabbah 9:9).

TO THE WORLD בעולם. In accord with the text of the 10th-century prayerbook of Saadia Gaon, Conservative Movement prayerbooks insert this word (*ba-olam*) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

MAY ADONAI BLESS AND PROTECT YOU יְבָרְכֶךָ יְיָוָה וְיִשְׁמְרֶכָּה. Numbers 6:24–26. This biblical blessing, known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh'ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: "May the one who dwells in this house cause love, unity, and peace to dwell among you" (Babylonian Talmud, Berakhot 12a).

שְׁמֵי שְׁלוֹם. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God's countenance. Thus, the *Sim Shalom b'rakhah* is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAY LEIBA

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

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

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

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

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

ב

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

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

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

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

Yihyu l'ratzon Imrei fi v'hegyon libi Ifanekha Adonai tzuri v'go-all.

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

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

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרַע, וּשְׂפָתִי מִדִּבֵּר מִרָמָה, וְלִמְקַלְלִי
נִפְשֵׁי תוֹמִים, וְנִפְשֵׁי בָעֵפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשָׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ, עֲשֵׂה לִמְעַן
תוֹרָתְךָ. לִמְעַן יִחַלְצֵנוּ יְיָדֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

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

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

MY GOD אֱלֹהֵי. One opinion
voiced in the Babylonian
Talmud states that every
Amidah must be accompa-
nied by a personal prayer
(Berakhot 29b). The prayer
that is printed here is of-
fered by the Babylonian
Talmud (Berakhot 17a) as
an example of such a per-
sonal prayer; it is attributed
to Mar son of Ravina (4th
century).

MAY THE WORDS לְרָצוֹן.
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
4:4).

GRANT תְּפִלַּת. A prayer
of Nahman of Bratzlav
(Ukraine, 1772–1810), trans-
lated by Jules Harlow.

ב

וּפְנִי לְשִׁמְחָה וְחִירוֹת שֶׁל שַׁבָּת, לְטַעֵם טַעַם עֲנֵג שַׁבָּת
בְּאֵמֶת. וּפְנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת
קִדְשׁ. שִׂמַּח נַפְשׁ מִשְׁרָתְךָ, כִּי אֵלֶיךָ אֲדִינִי נִפְשִׁי אֲשָׂא.
עֲזֹרְנִי לְהִרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וְלִהְיוֹת מִשְׁמִיךְ הַשִּׁמְחָה שֶׁל
שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֶרֶץ חַיִּים, שֶׁבַע
שִׁמְחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצַּח.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

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

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

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

Tilling the Soil

Why did Moses ask that his "teaching drip down like rain" (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shabbat service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, "Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic." Prayer prepares us for the words of Torah to penetrate deep within us.

Kaddish Shalem

Leader:

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

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meh raba m'varakh l'alam u-l'almeh almaya.

Leader:

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

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

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

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

קדיש שלם

Leader:

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָנְלָא וּבְדָמֵן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יְתַבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְבָל־] [on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירָתָא וְשִׁבְחָתָא וְנִחְמָתָא דְאִמְרוּ בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוּתָהּ וּבְרַעוּתָהּ דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shabbat prayers. The liturgy now moves on to the Torah service.

In a formal sense, though introduced and followed by *brakhot* and prayers, the reading of the Torah and the *haftarah* constitutes study, not prayer. For the ancient rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

The Shabbat Torah Service

Torah

Next to human life, that which is most sacred to Jews is the Torah (the Five Books of Moses). Written by hand on parchment with a quill and permanent ink, the words of these five books depict the formative narratives of Jewish identity and self-understanding and the fundamental regulations of Jewish practice, the 613 mitzvot. Later rabbinic teaching presents itself as but an elaboration of these words—midrash.

Because the Torah is written as a continuous scroll, only a part of the text of the Torah can be seen at any one time. Metaphorically, this reminds us that the meaning of Torah is always partially revealed and partially hidden, and its teaching is constantly unfolding; even so, it is one continuous, integrated whole.

To Whom Is the Torah Addressed?

Rabbi Levi taught that when God appeared on Mount Sinai, each person believed that God was speaking directly to him or her. That is why the Decalogue begins, "I am Adonai your God" (Exodus 20:2; "your" is singular).

Rabbi Yose the son of Hanina added: The divine word came to each person in accord with that individual's own capacity.

—PESIKTA D'RAV KAHANA

Taking Out the Torah

None compares to You, ADONAI,
and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v'ein k'ma-asekha.

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

ADONAI is sovereign, ADONAI has always been sovereign,

ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;

ADONAI, bless Your people with peace.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.

Adonai oz l'amo yitell, Adonai y'avarekh et amo va-shalom.

Compassionate creator,
may it be Your will that Zion flourish;
build the walls of Jerusalem,
for in You alone do we put our trust,
transcendent sovereign—master of all time.

Av ha-rahimim,

heltivah virtzon'kha et tzlyon, tivneh homot yerushalayim.

Ki v'kha l'vad batahnu, melekh El ram v'nisa, adon olamim.

We rise as the ark is opened.

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

Va-y'hi binso-a ha-aron, va-yomer mosh:

Kumah Adonai v'yafutzu oyvekh,

v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.

Praised is the one who gave Torah to the people Israel
in holiness.

Ki mi-tzlyon teltzel torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l'amo yisrael bikdushato.

סדר קריאת התורה לשבת

הוצאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מְלֵכּוֹת כָּל-עֲלָמִים,

וּמַמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֲב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן,

תְּבַנְהָ חוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבֵד בְּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

יְהִי בְנִסְעֵה הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפָּצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֹאֲיֶךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדִבֵּר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

his presence). In short, how we treat the Torah scroll combines the three "crowns" about which the ancient rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah (Pirkei Avot 4:17).

NONE COMPARES TO YOU אֵין כְּמוֹךָ Psalm 86:8. As etiquette in Europe's royal courts became more elaborate (12th–14th centuries), the Ashkenazic Torah service incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the ultimate sovereign. The next verse, "Your sovereignty," is Psalm 145:13; "Adonai, give strength" is Psalm 29:11.

ADONAI IS SOVEREIGN יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases about God's sovereignty stitched together to form a creed: God has ruled the world since before creation and will continue to rule eternally.

COMPASSIONATE CREATOR אֲב הַרְחָמִים. This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD יְהִי בְנִסְעֵה הָאָרֶץ. Numbers 10:35 depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that it is God whom they are fighting, enemies will flee and warfare will become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תוֹרָה תֵּצֵא מִצִּיּוֹן. From Isaiah 2:3: "And many peoples shall come and say, 'Let us go up to the mountain of Adonai, to the House of the God of Jacob, for Adonai shall teach us God's ways, that we may walk in that path; for Torah shall go forth . . .'" As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that affect all humanity.

In some North African communities, members of the congregation add the following biblical verses privately:

נר לרגלי דְבָרְךָ
וְאוֹר לְנִתְיָבְתִּי.
נר יְהוָה נְשָׁמַת אָדָם
חֶפֶץ כָּל-יְהוָה בְּטָן.
כִּי נֵר מְצוּהָ וְהוֹרָה אוֹר
וְדֶרֶךְ חַיִּים תּוֹכְחוֹת
מוֹסֵר.
כִּי אֶתָּה תְאִיר נֵר
יְהוָה אֱלֹהֵי יִצְחָק חֶשֶׁבִּי.
אוֹר וְרַע לְצַדִּיק
וְלִישָׁרִי לֵב שְׂמִיחָה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).
A person's soul is Adonai's lamp, searching one's innermost being (Proverbs 20:27).
Mitzvah is the lamp and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).
For You light my lamp; Adonai my God, bring light even to my darkness (Psalm 18:29).
Light is sown for the righteous, and joy for the upright (Psalm 97:11).

Personal Prayers Before the Open Ark

A PRAYER FOR THE DAY OF REST

I long to change the world, but I rarely appreciate things as they are.
I know how to give, but I don't always know how to be still.
I talk, but I don't often listen. I look, but I don't often see.
I yearn to succeed, but I often forget what is truly important.
Teach me, God, to slow down. May my resting revive me.
May it lead me to wisdom, to holiness, to peace, and to You.

Naomi Levy

SHALOM TO ALL

Avinu Malkenu, master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

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

Nathan Sternharz

T'FILAT HA-DEREKH—

A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE

Our lives are always changing, and change brings with it fear of the unknown. The journey into the unknown is fraught with danger, yet rich with possibility. It has always been so—as Abraham and Sarah went forth, as Rebecca and then Jacob went forth. Our ancestors across time have looked to You for protection, from the wild beasts of the road, from the vagaries of weather. So too I, in this place, in this time, look to You. Help me to remember my strength and courage, help me to see clearly, to listen deeply, to act wisely. Help me to be my best self in this new place and time. Every journey leads into the unknown. May the unknown ahead of me offer blessing.

Merle Feld

Personal Prayers Before the Open Ark

A PRAYER FOR GOODNESS

Compassionate creator, teach me to appreciate the love of my family and friends. May I not be the source of pain or contention, jealousy or needless competitiveness, but may I learn to listen to the heartfelt stirrings of all whom I know and love—and may I help fulfill their needs. Grant health of body and spirit to all. May Your Torah fashion me into an instrument of Your will and of Your peace. *Amen.*

A PRAYER WHEN SAD

Master of the universe, see the sadness in my soul. Heal my grief and despair. I wish to do Your will but my sadness overwhelms me. Let Your instruction touch my being that I might find comfort in the world You have created, and that I might in turn be a comfort to others. May the soul You have given me give me the strength to turn sadness into joy and despair into song. Master of the Universe, send healing.

A PRAYER FOR ONE'S PERSONAL JOURNEY

Open my eyes, God. Help me to perceive what I have ignored, to uncover what I have forsaken, to find what I have been searching for. Remind me that I don't have to journey far to discover something new, for miracles surround me, blessings and holiness abound. And You are near.

Naomi Levy

A PRAYER OF GRATITUDE

I thank You, Adonai, for knowing me, for granting me a measure of fullness, a fulfillment of small hopes, and many yearnings. Thank You for the gift of this day. May the gratitude in my heart and the sense of fullness that I feel now continue to sustain me, taking root in my soul, even as I continue to dream and pray. "It is good to thank You, Adonai, and to sing to Your name, transcendent God" (Psalm 92:2). Give me strength to see the gift in each new day You grant.

PERSONAL PRAYERS BEFORE THE OPEN ARK. Throughout the generations, the moment when the ark was opened and the Torah scrolls were displayed was considered an especially favored time for personal meditation and prayers for the welfare of the community.

SHALOM TO ALL. This prayer by Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav, has been adapted and translated by Jules Harlow.

T'FILAT HA-DEREKH. Traditionally, a prayer is said before embarking on a journey. While the context for that prayer is an actual journey, Merle Feld has expanded the notion to include the life journeys we undertake. The phrase "the wild beasts of the road" is taken from the traditional prayer for a journey.

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty ...'"

A Mystical Prayer Before the Open Ark

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

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

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

► Beih ana raheitz,
v'lishmeih kadisha yakira ana elmar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'hayin v'lishlam. *Amen.*

ברוך שמה דמרא עלמא,

ברוך בתוך ואותך.

יהא רעותך עם עמך ישראל לעלם,

ופרקן ימין אחדי לעמך בבית מקדשך,

ולאמטויי לנא מטוב נהורך,

ולקבל צלותנא ברחמין.

יהא רעוא קדמך דתורך לן חיון בטיבותא,

ולחיי אנא פקידא בגו צדיקיא,

למרחם עלי ולמנטר יתי וית בלדי לי ודי לעמך ישראל.

אנת הוא זן לכלא, ומפרנס לכלא.

אנת הוא שליט על כלא,

אנת הוא דשליט על מלכיא, ומלכותא דילך היא.

אנא עבדא דקדשא בריך הוא,

דסגידנא קמה, ומקמי דיקר אורייתא בכל עדן ועדן.

לא על אנש רחיצנא, ולא על בר אלהין סמיכנא,

אלא באלהא דשמיא, דהוא אלהא קשוט,

ואורייתא קשוט, ונביאיה קשוט,

ומסבא למעבד טבון וקשוט.

◀ ביה אנא רחין

ולשמה קדישא יקירא אנא אמר תשבחו.

יהא רעוא קדמך דתפתח לפי באורייתא,

ותשלים משאלין דלפי, ולבא דכל עמך ישראל

לסב ולחיון ולשלם. אמן.

PRaised BE YOUR NAME
ברוך שמה The mystic Isaac Luria (1534–1574, Safed) recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Procession of the Torah

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

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy is God's name.
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:

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

The Torah is carried in a circuit around the congregation.

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

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

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasel l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors
and have compassion on this people borne by God. May the Divine rescue us in
difficult times, remove the impulse to commit evil from those who bear it, and grant us
enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah as [the first
to be called to the Torah] comes forward. Praised is God, who gave Torah to the
people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.
V'atten ha-d'veikim badonai eloheikhem hayim kul'khem hayom.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

גָּדְלוֹ לַיהוָה אֱתִי, וְנִרְמָמָה שְׁמוֹ יחדוֹ.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכָל לְרָאשׁ. רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֹ לְהֵדִים רַגְלָיו,
קָדוֹשׁ הוּא. רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֹ לְהֵר קִדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הַרְחֵמֵם, הוּא יִרְחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים,
וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַגְעֵר בְּיָד הָרַע מִן
הַנְּשׂוּאִים, וְיִחַן אוֹתָנוּ לְפָלִיטוֹת עוֹלָמִים, וְיַמְלֵא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְיִצְוֶנוּ וְיִבְנוּ וְיִשְׁעִי לְכָל הַחוֹסִים בּוֹ, וְנֹאמֵר אָמֵן.
הַבֵּל הָבוּ גָּדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.
(בְּהֵן קָרַב יַעֲמֵד _____ בֵּן הַבְּהֵן.)
(בְּתָהּ קָרַב, תַּעֲמֵד _____ בֵּת הַבְּהֵן.)
(יַעֲמֵד _____ בֵּן רֹאשׁוֹן.)
(תַּעֲמֵד _____ בֵּת רֹאשׁוֹנָה.)
בְּרוּךְ שְׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

day, Yemenite Jews called to the Torah read their own aliyah.) The ancient rabbis instituted a practice of calling a kohen for the first aliyah and a levi for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyot without regard to status. It has become customary that each person called to the Torah uses either the corner of the tallit or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the tallit or binder, reciting the b'rakhah while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING וְאַתֶּם הַדְּבָקִים Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

ACCLAIM בְּדָלוּ Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI וְיָ יְהוָה. 1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the b'rakhah and the Torah is chanted by a designated reader. (To this

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s): יהוה עִמָּכֶם.

May God be with you.
Adonai imakhem.

Congregation: יְבָרְכֵךְ וַיְבָרְכֵךְ וַיְבָרְכֵךְ יְהוה.

May God bless you.
Y'varekh kha/y'var'kheikh/ y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Hasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

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

Praise ADONAI, to whom all praise is directed.
Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.
Barukh Adonai ha-m'vorakh l'olam va-ed.

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

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

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melek ha-olam, asher ba'har banu mikol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-torah.

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

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

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melek ha-olam, asher natan lanu torat emet, v'hayel olam nata b'tokheinu.
Barukh atah Adonai, noten ha-torah.

Mt Sheberakh:

Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has/have ascended today to honor God and the Torah and Shabbat.
May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: Amen.

For additional Mt Sheberakh prayers for special occasions, see pages 439–445.

ברכות התורה

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

ברכו את־יהוה המברך.

The congregation responds:

ברוך יהוה המברך לעולם ועד.

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

ברוך אתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

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

ברוך אתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נֹטֵעַ בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

מי שברך לעולה לתורה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רָבֵקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____ שְׁעָלָה/שְׁעָלָתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשַּׁבָּת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר אוֹתָהּ/אוֹתָהָ וְאֶת־כָּל־מִשְׁפַּחְתָּהּ/מִשְׁפַּחְתָּהָ, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֶׂה יְדִיו/יְדֶיהָ, עִם כָּל־יִשְׂרָאֵל אָחִיו/אֲחֻיָּתָהּ/אֲחֻיָּתָהּ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רָבֵקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֶלֶּה שְׁעָלוּ הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשַּׁבָּת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר אוֹתָם וְאֶת־כָּל־מִשְׁפַּחְתֵּיהֶם, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֶׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְאֲחֻיָּתֵיהֶם, וְנֹאמַר אָמֵן.

For additional Mt Sheberakh prayers for special occasions, see pages 439–445.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US **בָּחַר בָּנוּ**. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US ... **וְנָתַן לָנוּ הַתּוֹרָה**. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

Prayers for Healing

Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: Amen.

Mi sheberakh imoteinu
m'kor ha-b'rakhah la-avoteinu,
bless those in need of
healing
with *r'fuah sh'leimah:*
the renewal of body,
the renewal of spirit,
and let us say: Amen.

—DEBBIE FRIEDMAN
AND DORAH SETEL

Moses' Prayer

אֵל כָּא רָפָא נָא
לְהַ\לוֹ\לְהֵם

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Meaning of Healing

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

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: Amen.

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space, who is good and who bestows goodness.

Barukh atah Adonai eloheinu melek ha-olam, hatov v'hametiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love endures forever.

Hodu l'adonai ki tov, ki l'olam hasdo.

Birkat Ha-Gomel: On Being Saved from Danger

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, sovereign of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai eloheinu melek ha-olam, ha-gomel l'bayavim tovim, she-g'malani kol tov.

We respond:

May the one who has shown such favor to you continue to bestow all that is good upon you, forever.

for a male: *Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.*

for a female: *Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.*

for a group: *Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.*

מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,

ואמותינו שרה רבקה רחל ולאה,

הוא יברך וירפא את- [החולה/החולה/החולים]

(names of loved ones and friends may be added here)

_____ בן/בת

הקדוש ברוך הוא ימלא רחמים

For a male:

עליה להחזיקו ולרפאותו, וישלח לו

For a female:

עליה, להחזיקה ולרפאותה, וישלח לה

For a group:

עליהם, להחזיקם ולרפאותם, וישלח להם

מהרה רפואה שלמה מן השמים, רפואת הנפש

ורפואת הגוף, בתוך שאר החולים, ויחזק את ידי

העוסקים בצרכיהם, שבת היא מלועזק ורפואה

קרובה לבוא, השתא בעגלא ובזמן קריב, ונאמר אמן.

הפרת הטוב

ברוך אתה יהוה אלהינו מלך העולם, הטוב והמטיב.

The congregation responds:

הודו ליהוה כי טוב, כי לעולם חסדו.

ברכת הגומל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

ברוך אתה יהוה אלהינו מלך העולם,

הגומל לחיבים טובות, שגמלני בל-טוב.

We respond for a male:

מי שגמלך בל-טוב, הוא יגמלך בל-טוב, סלה.

for a female:

מי שגמלך בל-טוב, הוא יגמלך בל-טוב, סלה.

for a group:

מי שגמלכם בל-טוב, הוא יגמלכם בל-טוב, סלה.

PRAYER FOR HEALING.

Traditionally, the prayer for healing is said in synagogue when the Torah is read.

Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare.

Some follow the tradition of using only the mother's name, suggesting God's Shekhinah/In-dwelling "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing. (Simcha Weintraub)

ON JOYOUS OCCASIONS. The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation *hakarot hatov* and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the *b'rakhah* be said in the presence of a *minyan*. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

BIRKAT HA-GOMEL ברכת הגומל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives.

SELAH סֵלָה. The meaning of this biblical word is unclear. The ancient rabbis understood it to mean "forever."

Revealed and Concealed

The Torah may be compared to a beautiful maiden, beautiful in form and appearance, concealed secretly in her palace. She has a single lover unknown to anyone—except to her.... Knowing that her lover is constantly circling her gate, what does she do? She opens a little window in that secret palace where she resides, reveals her face to her lover, and quickly withdraws, concealing herself.... So it is with a word of Torah: she reveals herself only to her lover. Torah knows that one who is wise of heart circles her gate every day. What does she do? From the palace, she reveals her face to the one who longs for her and signals a hint, then swiftly withdraws to her place, hiding away.... Thus Torah reveals and conceals herself, approaching her lover, lovingly arousing her lover.

—ZOHAR

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

Hatzi Kaddish

Leader:

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

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

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

Lifting the Torah

Two individuals are called to raise and tie the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:
This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.
V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

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

חצי קדיש

Leader:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל־בְּיַת יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְחָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל־[לְעָלְמָא לְעָלְמָא מְכָל־] [on Shabbat Shuvah we substitute: בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמַתָּא דְּאַמְרִין בְּעֻלְמָא, וְאַמְרוּ אָמֵן.]

הגבהת התורה

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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

THIS IS THE TORAH הַזֹּאת הַתּוֹרָה The liturgists combined Deuteronomy 4:44 and Numbers 9:23 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *taizit* of their tallit, to affirm their own active fulfillment of the Torah.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah

Priest and Prophet

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

—ABRAHAM JOSHUA
HESCHEL

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

—AJAD HA-AM
(translated by Leon Simon)

B'rakhah Before the Haftarah

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

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

B'rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign.

Barukh atah ADONAI, God who faithfully fulfills all Your words.

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

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

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished.

Barukh atah ADONAI, Shield of David.

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

Barukh atah ADONAI, who makes Shabbat holy.

ברכה לפני ההפטר

ברוך אתה יהוה אלהינו מלך העולם,

אשר בחר בנביאים טובים,

ורצה בדבריהם הנאמרים באמת.

ברוך אתה יהוה, הבוחר בתורה ובמשה עבדו

ובישראל עמו ובנביאי האמת וצדק.

ברכות לאחר ההפטר

ברוך אתה יהוה אלהינו מלך העולם, צור כל העולמים,

צדיק בכל הדורות, האל הנאמן האומר ועשה, המדבר

ומקים, שפלידבריו אמת וצדק. נאמן אתה הוא יהוה

אלהינו, ונאמנים דבריו, ודבר אחד מדבריו אחור לא

ישוב ריקם, כי אל מלך נאמן ורחמן אתה.

ברוך אתה יהוה, האל הנאמן בכל דבריו.

רחם על ציון כי היא בית חיינו, ולעלוכת נפש תושבי

במהרה בימינו. ברוך אתה יהוה, משמח ציון בבניה.

שמחנו, יהוה אלהינו באלוהי הנביא עבדך ובמלכות

בית דוד משיחך, במהרה יבא ויגל לבנו. על פסא לא

ישב זר ולא ינחלו עוד אחרים את קבדו, כי בשם

קדשך נשבעת לו שלא יקבה נרו לעולם ועד.

ברוך אתה יהוה, מגן דוד.

על התורה ועל העבודה ועל הנביאים ועל יום השבת

הזה שנתת לנו יהוה אלהינו לקדשה ולמנוחה, לכבוד

ולתפארת. על הכל יהוה אלהינו אנחנו מודים לך,

ומברכים אותך. יתברך שמך בפי כל חי תמיד לעולם

ועד. ברוך אתה יהוה, מקדש השבת.

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Judges through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. In the ancient synagogue in the Land of Israel, passages were read from all three sections on each Shabbat. Probably because of time constraints, the custom of a third reading died away, and today we read only from the Torah and the Prophets. The latter reading is called the *haftarah*, meaning "the parting" or "the conclusion," and it usually complements themes in the day's Torah reading. The custom of reading from the Writings remains on the festivals: on the intermediate Shabbat of Pesah we read the Song of Songs, on Shavuot we read the Scroll of Ruth, and on Sukkot we read Ecclesiastes.

The *haftarah* need not be read from a parchment scroll. Some older synagogues, though, have two smaller arks beside the main ark containing the Torah scrolls. To the right is a recess containing a scroll of the prophetic readings

and to the left is another one containing the five scrolls read on festivals, Tishah B'av, and Purim.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services probably centered on the public reading of biblical passages, and so the prayers concluding the *haftarah* reading may have constituted the core of the most ancient synagogue service. These prayers mention the sanctity of the day, express messianic longing, and speak of God's faithfulness in keeping the divine promise—themes also included in the Amidah for Shabbat.

An Alternate Prayer for the Community

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this holy congregation, men and women, sons and daughters, and all that is ours. May it be Your will to bless us, to hear our voices raised in prayer, and to protect us from any trouble and difficulty. Spread over us the divine canopy of peace and plant within us love and unity, peace and friendship; banish all hate among us. May the words of Torah be fulfilled: "Do not wrong one another, but fear your God . . . that you may dwell upon the land securely" (Leviticus 25:17-18). And so may it be Your will, and let us say: *Amen*.

Community

The individual . . . and group must learn to overcome those tendencies toward selfishness and antagonism, and re-orient their minds to see life not as a hunt for pleasure, but as an engagement for service; not as a race involving victories and defeat, but as a pursuit of goals that transcend the interests of single nations and generations.

—LOUIS FINKELSTEIN

A Prayer for the Congregation

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

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; ► and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: *Amen*.

יְקוֹם פְּרָקוֹן מִן שְׂמִיָּא, חֲנָא וְחֻסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי
וּמְזוּנֵי רְוִיחֵי וְסִיעֻתָא דְשְׂמִיָּא, וּבְרִיּוֹת גּוּפָא וּנְהוּרָא
מַעֲלָא, זֶרַעַא חַיָּא וְקִימָא, זֶרַעַא דֵּי לֹא יִפְסֹק, וְדֵי
לֹא יִבְטֹל מִפְתָּנֵי אוּרִיתָא, לְכָל־קְהָלָא קְדִישָׁא הָדִין,
רַבְּכֵיָא עִם זַעֲרִיא. מְלָכָא דְעֻלְמָא יִבְרֹךְ יִתְבוֹן, יִפִּישׁ
חַיִּיכוֹן, וְיִסְגָּא יוֹמֵיכוֹן וְיִתֵּן אֲרָכָא לְשָׁנֵיכוֹן, וְתִתְפַּרְקוֹן
וְתִשְׁתַּבְּחוּ, מִן כָּל־עֻקָּא, וּמִן כָּל־מַרְעִין בִּישִׁין.
מָרָן דֵּי בְשִׁמְיָא יְהֵא בְּסַעֲדֵיכוֹן, כָּל־זְמַן וְעַד.
וְנֹאמַר: אָמֵן.

מִי שְׁבִירָךְ אֲבוֹתֵינוּ אֲבָרָהָם יִצְחָק וְיַעֲקֹב, וְאַמּוּתֵינוּ
שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, הוּא יִבְרֹךְ אֶת כָּל־הַקְּהָל
הַקְּדוֹשׁ הַזֶּה, עִם כָּל־קְהָלוֹת הַקְּדוֹשׁ, הֵם וּמִשְׁפּוּחֵיהֶם
וְכָל אֲשֶׁר לָהֶם, וּמִי שְׂמִיָּחִידִים בְּתֵי כְּנִסְיוֹת לְתַפְּלָה,
וּמִי שְׂבָאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמִי שְׁנוֹתָנִים נֹר לְמֵאוֹר
וְיֵין לְקִדּוּשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְלֶחֶם לְרַעֲבִים
וְצִדְקָה לְעֲנִיִּים וּמִכְסָּה לְחַיִּים בְּרָחוּב, ◀ וְכָל־מִי
שְׁעוֹסְקִים בְּצָרְכֵי צָבוֹר וּבְכִנּוּן אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה.
הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל־מַחֲלָה,
וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם
וְאֲחִיּוֹתֵיהֶם, וְנֹאמַר אָמֵן.

COMMUNITY CONCERNS. The Torah service became an occasion for expressing communal concerns. Y'kum Purkan is written in Aramaic, the common language of Jewish communities of the Eastern Mediterranean and Babylonia during much of the 1st millennium. It originated in Babylonia and the text has evolved over time. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer (Mi Sheberakh) of similar purpose. The first prayer expresses the hope that all may enjoy long, prosperous lives; the second singles out those who give of their means and time to support Jewish communal institutions and needy individuals.

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that reflects Your glory. May we each respond to the charge of Your prophet, "For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God" (Micah 6:8). May the one who brings peace on high bring peace and prosperity to our world and keep us in safety. And let us say: Amen.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ► ADONAI our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

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

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

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

תפלה לשלום הארץ

רבונו של עולם, אשר בידך נפש כל־חי ורוח כל־בשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל מלאכה. בכל־תחושה, נפיר ונדע את־הוד יצירתך. שבענו מטובך שנהיה עדים לגדל מעשיך. חזקנו להיות עמך שותפים נאמנים, לשמור על עולמך בעבור הדורות הבאים. יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו, שתברך את־עולמך בימינו בימי קדם.

תפלה לשלום המדינה

אלהינו ואלהי אבותינו ואמותינו, קבל נא ברחמים את־תפלתנו בעד ארצנו וממשלתה. הרק את־ברכתך על הארץ הזאת, על תושביה, על ראשה, שופטיה, ופקידיה העוסקים בצרכי צבור באמונה. הבינם משפטי צדקך למען לא יסורו מארצנו שלום ושלחה, אשר וחספ פלהימים.

אנא יהוה, אלהי הרוחות לכל־בשר, שלח רוחך על כל־תושבי ארצנו. עקר מלבנו שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה אהבה ואחווה, שלום ורעות. כי עד צדק ישוב משפט בבתי דיננו, וחקנו מאתך דעה לשפט בצדק ובכינה, לפעל בחסד וברחמים, בשכל טוב ובאמץ לב, לעקור עניות מארצנו.

ובכן יהי רצון מלפניך שתהי ארצנו ברכה לכל־יושבי תבל ותשרה ביניהם רעות וחירות, וקנים במהרה חזון נביאיק: לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. ונאמר: כי כולם ידעו אותי למקטנם ועד גדולם. ונאמר אמין.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 24 ("Nation shall not lift up sword...") and Jeremiah 3:33 ("For all of them...").

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

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

*A Prayer for the
State of Israel*

רבונו של עולם, קבל
נא ברחמים וברצון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe,
accept in lovingkindness
and with favor our prayers
for the State of Israel, her
government, and all who
dwell within her boundar-
ies and under her authority.
Open our eyes and our
hearts to the wonder of
Israel, and strengthen our
faith in Your power to
work redemption in every
human soul. Grant us also
the fortitude to keep ever
before us those ideals upon
which the State of Israel
was founded. Grant cour-
age, wisdom, and strength
to those entrusted with
guiding Israel's destiny
to do Your will. Be with
those on whose shoulders
Israel's safety depends and
defend them from all harm.
Spread over Israel and all
the world Your shelter of
peace, and may the vision
of Your prophet soon be
fulfilled: "Nation shall not
lift up sword against nation,
neither shall they learn war
anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

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

*Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat
yisrael (she-t'hei) reishit tz'milhat ge'ulateinu. Hagen aleha
b'evrat hasdekha u-fros aleha sukkat sh'lomekha, u-sh'lah or'kha
va-amit'kha l'rasheha sareha v'yo-atzeha, v'takneim b'eitzah tovah
milfanekha. Hazeik et y'dei m'ginei eretz kodshelnu, v'hanhileim
eloheinu y'shu-ah, va-ateret nitzahon t'atreim. V'natata shalom
ba-aretz v'simhat olam l'yosh'veha, v'nomar: amen.*

A Prayer for Peace

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

*Then nation will not threaten nation,
and the human family will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.
Let God's peace fill the earth as the waters fill the sea.
And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברך את-מדינת
ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה
באברת חסדך ופרש עליה ספת שלומך, ושלח אורך
ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה
מלפניה. חזק את-ידי מגני ארץ קדשנו, והנחילם
אלהינו ישועה, ועטרת נצחון תעטורם. ונתת שלום
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתבטל מלחמות ושפיכות דמים מן העולם
ותשבין שלום בעולם,
ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו בליושבי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנאתור ושפיכות דמים.
רק באנו לעולם כדי להפיר אותך, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שפתוב:
ונתתי שלום בארץ ושכבתם ואין מחריד,
והשבתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.
ויגל כמים משפט, וצדקה כנחל איתן.
כי מלאה הארץ דעה את-יהוה כמים לים מכסים.

**PRAYER FOR THE STATE OF
ISRAEL.** Upon Israel's inde-
pendence in 1948, many
prayers were circulated
for the well-being of the
new state. This one was
composed by Israel's chief
rabbi and was then slightly
edited by the writer
S.Y. Agnon.

THAT IT MAY BE שְׁתֵּהא.
This Hebrew word was
added by the Chief Rabbi
of England, Immanuel Jak-
obovits, turning the phrase
"the beginning of the re-
demption" into an expres-
sion of hope, rather than a
statement of fact.

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

NATION WILL NOT THREATEN
נִי יִשָּׂא גוֹי. Isaiah 2:4.

I WILL BRING PEACE וְנָתַתִּי
שְׁלֹמִים. Leviticus 26:6.

**LET JUSTICE AND RIGH-
TEOUSNESS FLOW** כַּמַּיִם
וְצִדְקָה כְּנָחַל אֵיתָן. Amos 5:24.

FILL THE EARTH כִּי
תִמְלֵא אֶת-הָאָרֶץ. Isaiah 11:9.

Prayer for the New Month

May the new month bring renewal to our lives: a renewal of wonder a renewal of love a renewal of justice a renewal of friendship a renewal of holiness. Amen.

Renewal

The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, "When the moon renews itself like this, it will be the beginning of the month for you." The German Orthodox thinker Samson Raphael Hirsch understood this as a sign that the Jewish people would continually renew itself. Just as the rainbow was a sign to Noah that humanity would have a new future, in the same way, in Egypt, at the threshold of the new Jewish future, God called Moses and Aaron into the open, showed them the silver crescent of the new moon, and said, "The renewal of this moon is a sign of the call to continuous renewal."

Announcing the New Month

Recited on the Shabbat before Rosh Hodesh (except Tishrei). We rise.

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

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: Amen.

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.
Rosh Hodesh _____ yihyeh b'yom _____ haba aleinu v'al kol yisrael l'tovah.

The congregation repeats the announcement of the month, and the leader then continues:

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

Y'hadsheihu ha-kadosh barukh hu aleinu v'al kol amo beit yisrael,
l'bayim u-l'shalom, (amen,) l'sason u-l'simhah, (amen,) l'shuah u-l'nehamah, v'nomar: amen.

ברכת החדש

Recited on the Shabbat before Rosh Hodesh (except Tishrei). We rise.

יהי רצון מלפניך,
יהוה אלהינו ואלהי אבותינו [ואמותינו],
שתחדש עלינו את החדש הבא
לטובה ולברכה,
ותתן לנו חיים ארפים, חיים של שלום,
חיים של טובה, חיים של ברכה,
חיים של פרנסה, חיים של חלוצי עצמות,
חיים שיש בהם יראת שמים ויראת חטא,
חיים שאין בהם בושה וכלמה,
חיים של עשר וכבוד,
חיים שתהא בנו אהבת תורה ויראת שמים,
חיים שימלאו משאלות לבנו לטובה, אמן סלה.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

מי שעשה נסים לאבותינו [ולאמותינו], ונאל אותם
מעבדות לחרות, הוא ינאל אותנו בקרוב, ויקבץ
נדחינו מארבע פנות הארץ, חברים בלישראל
ונאמר: אמן.

ראש חודש _____ יהיה ביום _____ הבא
עלינו ועל בלישראל לטובה.

The congregation repeats the announcement of the month, and the leader then continues:

יחדשהו הקדוש ברוך הוא עלינו
ועל כל עמו בית ישראל
לחיים ולשלום, אמן,
לששון ולשמחה, אמן,
לשוועה ולנחמה, ונאמר: אמן.

THE HEBREW CALENDAR. Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh Hashanah 22-4). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

BESTOW ON US שתתן לנו. The Babylonian Talmud (Berakhot 16b) mentions that this prayer was recited by Rav (3rd century) as a conclusion to the Amidah. Later liturgists incorporated it as a prayer for the new moon.

CONSCIOUS OF HEAVEN'S DEMANDS וְלִירְאָת שָׁמַיִם. Literally, "the fear of heaven." This common rabbinic phrase has many shades of meaning. It implies a consciousness of God's presence in one's life, so that one does that which is right in the eyes of God.

After reading the Torah,
we recite the line “joyous
are they who dwell in Your
house,” inviting us to ponder
what truly makes God—and
us—feel at home.

Dreaming of Home

We want so much to be in
that place
where we are respected
and cherished,
protected, acknowledged,
nurtured, encouraged,
heard.

And seen, seen
in all our loveliness,
in all our fragile strength.

And safe, safe in all our
trembling
vulnerability. Where we
are known
and safe, safe and known—
is it possible?

—MERLE FELD

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

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

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

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

*One generation praises Your works to the next,
telling of Your mighty deeds.*

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

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

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

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

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

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

continued

Ashrei yosh'vei veitekha, od y'ha'lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hilah l'david.

Aromim-kha elohai ha-melek, va-avar'kha shimkha l'olam va-ed.

B'kol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hulal me'od, v'ilg'dulato eln heiker.

Dor l'dor y'shabah ma-asekha, u-g'vuretekha yagidu.

Hadar k'vod hodekha, v'divrei nifotekha asilah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahmav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שפכה לו, אשרי העם שיהוה אלהיו.

תהלה לדוד

אָרומם־כּה אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּד.

הָדָר כְּבוֹד הַדָּךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֶזֶז נֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבְךָ יִבְיַעַז, וְצִדְקָתְךָ יִרְנֶנּוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפִּים וּגְדֻלַּת־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִדְוֹךְ יְהוָה כָּל־מַעֲשָׂיֶךָ, וְחֲסִידֶיךָ יְבָרְכוּכָה.

continued

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

An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness. "I" express my faithfulness to God, and the

psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only "I" but "all that is mortal" will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minhah), and an appropriate conclusion to prayer (as it is in the weekday Shaharit service). Here, it serves in both of those roles: concluding Shaharit and the Torah service, and simultaneously introducing Musaf. For synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word *ashrei*, "joyous" (Psalms 84:5 and 144:15), and it was these additional verses that gave the name "Ashrei" to this prayer. The first verse, which speaks of those who "dwell in Your house," is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse "we shall praise Adonai now and always" was appended from Psalm 115:18.

God's Mystery

I called to You to reveal the
mysteries
never hidden from You,
instead, I uncovered the
deep within me
and did not depart empty-
handed
for in the songs I sang to
You, I saw
a vision of a ladder.
I offer thanks for Your
wonders
though I do not under-
stand them
but I will not forget what
You whispered to me
as my heart dreamed its
dream.

—SOLOMON IBN GABRIEL

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

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

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

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

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

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

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

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

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

► My mouth shall utter praise of ADONAI.

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

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.

L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.

Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.

Potei-ah et yadekha, u-masbia l'khol hai ratzon.

Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.

Karov Adonai l'khol korav, l'khol asher yikra-uhu ve-emet.

R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.

Shomer Adonai et kol ohavav, v'et kol ha-r'sha-im yashmid.

► T'hilat Adonai y'daber pi,

vi-vareikh kol basar shem kodsho l'olam va-ed.

Psalms 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כבוד מלכותך יאמרו, וגבורתך ידברו.
להודיע לבני האדם גבורתי, וכבוד הדר מלכותו.
מלכותך מלכות כל-עלמים, וממשלתך בכל-דור ודור.
סומך יהוה לכל-הנפלים, וזוקף לכל-הנפופים.
עיני כל אליך ישובו, ואתה נותן להם את-אכלם בעתו.
פותח את-ידך, ומשביע לכל-חי רצון.
צדיק יהוה בכל-דרכיו, וחסיד בכל-מעשיו.
קרוב יהוה לכל-קוראיו, לכל אשר יקראהו באמת.
רצון יראיו יעשה, ואת-שונעתם ישמע וישעם.
שומר יהוה את-כל-אהביו, ואת כל-הרשעים ישמיד.
◀ תהלת יהוה ידברפי,
ויברך כל-בשר שם קדשו לעולם ועד.

תהלים קמ"ה

ואנחנו נברך יה, מעתה ועד עולם. הללויה.

God's Voice

What would it mean for us to hear God's voice?

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

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

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, livnei yisrael am k'rovo. Hal'luyah!

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;

God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars. ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.

Havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar, kol Adonai shover arazim, va-y'shabeir Adonai et arzel ha-l'vanon. Va-yarkidem k'mo elgel, l'vanon v'siryon k'mo ven re'elimim. Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot. Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yelshav Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'avarekh et amo va-shalom.

Psalm 29

הַכְנֵסֶת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וְיָרֵם כְּרֶן לְעַמּוֹ, תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ, הַלְלוּיָהּ.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז, הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הִרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בְּצֶחַת,

קוֹל יְהוָה בְּהַדָּר, קוֹל יְהוָה שֹׁבֵר אֲרָצִים,

וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָצֵי הַלְבָנוֹן.

וַיִּרְקְדִם כְּמוֹ עֵגֶל, לִכְנֹן וְשִׁרְיוֹן כְּמוֹ כְּרֹדְאִמִּים.

קוֹל יְהוָה חֹצֵב לַחֲבוֹת אֵשׁ,

קוֹל יְהוָה יֹחֵל מְדָבָר, יֹחֵל יְהוָה מְדָבַר קֹדֶשׁ,

קוֹל יְהוָה יֹחֵלֵל אֵילֹת.

וַיַּחֲשֹׁף יַעְרֹת, וּבְהִיקָלוֹ בָּלוּ אֲמֵר כְּבוֹד.

יְהוָה לַמַּבּוּל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יֵתֵן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

תהלים כט

EXTOL Psalms

148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with the revelation of God's word on Sinai—is repeated seven times in this psalm. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible identifies Kadesh with the Sinai desert.

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

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned

above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God as enthroned as the "eternal sovereign."

Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

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

Whenever the ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.

► I have given you a precious inheritance:
do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

► Ki lekaḥ tov natati lakhem, torati al ta-azovu.

Etz ḥayim hi la-maḥazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashivenu Adonai elekha v'nashuvah, ḥadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'mekh raba m'varakh l'alam u-l'almeh almay.

Leader:

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

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

וּבְנִיחָה יֹאמַר: שׁוּבָה יְהוָה רַבּוּת אֵלַי יִשְׂרָאֵל.

קוֹמָה יְהוָה לְמִנוּחָתָה, אַתָּה וְאַרְוֶן עִנְךָ.

בְּהִנְיֹךְ יִלְבָּשׁוּ צִדִּיק וְחַסִּידֶיךָ יִרְנְנוּ.

בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תֵּשֶׁב פְּנֵי מִשְׁיחֶךָ.

◀ כִּי לָקַח טוֹב נְתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מְאֹשֶׁר.

דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

The ark is closed.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית

יִשְׂרָאֵל, בְּעָלְמָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

[on Shabbat Shuvah we substitute: לְעָלְמָא וְלְעָלְמֵי עָלְמָא]

בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמַתָּא דְּאַמִּירָא בְּעָלְמָא,

וְאָמְרוּ אָמֵן.

two verses from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI אֱלֹהֵינוּ. Significantly, this final verse is taken from Lamentations (5:21), the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.

WHENEVER THE ARK WAS SET DOWN יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:2) can also serve to refer to our own inner journey: we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. Proverbs 3:18. The Torah handles are called *atzei ḥayim*, "trees of life," and this verse is the source of the custom of holding on to them as we recite the *brakhot* over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally "grasp" the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, these

The Musaf Amidah for Shabbat

God of Our Ancestors
God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine. In their thinking, Abraham's kindly love and compassion, demonstrated by his welcoming of strangers and his defense of the righteous who may have been living in Sodom, came to personify God's love and kindness. Isaac's binding personifies the perception of an aspect of God as awe-inspiring and as placing limits on existence. Jacob was able to achieve balance: he led a troubled life yet survived, and was able to experience joy and fulfillment at the end of his life. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

Added to these, we might imagine other human traits that are also Godly. We can picture Sarah as someone who perseveres and then appreciates her blessing and guards it carefully—emulating the God who is a protector and redeemer; Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.

A transliteration of the opening brachot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign † indicates the places to bow. The Amidah concludes on page 192.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

† *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
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[Leader: בְּשֵׁם יְהוָה אֱקַרְא, הָבוּ גָדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵכָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבְיֵא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּלֶל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי חַיִּים,
וְנִתְּבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory brachot and three concluding brachot. On Shabbat, a middle brachah celebrates the specialness and sanctity of the day.

כִּי שֵׁם יְהוָה אֱקַרְא. Deuteronomy 32:3.
Most likely, this verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with "Amen" to the brachot that follow. Thus it means: "When I proclaim God's name, 'Adonai,' you should respond by acknowledging God as well"—that is, by answering "Amen" to each brachah and by responding when God's personal name (Adonai) is mentioned: *barukh hu u-varukh sh'mo* ("Blessed be God and blessed be God's name").

GREAT, MIGHTY, AWE-INSPIRING הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אֵל עֲלִיּוֹן. This name for God, *El Elyon*, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

LOVINGLY בְּאַהֲבָה. So much of this blessing has been about love: God's love and kindness for all, our ancestors' acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word *ahavah*, "love," as the very last word of this opening sentence.

The First and Second B'rakhot

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

With Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

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

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,

You support the falling, heal the sick,

loosen the chains of the bound,

and keep faith with those who sleep in the dust.

Who is like You, Almighty,

and who can be compared to You?

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

M'khalkel hayim b'heseh,

m'hayel m'elim b'rahmim rabim,

somekh noflim v'rofei holim u-matir asurim,

u-m'kayem emunato l'sheinet afar.

MI khamokha ba-al g'vurot umi domeh lakh,

melekh melimit u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,

who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 188a with "Holy are You."

With Patriarchs and Matriarchs:

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

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

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנִי,
מַחְיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל *]*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הַרְחֵמִים, זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with קדוש אתָּה.

SHIELD OF ABRAHAM מֶגֶן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH וּפֹקֵד שָׂרָה. After Genesis 21:1.

YOU ARE MIGHTY אַתָּה גִבּוֹר. This second *b'rakhah* describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The *b'rakhah* concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD מַחְיָה מֵתִים. To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the *b'rakhah* recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Hasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.

Where Is the Place of God's Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

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

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

Each cried out to the other:

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

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

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

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

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

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

Hu eloheinu, hu avinu, hu malkenu, hu moshi-einu, v'hu yashmi-einu b'rahmav sheinit l'einei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

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

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

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish, v'shivhakha eloheinu mi-pinu lo yamush l'olam va-ed, ki El melekha gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

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

We continue on the next page with the Fourth Brakhah, "You established Shabbat."

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

נְעִרִיצָךְ וְנִקְדִּישְׁךָ בְּסוּד שֵׁיחַ שְׂרָפִי קִדְשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקִדְשׁ, בְּכָתוּב עַל יַד נְבִיאָךְ, וְקִרְאָה זֶה אֵל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ הוּא צָבָאוֹת,
מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

בְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁתָּחוּ שׁוֹאֲלִים זֶה לָזֶה,
אֵיִה מְקוֹם כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְיָ הוּא מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיְחָדִים שְׁמוֹ עָרֵב
וְבָקֵר בְּכָל־יוֹם תַּמִּיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְיָ הוּא אֱלֹהֵינוּ, יְיָ הוּא אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֶבִּינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי,
לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ הוּא אֱלֹהֵיכֶם.

וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:
יְמִלֶךְ יְיָ הוּא לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּה, וְלִנְצַחַת נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ הוּא, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute: בְּרוּךְ אַתָּה יְיָ הוּא, הַמֶּלֶךְ הַקָּדוֹשׁ.

We continue on the next page with the Fourth Brakhah, תְּכַנֵּן שַׁבָּת.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM יִשְׁמָעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah

A Meditation

אלהינו ואלהי אבותינו
[ואמונתנו], יעלה לפניך
וזכרון אבותינו [ואמונתנו]
בימי קדם, בעמדם לפניך
בחצרות קדושות.
מה רבה אהבתם לך, בהביאם
לפניך את קרבנותיהם מדי
שבת בשבתו.
אבא יהוה אלהינו, האצל
עלינו מרוחם ורוח דעת
ויראת יהוה.
מן נזכה למלא חובותינו
לבנין ארצך ולחדוש בית
חיינו, ויתברכו בנו כל-
משפחות האדם.

Our God and God of our ancestors, may You call to mind our ancestors as they appeared in Your holy Temple, in ancient times: how deep their love of You as they brought their offerings to You each Shabbat. Please, Adonai our God, grant us a similar spirit to be in relation to You and in awe of You. May we fulfill our duty toward the rebuilding of Your holy land, renewing the wellsprings of our lives, that we may ever be a blessing to all the peoples of the earth.

—ROBERT GORDIS

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, "the sacrifice of the heart, the sacrifice of the inner ego." Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul's purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, "Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one's sacrifice."

—ADRIEL KOSMAN

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

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Celebration of Shabbat

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

SHABBAT AND THE TEMPLE SERVICE

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

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

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

We continue on page 189.

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

אתה קדוש ושמך קדוש,
וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

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

תבנת שבת רצית קרבנותיה,
צית פרושיה עם סדורי נסכיה.
מענגיה לעולם פבוד ינחלו, טועמיה חיים זכו,
וגם האוהבים דבריה גדלה בחרו.
אז מסיני נצטוו עליה ותצום יהוה אלהינו
להקריב בה קרבן מוסף שבת פראוי.

יהי רצון מלפניך יהוה אלהינו ואלהי
אבותינו [ואמונתנו], המשיב בנים לגבולם,
שתעלנו בשמחה לארצנו ותטענו בגבולנו,
ששם עשו אבותינו [ואמונתנו] לפניך
את קרבנותיהם, תמידים בסדרם ומוספים בהלכתם.
ואת מוסף יום השבת הזה עשו והקריבו
לפניך באהבה במצות רצונך, בפתוב בתורתך,
על ידי משה עבדך מפי כבודך פאמור:

וביום השבת, שני כבשים פני שנה תמימים,
ושני עשרנים סלת מנחה פלולה בשמן ונספו.
על שבת בשבתו, על עלת התמיד ונספה.

We continue on page 189.

YOU ESTABLISHED SHABBAT תבנת שבת. A reverse alphabetical acrostic celebrating Shabbat. In one version it concludes with the words אז מסיני נצטוו צויהי פעליה קראוי, "it was at Sinai that You commanded its proper service"—thus incorporating into the acrostic not only the twenty-two letters of the Hebrew alphabet, but also the five "final" letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED ITS OFFERINGS רצית קרבנותיה. Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (Jacob Emden)

THOSE WHO TAKE PLEASURE IN SHABBAT תענגיה. The language of this paragraph is based on midrashim interpreting the verse from Isaiah: "If you call Shabbat a delight (oneg), Adonai's holy day honored . . . then you shall rejoice with Adonai . . ." (58:13–14).

SPOKEN IN REVELATION מפי כבודך. More literally, "spoken by Your glory." The Book of Exodus describes God's "glory" (kavod), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God's revelation and human understanding.

ON SHABBAT תבנת השבת. Numbers 28:9–10.

The Gift of Shabbat
A Hasidic teaching: On
Shabbat, the hidden light
of the world is revealed.

A Shabbat Meditation
ביום שבת קדוש זה,
אתה, אלהי, עלי,
צל חובק את מולי
גופי שט במעבה ורחוק
יהי רצון שאקבץ
רחוק בקרבי
למען תהיה לי מצפון
ותכונן לי דרכי
כי תנעננה רגלי עוד
עלי אדמות
ותלצה אלך—

On this day of rest, the
holy Shabbat,
You are my shadow,
a shadow completely
enveloping me.
My body moves within
Your spirit.
May it be Your will that I
gather Your spirit within
me
so that You be my
compass
pointing my way,
as my feet again touch
ground
and I move on—

—EDWARD FELD

AN ALTERNATE

Fourth B'rakhah: The Celebration of Shabbat

THE DREAM OF REDEMPTION

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

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

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

May it be Your will, ADONAI our God and God of our ancestors,
that we may be led to our land,
and planted within our borders, in wholeness and in peace,
singing joyfully with voices of gladness,
filled with love and friendship.

May we walk together by the light of Your countenance,
all of us living lives of righteousness and justice,
love and compassion,

as Your prophet Isaiah proclaimed:

“There shall not be evil or destruction on My holy mountain,
for the world shall be filled with the knowledge of God,
as the waters fill the sea.”

“Thus shall ADONAI be an eternal light for us, and your God
shall be your glory.”

AN ALTERNATE

תבנת שבת, רוממת קדשתה, ציית פקודיה,
עדן סגלתך נתת. מענניה לעולם פבור ינחלה,
טועמיה חיים זכו, וגם האוהבים דבריה נדלה בחרו.
או מסיני נטע ציץ פדות לנו ולעולמיה.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ונאמותינו], שתוליכנו לארצנו ותטענו בגבולנו,
בתמימות ובשלוש ברננה ובקול שמחה,
מלאים אהדה ואהבה.
לך יחד באור פניך,
ונחיה כלנו בצדק ובמשפט,
בחסד וברחמים,
וכן פתוב על יד נביאך:
לא ירעו ולא ישחיתו בכלהר קדשי,
כי מלאה הארץ דעה אתיהוה, פמים לים מכסים.
והיה לך יהוה לאור עולם ואלהיה לתפארתך.

ALTERNATE BLESSING. Both the
Rabbinical Assembly's *Siddur*
Sim Shalom and the Israeli
Masorti Siddur Va'ani Tefillati
have offered revisions of this
b'rakhah emphasizing elements
of universal redemption
rather than the restoration
of Temple offerings. The ac-
companying prayers written by
Simcha Roth and Ze'ev Kainan,
under the direction of the edi-
tors of this volume, follow in
that tradition.

This alternate rendering
emphasizes Shabbat as a taste
of redemption, and it sees the
return to the land as an oppor-
tunity to fulfill the prophetic
vision of redemption, in which
the world will be characterized
by peace and justice.

YOU ESTABLISHED SHABBAT
תבנת שבת. A reverse alpha-
betical acrostic celebrating
Shabbat, which concludes
with four of the five Hebrew
letters that are written differ-
ently when they occur at the
end of a word.

TRULY MERIT LIFE. חיים זכו.

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

MAY IT BE YOUR WILL יהי רצון מלפניך. Musaf is recited at the height of the day, when we experience ourselves
as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peaceful-
ness of this moment evoked dreams of a more permanent peace. Based on prophetic visions of the future,
this alternate *b'rakhah* expresses our own yearnings for a time when justice and compassion will reign, when
the people Israel will be reconciled with one another and with the world, and when peace will be estab-
lished—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy
to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century,
Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit
or Shaharit Amidah (Talmud of the Land of Israel, Berakhot 40b).

SINGING JOYFULLY WITH VOICES OF GLADNESS וקול שמחה. The prophets announce that the return to
Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, “gladness
and joy shall abide there . . . and the sound of music.”

RIGHTEOUSNESS AND JUSTICE בצדק ובמשפט. From Hosea 2:21. Hosea further declares (6:6): “For it is kindly
love that I desire, not sacrifice; the knowledge of God more than burnt offerings.”

THERE SHALL NOT BE EVIL לא ירעו. From Isaiah 11:9.

THUS SHALL ADONAI והיה לך יהוה. From Isaiah 60:19.

What We Strive For

The realm of mystery tells us, You live in a world full of light and life.

Know the great reality, the richness of existence that you always encounter. Contemplate its grandeur, its beauty, its precision and its harmony . . .

The perception that dawns on a person to see the world not as finished, but as in the process of continued becoming, ascending, developing—this changes him from being “under the sun” to being “above the sun,” from the place where there is nothing new to the place where there is nothing old, where everything takes on new form. The joy of heaven and earth abides in him as on the day they were created . . .

In every corner where you turn, you are dealing with realities that have life; you always perform consequential acts, abounding with meaning and with the preciousness of vibrant life. In everything you do, you encounter sparks full of life and light, aspiring to rise toward the heights. You help them and they help you . . .

The time that is an uninterrupted Sabbath on which eternal peace shines, is the day when, by the nature of its creation, there pulsates a continued thrust for newness. It needs no end, no termination. It is the choicest of days, an ornament of beauty, the source of all blessings.

—ABRAHAM ISAAC KOOK
(translated by Ben Zion Bokser)

All services continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg, am m'kadshel sh'vi-i, kulam yisbe'u v'ytangu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata, zelkher l'ma-aseih v'reishit.

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.

Kad'sheinu b'mitzvotekha v'ten helkelnu b'toratekha, sabeinu mi-tuvekha v'sam'heinu bishuatekha, v'taheir libeinu l'ovd'kha be-emet.

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

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

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

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

All services continue here:

ישמחו במלכותך שומרי שבת וקוראי ענג,
עם מקדשי שביעי, כלם ישבעו ויתענגו מטובה,
והשביעי רצית בו וקדשתו,
חמדת ימים אותו קראת, זכר למעשה בראשית.

אלהינו ואלהי אבותינו [ואמותינו],

רצה במנוחתנו,

קדשנו במצותיה, ותן חלקנו בתורתך.

שבענו מטובה, ושמחנו בישועתך.

וטור ללבו לעבדך באמת,

והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך.

וינוחו בה ישראל מקדשי שמך.

ברוך אתה יהוה, מקדש השבת.

רצת, יהוה אלהינו, בעמך ישראל ובתפלתם,

והשב את העבודה לדביר ביתך,

ותפלתם באהבה תקבל ברצון,

ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים.

ברוך אתה יהוה, המחזיר שכינתו לציון.

THOSE WHO OBSERVE SHABBAT SHALL REJOICE
יְשָׁמְחוּ בְּמַלְכוּתְךָ. The Musaf liturgy here conceives of Shabbat as a symbol of the world we hope to achieve: a world at peace, in which we feel fulfilled and satiated with goodness.

OUR GOD AND GOD OF OUR ANCESTORS
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. The blessing culminates in a series of requests, all of a spiritual nature.

GLADDEN US WITH YOUR DELIVERANCE
שָׂמַחְנוּ בְּיִשׁוּעָתְךָ. In the Sephardic version of this prayer, we ask that God “gladden our soul” (וְשִׂמְחָנוּ נַפְשֵׁנוּ). Similarly, Rav Amram’s siddur (9th century) has the word “heart.” God’s deliverance is seen as a spiritual victory.

GRANT THAT WE INHERIT
וְנַחֲזִילֵנִי. Shabbat is seen as a gift.

EMBRACE רָצָה. Intimacy with God, a sense of God’s closeness and embrace, an existential realization that we are not alone—these are the answers to our prayers, not the specific fulfillment of a verbal request. (Bradley Shavit Artson)

RESTORE WORSHIP TO YOUR SANCTUARY
וְהִשְׁבֵּ אֶת־הָעֲבוּדָה לְדִבְרֵי בֵיתְךָ. In exile, our relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish for a more direct relationship with God.

Thanksgiving

How great my joy that I dwell with You—and thinking of You, my troubles flee.

For Your love and kindness I owe so much, but all I can offer are prayers recited thankfully.

Heavens cannot contain You; how could my ideas? Teach me what may please You, that I may do what to You is dear. Take my praise as a rightful offering, consider it as sacrifices of old.

Pure of Vision, open Your eyes to my suffering, let Your light illumine what I fail to see. Let Your kindness and love favor me.

Let them cover my sins, that they not be seen.

And as Your name is held in my heart, may my spirit in Your hands be.

—SOLOMON BEN GABRIEL

Thanksgiving

The older we get, the greater becomes our inclination to give thanks, especially heavenwards. We feel more strongly than we could possibly have ever felt before that life is a gift. . . .

But we also feel, again and again, an urge to thank our fellow, even if he or she has not done anything special for us. For what, then? For being truly present when we are together; for opening his eyes, and not mistaking me for someone else; for opening her ears, and listening carefully to what I had to say to her; indeed, for opening up to me what I really wanted to address—a securely locked heart.

—MARTIN BUBER (adapted)

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 service leader, by custom remaining seated and bowing slightly.

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

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

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

On Shabbat Shuvah we add:

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

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

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ מוֹדִים אֲנִיחָנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אֲתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר תַּהֲלֻתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁי שְׂבָב־לֵיוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲת, עָרֵב וּבִקֹּר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶּיךָ מֵעוֹלָם קִיֵּינוּ לָךְ.

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

¶ מוֹדִים אֲנִיחָנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי בְּלִבְשֶׁה, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתֵנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוֹף בְּזִיוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲסִידֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שְׁלֵם, עַל שֶׁאֲנִיחָנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

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

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add: וּבְתוֹכָם לְחַיִּים טוֹבִים בְּלִבֵּנִי בְּרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשְׁוֹעַתָּנוּ וְעֹזֵרֵנוּ סֵלָה.
¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

THE SIXTH B'RAKHAH. The penultimate b'rakhah of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is recited aloud by the leader. This version reflects on the miracles of daily life. When the Amidah is recited out loud, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anahnu lakh* . . . *al she-anahnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God's wonders are found in the cycles of the planets,

the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (Bradley Shavit Artson)

Peace

שָׁלוֹם יְרוּשָׁלַם
יִשְׁלִי אֶהְיֶה
יְהִי שְׁלוֹם בְּחִילֶיךָ שְׁלוֹם
בְּאַרְמוֹתֶיךָ
לְמַעַן אֲחִי וְרֵעִי אֲדַבֵּר
בָּךְ שְׁלוֹם בָּךְ
לְמַעַן בֵּית יְהוּדָה אֲלֹהֵינוּ
אֲבָקֶשָׁה טוֹב לָךְ

Pray for the peace of
Jerusalem.
May those who love her be
tranquil;
may there be peace on
your ramparts,
tranquility in your citadels.
For the sake of my friends
and my kin
I pray for peace.
For the sake of the house
of Adonai our God,
I seek your welfare.

Sha-alm sh'lam yenushalayim
ytshlayu ohavayikh.
Y'hi shalom b'helfakh shalvah
b'arm'notayikh.
L'maan ahal v'trai adabrah na
shalom bakh.
L'maan bett Adonai elohelnu
avakshah tov bakh.

—PSALM 122:6-9

Seventh B'rakhah: Prayer for Peace

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

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

May ADONAI bless and protect you.
So may it be God's will. Ken y'hi ratzon.
May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
So may it be God's will. Ken y'hi ratzon.
May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.
So may it be God's will. Ken y'hi ratzon.

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

Sim shalom ba-olam tovah u-v'rakahah, hen va-hesed v'rahimim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai elohelnu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakahah v'rahimim v'hayim v'shalom. V'tov b'einekh v'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomemkha.

*On Shabbat Shuvah we recite the following paragraph,
in place of the line that follows it:*
May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.
Barukh atah ADONAI, who brings peace.

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

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

*During the silent Amidah, we continue with שִׁים שְׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.*

אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמְּוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּת הַמְּשָׁלֶשֶׁת
בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ
הָאֲמִוְרָה מִפִּי אֲהָרֹן וּבְנָיו, בְּהִנָּם, עִם קְדוּשָׁה, בְּאִמּוֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
אֲרִי יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלֵנוּ בְּאַחַד בָּאוֹר פָּנֶיךָ
כִּי בָאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְאֲדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
טוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָה.

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

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִיטָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING (Numbers 6:24-26) was recited by the priests at the conclusion of every Temple service at which the people assembled. In the Hebrew, it begins with the word for blessing (*y/varekh'kha*) and ends with the word for peace (*shalom*). The style of the blessing is expansive, spreading outward: the first line contains three words; the second line, five; and the last line, seven. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

וַיְחַנֶּךָ BESTOW KINDNESS. This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: "May God grant you the understanding to be kind to one another" (Numbers Rabbah 11:6).

שִׁים שְׁלוֹם GRANT PEACE. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the *kohanim* would have

traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God bestowing on us the almost-divine ability to extend peace and kindly love to others.

The Way to God

There are three starting points of contemplation about God; three trails that lead to God. The first is the way of sensing the presence of God in the world, in things; the second is the way of sensing God's presence in the Bible; the third is the way of sensing God's presence in sacred deeds. These three ways are intimated in three Biblical passages:

"Lift up your eyes on high and see, Who created these?" (Isaiah 40:26)

"I am the Lord thy God." (Exodus 20:2)

"We shall do and we shall hear." (Exodus 24:7)

These three ways correspond in our tradition to the main aspects of religious existence: worship, learning, and action. The three are one, and we must go all three ways to reach the one destination. For this is what Israel discovered: the God of nature is the God of history, and the way to know God is to do God's will.

—ABRAHAM JOSHUA HESCHEL

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

א

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,

act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

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

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

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

ב

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

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

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

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

Yihyu l'ratzon Imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

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

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Kelloheinu, page 204.

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

א

אֱלֹהִי, נִצְוֹר לְשׁוּנֵי מַרְעֵ, וּשְׁפָתֵי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי

נַפְשֵׁי תִדְם, וְנַפְשֵׁי בָּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ

וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל־הַחוֹשִׁבִּים עָלַי רָעָה,

מִהֲרֵה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ

עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן

תוֹרָתְךָ. לִמְעַן יִחַלְצֵנוּ יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְנוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִי, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ אָמֵן.

ב

וּפְנֵי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת

בְּאַמְתָּ. וּפְנֵי שְׂלֵא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת

קָדֵשׁ. שְׂמַח נַפְשׁ מִשְׁרָתְךָ, פִּי אֲלֶיךָ אֲדִנִּי נַפְשִׁי אֲשֵׁא.

עֲזֹרָתִי לְהִרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׂמִימָה שֶׁל

שַׁבָּת לְשִׁשֶׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֶרֶץ חַיִּים, שְׂבַע

שְׂמִחוֹת אֶת־פְּנִיךָ, נְעִימוֹת בְּיָמֶיךָ נִצַּח.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְנוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִי, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Kelloheinu, page 204.

MY GOD אֱלֹהִי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

יְהִי לְרָצוֹן אֲמִרִי. Psalm 19:15. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

GRANT אָמֵן. A prayer of Nahman of Bratzlav, translated by Jules Harlow.

The Musaf Amidah for Shabbat Rosh Hodesh

A Prayer for Rosh Hodesh

Life is a mystery. How did we come to be, here and now? What is the meaning of our lives? What are we to make of the circumstances of our lives—our joys, our sadness? In prayer we try to penetrate that mystery, to find meaning, to rediscover how we ought to live out our days, how we may walk in the world directed on our path by God's light.

When we begin to pray, we first of all acknowledge that mystery. The metaphor of the new moon offers insight. For a moment the moon disappears, but it soon reappears as a sliver of light. Prayer, in talmudic thought, is quintessentially silent prayer. In prayer, we simultaneously plumb the unspoken depths of our lives and place ourselves before the silence of the universe. We speak into the void, which we hope is not sheer emptiness, and we listen for a response to the question of our existence.

We offer words passed down to us by the generations of supplicants who came before and we seek reassurance in the Amidah that God is with us, too.

continued

A transliteration of the opening brachot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ♯ indicates the places to bow. The Amidah concludes on page 202.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

♯ *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

מוסף לשבת ראש חודש: עמידה

A transliteration of the opening brachot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ♯ indicates the places to bow. The Amidah concludes on page 202.

[Leader: כפי שם יהוה אקרא ה' ג'ל לאלהינו:
אדני שפתי תפתח, ופי יגיד תהלתך.]

With Patriarchs and Matriarchs:

♯ ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמהותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות [ואמהות],
ומביא גואל לבני בניהם
למען שמו באהבה.
מלך עוזר ופוקד
ומושיע ומגן.

♯ ברוך אתה יהוה,
מגן אברהם ופוקד שרה.

With Patriarchs:

♯ ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל,
וזוכר חסדי אבות,
ומביא גואל לבני בניהם
למען שמו באהבה.
מלך עוזר ומושיע ומגן.

♯ ברוך אתה יהוה,
מגן אברהם.

ROSH HODESH. Since biblical times, Rosh Hodesh has been celebrated as a holiday. The Book of Samuel notes it as a time of a celebratory meal (1 Samuel 20:18); the Book of Kings, as a time when people would visit the prophet (2 Kings 4:23); and the prophet Amos notes it as a day of rest, when businesses were closed (8:3). In some ways, the Torah gives it a status equal to the Pilgrimage Festivals and decrees extra sacrifices to be brought on Rosh Hodesh—the same as are brought on the festivals of Pesah and Shavuot—and the sounding of trumpets, as on festivals (Numbers 10:10).

The Hebrew calendar was fixed by visual attestation of a new moon, and the Mishnah records the care, the rituals, and the ceremonies that took place in relation to the sighting of the new moon. Since the 4th century, though, the calendar has been fixed by a mathematical calculation.

In line with biblical practice, traditional communities celebrate the day with a festive meal. Although work is permitted on Rosh Hodesh, it was customary for women not to do work

that could be left for another day—a custom that continues in many communities down to our own time. In many cultures, the moon with its cycles is associated with the feminine, though the midrash (Pirkei D'Rabbi Eliezer, chapter 44) offers quite a different reason for this association: in the march through the desert, the women refused to contribute their jewelry to the manufacture of the golden calf and so they were rewarded with a holiday of their own. Today, women's study groups often meet on Rosh Hodesh.

continued

continued

The Amidah thus opens with a statement of hope—hope that, like our ancestors, we may find a response within the silence; hope that we and our children and our children's children will find redemption, as our ancestors did.

As we pray, we recognize that God is present with the lowly, the fallen, those who are twisted and bound up by the difficulties of life. The waning of the moon, its fading into darkness, bears with it both a sense of passing, of dying, and also the promise of rebirth. The Divine is with us as we go from darkness into light. Indeed, God is with us even in the darkness when the light is not visible.

To live with this knowledge of presence and absence, of passing and renewal, is to have a sense of the holy, a hint of the possibility of redemption. It is to live with the belief that each encounter of our lives is open to the possibility of meaning.

And so the most powerful moments of prayer are when we go from emptiness to fullness, and for a moment that fullness is transcendent, our lives seem then resplendent with meaning—even as we know that its time, too, will end. But the glory of that fullness may remain with us even beyond its time.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—

great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

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

You cause the dew to fall,]

You sustain the living through kindness and love,

and with great mercy give life to the dead,

You support the falling, heal the sick,

loosen the chains of the bound,

and keep faith with those who sleep in the dust.

Who is like You, Almighty,

and who can be compared to You?

The sovereign who brings death and life

and causes redemption to flourish.

M'khalkel hayim b'hesed,

m'hayeth metim b'rah'amim rabim,

somekh noflim v'trofei holim u-matir asurim,

u-m'kayem emunato lishelnei afar.

Mi khamokha ba-al g'vurot umi domeh lakh,

melekh melmit u-m'hayeh u-matzmiah y'shuah.

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 196 with "Holy are You."

אתה גבור לעולם אדני,

מחיה מתים אתה,

רב להושיע.

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

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

מכלכל חיים בחסד,

מחיה מתים ברחמים רבים,

סומך נופלים, ורופא חולים, ומתיר אסורים,

ומקיים אמונתו לישני עפר.

מי כמוך בעל גבורות ומי דומה לך,

מלך ממית ומחיה ומצמיח ישועה.

ונאמן אתה להחיות מתים.

ברוך אתה יהוה, מחיה המתים.

When the Amidah is recited silently, continue on page 196 with קדוש אלה.

continued

Because of its character as a holiday, one is not permitted to fast on this day; similarly, funeral ceremonies are curtailed. In kabbalistic circles, the day before Rosh Hodesh is characterized as a fast day—as if to enter the new month free of sin—and the day is called a "minor Yom Kippur." In that vein, a midrash maintains that the sacrifice on Rosh Hodesh was brought as an atonement for impurity created by our acts that we do not even recognize as sins; we might think of them as the unconscious peccadillos that litter the world (see below, page 196). Thus Rosh Hodesh is thought of as a time when all the world is cleansed and we can all start anew.

In urban environments, we often lose sight of the

way the waxing and waning of the moon affects our environment. The oceans' tides are regulated by the cycles of the moon. Other effects—physiological and psychological—have also been attributed to the phases of the moon. The celebration of Rosh Hodesh might lead us to reflect on the way the phases of the moon—differently than the circuit of the sun—make us conscious of both the passing nature of time and the possibility of renewal.

Where Is the Place of God's Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

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

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

Each cried out to the other:

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

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

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

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

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

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

Hu eloheinu, hu avinu, hu malkenu, hu moshi-einu, v'hu yashmi-einu b'rah'amav sheinit l'einei kol hal, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

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

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

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish, v'shivhakha eloheinu mi-pinu lo yamush l'olam va-ed, ki El melekha gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

We continue on the next page with the Fourth B'rakhah, "You formed," or the alternate on page 198.

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

נְעֲרִיצָךְ וְנִקְדִּישְׁךָ בְּסוּד שִׁיחַ שְׂרָפִי קִדְשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקִדְשׁ, בְּכַתוּב עַל יַד נְבִיאָךְ, וְקִרְאָה זֶה אֵל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ הוּא צָבָאוֹת,
מִלֵּא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מִלֵּא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה,
אֵיזֶה מְקוֹם כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְיָ הוּא מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחֲדִים שָׁמוּ עָרֵב
וְבָקֵר בְּכָל-יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְיָ הוּא אֱלֹהֵינוּ, יְיָ הוּא אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מִלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמֵינוּ שְׁנִית לְעֵינֵינוּ כָּל-יְמֵינוּ,
לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ הוּא אֱלֹהֵיכֶם.

וְכַדְבְּרֵי קִדְשְׁךָ בְּתוֹב לֵאמֹר:

יִמְלֹךְ יְיָ הוּא לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּהָ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַחַת נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָתְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ הוּא, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה יִצְרָךְ, or the alternate on page 198.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM יִשְׁמָעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist through the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah

The Sun and the Moon
With its waxing and waning, its fullness and its disappearance, the moon reminds us that life embraces both hope and disappointment, both joy and sadness. Indeed, the Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation: aspects of life and of ourselves that may be totally unavoidable, but nevertheless tragic in their consequence.

The Talmud remarks on an apparent contradiction in wording in the account of the creation of the sun and moon found in Genesis: the Torah first speaks of God creating the "two great lights" but then states that God fashioned "a great light and a lesser light." Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon is of equal size and power as the sun. God then takes responsibility for the diminishment of the moon, a symbol of the unavoidable imperfections in the universe.

THE MOON: Master of the universe, is it possible that two sovereigns can rule together?
GOD: Then you shall be smaller!

THE MOON: Because I raised a legitimate objection, therefore I should be diminished?!

GOD: Well, you may rise both at night and during the day.

THE MOON: What good is that? During the day, I will just be a torch in the daylight!

GOD: Then, I'll do this. I shall honor you by commanding Israel to count their months and years according to your cycles.

THE MOON: How about the days of the year, too?

GOD: I cannot do this, since you don't delineate seasons . . .

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God commanded Israel to bring a sin offering to atone for God's having diminished the moon. This is what Rabbi Simeon ben Lakish taught: Why does the verse say "a sin offering for God" (Numbers 28:35)? God says: Bring the sin offering to atone for Me, since I diminished the moon.

—BABYLONIAN TALMUD

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.

Fourth B'rakhah: The Celebration of Rosh Hodesh

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

ROSH HODESH AND THE TEMPLE SERVICE

You formed Your world at the beginning,
completing Your work on the seventh day.
You have loved us, desired us,
exalted us amongst all the nations,
made us holy through the performance of mitzvot,
brought us near to serve You,
and called us by Your great and holy name.
Lovingly, ADONAI our God,
You have bestowed on us Shabbatot for rest
and the time of the new moon for atonement.
But because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken away, the glory removed from the House that gave us life, and so, because of the hand that destroyed Your sanctuary, we are unable to fulfill our obligations in the place You chose, the great and holy House dedicated to Your name.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ סֶלָה.
בְּרוּךְ אַתָּה יְיָהוָה, הָאֵל הַקָּדוֹשׁ.

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

אַתָּה יִצְרָתָ עוֹלָמְךָ מִקְדָּם,
פָּלִיתָ מֵאֲלֹהֶיךָ בְּיוֹם הַשְּׁבִיעִי.
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּבְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.
וַתִּתֵּן לָנוּ יְיָהוָה אֱלֹהֵינוּ בְּאַהֲבָה,
שְׁבָחוֹת לְמִנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפֵּרָה.
וְלָפִי שְׁחָטָנוּ לְפָנֶיךָ אֲנָחְנוּ וְאַבּוֹתֵינוּ [וְאַמּוֹתֵינוּ],
חֲרָבָה עֵירָנוּ וְשִׁמְךָ בֵּית מִקְדָּשְׁנוּ וְגִלָּה יִקְרָנוּ,
וְנִטָּל כְּבוֹד מִבֵּית חַיֵּינוּ,
וְאֵין אֲנָחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ,
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ.

THE TIME OF THE NEW MOON FOR ATONEMENT
וְרָאשֵׁי חֳדָשִׁים לְכַפֵּרָה. As quoted below, the Bible ordains that a "sin offering" (some call it a "purification offering") be brought on the New Moon. Indeed, according to the one opinion in the Mishnah (Shevuot 1:4; see also the subsequent discussion in the Babylonian Talmud, beginning of chapter 1), the Rosh Hodesh offering brings atonement for sins of which we have no awareness, neither when we performed the act nor subsequently in recalling our past. Thus, the ancient rabbis envisioned that we would start the new month without the blemish of even unconscious sin.

BECAUSE WE AND OUR ANCESTORS SINNED
וְלָפִי שְׁחָטָנוּ לְפָנֶיךָ אֲנָחְנוּ וְאַבּוֹתֵינוּ [וְאַמּוֹתֵינוּ]. The prophets blamed the destruction of the First Temple on the religious and moral corruption of Jewish society. In rabbinic theology, the Second Temple was destroyed because of the hatred people had for each other. In a similar vein, the 1st-century historian Josephus reports that murderous factional disputes made Jerusalem ripe for conquest by the Romans.

Waxing and Waning

The image of the sliver of moon—reappearing in the darkness and growing nightly into a full sphere, only to wane again—has been interpreted by some rabbis (for example, Joseph B. Soloveitchik) as a metaphor for the history of the Jewish people. At times, the Jewish people suffers in darkness; we may even fear utter extinction. But just as the moon's light is continually renewed, so too do we draw reassurance that we will again have a future that shines. Similarly, the waxing and waning of the moon may be seen as symbolic of Jewish tradition and Jewish practice. The life of the spirit, communally and individually, similarly shrinks and expands, grows dull and routinized before being reignited and re-inspired. The observance of Rosh Hodesh itself is an example of the way Judaism is periodically renewed and revitalized. In many communities, this day has been reclaimed with great creativity and energy, especially by women. Each month presents an opportunity for us to contemplate the need for renewal and revitalization in our religious lives: as individuals, as communities, and as Jews. In this vein, we might well ask ourselves what it is that we need to reclaim and revitalize at this time.

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

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

On your New Moon festivals you shall bring near an offering to ADONAI: two young bulls, one ram, and seven yearling lambs, without blemish.

And as it further states regarding the grain-gift and the libation: three-tenths of an *ephah* of choice flour with oil mixed in with each bull; two-tenths of an *ephah* of choice flour with oil mixed in for the ram; and one-tenth of an *ephah* of choice flour with oil mixed in for each lamb—along with the appropriate libation of wine. Also, a goat as atonement, and the two daily offerings, as ordained.

We continue on page 199.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ], הַמְּשִׁיב בְּנִים לְגִבּוֹלָם, שֶׁתַּעֲלֵנוּ בְּשִׁמְחָה
לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ, שְׁשֵׁם עֲשׂוֹ אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם, תְּמִידִים בְּסִדְרָם
וּמוֹסָפִים בְּהִלָּכָתָם. וְאַתִּימוֹסֶף יוֹם הַשַּׁבָּת הַזֶּה וְאַתִּי
מוֹסֵף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה עֲשׂוֹ וְהִקְרִיבוּ לְפָנֶיךָ
בְּאַהֲבָה בְּמִצּוֹת רָצוֹן בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה
עַבְדְּךָ מִפִּי כְּבוֹדְךָ בְּאַמּוֹר:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי בָבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וְשְׁנֵי עֲשָׂרִים סֵלֹת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.
עַל־תֵּל שַׁבָּת בְּשַׁבְּתוֹ, עַל עֹלֹת הַתְּמִיד וְנִסְכָּהּ.

וּבִרְאֵשִׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה,
פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, בָּבְשִׁים
בְּנֵי שָׁנָה שְׁבַעַה, תְּמִימִם.

וּמִנְחָתָם וְנִסְפֵּיהֶם בְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וְשְׁנֵי עֶשְׂרֹנִים לַאֵיל, וְעֶשְׂרֹן לַבָּכֶשׂ, וַיִּין כֶּנֶסֶבּוֹ,
וְשַׁעִיר לַכֹּפֶר, וְשְׁנֵי תְּמִידִים בְּהִלָּכָתָם.

We continue on page 199.

ON SHABBAT וּבְיוֹם הַשַּׁבָּת
Numbers 28:9–10.

ON YOUR NEW MOON
FESTIVALS וּבִרְאֵשִׁי חֲדָשֵׁיכֶם
Numbers 28:11.

*At the New Moon:
Rosh Hodesh*

We greet the moon that is
not gone
but only hidden,
unreflecting, intuned
and introspective, gather-
ing strength to grow
as we greet the first slim
nail paring
of her returning light.
Don't we understand
the strength that wells out
of retreat?

Can we not learn to turn in
to our circle,
to sink into the caves of
our silence,
to drink lingering by those
deep cold wells,
to dive into the darkness of
the heart's storm
until under the crashing
surge of waves
it is still except for our
slow roaring breath?

—MARGE PIERCY

AN ALTERNATE

Fourth B'rakhah: The Celebration of Rosh Hodesh

THE NEW MOON AND PRAYERS FOR RENEWAL

Creator, with the arrival of a new month of Yours,
renew within us Your light and Your truthfulness.
You placed a sign at the edge of heaven,
a splinter of light that then grows into fullness.
Through Your light may we see light;
do for us as it is written by Your servant Micah:

"And it shall be though I sit in darkness,
God's light will shine for me."

And as the prophet Isaiah said:

"Those who walk in darkness have seen light."

For You shall raise up a shining light for me;
cause our joy to flourish,
as You lead us by the light of Your face.

Renew the light to its clear brilliance
that I might go from darkness to light.
Once, You told our ancestor: "Do not fear."
I, too, seek to rest in Your shadow, awe-inspiring Creator.

Renew the moon so that its light may be bright;
may it grow each day and light our way.
As You remembered Sarah in Your wondrous way,
send to her children strength and healing.

May it be Your will, ADONAI our God and God of our ances-
tors, who restores their descendants to their land, to renew
our days as of old; lead us in joy back to our land and plant us
within our borders. May violence no longer be heard in our
land, nor destructiveness be found within its borders.

AN ALTERNATE

יוצר בראשית בתשובת חודשך
נא חודש בנו אורך ואמתך.

אות נתת בקצה השמים
שכב אור הולך ומתגדל עד ישתלם.
אנא יהוה, אשר באורך נראה אור,
עשה לנו פכתוב לעבדך:
יהיה גם כי אשב בחשך יהוה אור לי.
ונאמר: ההולכים בחשך ראו אור.
כי אור נגה תעלה כי תגדיל לנו שמחה
ונפשנו באור פניך תהלה.

חודש אור ליפה וברה
אצא מחשיכה לאורה
אב נמת לו אל תירא

אתגונן בצלך איום ונורא.
חודש לבנה להאיר בנוגה
תתמלא ותאיר על הכל במלואה
באם שפקדת באורח פליאה
אנא שלח לבניה מזור ורפואה.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו
[ואמותינו], המשיב פנים לגבולם, שתחידש ימינו
בקדם ותעלנו בשמחה לארצנו ותשענו בגבולנו,
ולא ישמע עוד חמס בארצנו, עד ושב בגבולנו.

the Land of Israel). The second stanza was composed for this siddur by Edward Feld and edited by Admiel Kosman.

DO NOT FEAR תירא אל תירא. Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 28:24, and 46:3). The poet probably has in mind God's assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

WONDROUS WAY פליאה. God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:1).

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND בארצנו חמס יתקע עד ושב בגבולנו. Isaiah 60:18.

THE NEW MOON AND PRAYERS FOR RENEWAL.
The sight of the new moon, with its promise of increasing light, urges us to attend to our own renewal.

WITH THE ARRIVAL OF A NEW MONTH OF YOURS
בתשובת חודשך. In Hebrew, the word for month, *hodesh*, derives from the root meaning "new." The word *t'shuvah*, translated here as "arrival," also means "turn" or "return" and is frequently translated as "repentance." Thus, the phrase captures the various religious and psychological aspects of Rosh Hodesh: a time for renewal and turning, a time open to introspection and change.

YOUR LIGHT AND YOUR TRUTHFULNESS אורך ואמתך. The liturgy incorporates parts of several biblical verses. This phrase is taken from Psalm 43:3: "Through Your light . . ." comes from Psalm 36:10: "though I sit in darkness . . ." from Micah 7:8; "those who walk in darkness," from Isaiah 9:1.

FOR YOU SHALL RAISE UP A SHINING LIGHT אור נגה תעלה. Based on Isaiah 9:1.

RENEW חידש. This is the first stanza of a piyyut for Rosh Hodesh written by Pinhas Hakohen (mid-8th century,

All continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

*Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg,
am m'kadshei sh'vi-i, kulam yisbe'u v'yitangu mi-tuvekha,
u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata,
zeikher l'ma-aseih v'reishit.*

*When the Amidah is recited aloud, the congregation answers
"Amen" after each pair of blessings in the following paragraph.*

May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression [during a leap year we add: and atonement for wrongdoing].

For You have chosen the people Israel from among all nations, proclaiming Your holy Shabbat to them and ordaining for them the laws of the New Moon.

*Barukh atah ADONAI, who makes Shabbat, the people Israel,
and the New Moon festival holy.*

Fifth B'rakhah: The Restoration of Zion

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

May our eyes behold Your compassionate return to Zion.

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

All continue here:

ישמחו במלכותך שומרי שבת וקוראי ענג,
עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך,
השביעי רצית בו וקדשתו,
חמדת ימים אותו קראת, וזכר למעשה בראשית.

*When the Amidah is recited aloud, the congregation answers
"Amen" after each pair of blessings in the following paragraph.*

אלהינו ואלהי אבותינו [ואמותינו], רצה במנוחתנו,
ותדש עלינו ביום השבת הזה את-החדש הזה,
לטובה ולברכה, לששון ולשמחה, לישועה ולנחמה,
לפרנסה ולכלכלה, לחיים ולשלום, למחילת חטא
ולסליחת עון [ולכפרת פשע].

כי בעמך ישראל בחרת מכל-האמות,
ושבת קדשך להם הודעת,
וחקי ראשי חדשים להם קבעת.
ברוך אתה יהוה, מקדש השבת וישראל וראשי החדשים.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את-העבודה לדביר ביתך,
ותפלתם באהבה תקבל בראון,
ותהי לראון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים.
ברוך אתה יהוה, המחזיר שכנתו לציון.

GOODNESS AND BLESSING
לְטוֹבָה וְלִנְחָמָה. The liturgy
enumerates twelve positive
traits, corresponding to the
twelve months of the year.

**AND ATONEMENT FOR
WRONGDOING**
וּלְכַפֵּרֶת. To keep the lunar
year (354 days) in accord
with the solar year (365
days), the Jewish calendar
adds a "leap month" seven
times every nineteen years.
In those leap years, this
thirteenth positive trait is
added to the usual twelve.

**FIFTH B'RAKHAH: THE
RESTORATION OF ZION.** As
the Amidah moves to its
conclusion, we pray that
the words we have recited
are accepted with love,
even as they may have been
offered imperfectly. Once,
we could be assured that
our imperfections would be
forgiven and we could offer
atonement for them. Now,
though we cannot capture
the awe and grandeur of
the Temple, nor the sense
of reverence and majesty
conveyed by the High Priest
entering the holy of holies,
we simply pray that our
offerings be acceptable
because they are the gift
of the heart.

The Miracles That Accompany Us

The prayer talks of the “miracles that accompany us each day.” Our lives are made up of moments that are quite special, at which times it is easy to express gratitude: moments of great joy, the birth of a child, graduations, weddings, recovery from life-threatening illness. But there is also the miracle of the everyday—which, because it is commonplace, we often fail to recognize: the ability to use our limbs for what we desire, the warmth of the sun, the plants around us that sustain our breathing. When the moon is hidden, we can see the stars in heaven more clearly. When our lives are made up of “nothing special,” we might acknowledge how special our lives are.

But even more importantly: some of our greatest blessings initially present themselves to us concealed within disappointment, uncertainty, loss, or pain; the aspect of blessing within unfolds slowly, over time—and often only in retrospect. We might realize later that the job we didn’t get was not appropriate for us and we were saved from a disastrous misfit; a serious illness may become a turning point in our life when we appreciate what is important for us, or it may be a moment of discovery of how much we are cherished by others. In expressing our gratitude *al kulan* (“for all these blessings”), we approach our lives with humility and faith, recognizing that with the benefit of hindsight, what seems like darkness in our lives may contain within it a blessing only later to be revealed, only later becoming a shining light.

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 service leader, by custom remaining seated and bowing slightly.

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

On Hanukkah we add Al Hanisim on page 430.

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

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

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

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

מוֹדִים אֲנִיחֵנו לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ מִן יִשְׁעֵנו
אֵתָהּ הוּא לְדוֹר וָדוֹר. נִדְוָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֵינוּ
שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וּבֹקֶר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָּל רַחֲמֶיךָ
וְהַמְּרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִנְיֵנוּ לָךְ.

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

מוֹדִים אֲנִיחֵנו לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָּל־בֶּשֶׂר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ,
עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ בְּךָ תְּחִינָה וְתִקְוָה, וְתִאֲסֹף
גְּלוּתֵנוּ לְחֻצּוֹת קֹדֶשְׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וּלְעִבְדֶּךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנִיחֵנו מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add Al Hanisim on page 430.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדִים סֵלָה,
וְיִהְיֶה לְךָ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשׁוּעָתֵנוּ וְעֻזָּתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלֹךְ נָאָה לְהוֹדוֹת.

THE SIXTH B’RAKHAH. The penultimate *brakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is repeated aloud. This version reflects on the miracles of daily life. When the Amidah is recited aloud by the leader, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anahnu lakh* . . . *al she-anahnu modim lakh*, “we thank You for the ability to thank You.” The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God’s wonders are found in the cycles of the planets,

the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (Bradley Shavit Aronson)

Peace

שָׁלוֹם יִירוּשָׁלַיִם
יְשׁוּעָה אֶתְכֶם
יְהי שְׁלוֹם בְּחוֹלֶיךָ שְׁלוֹם
בְּאַרְמוֹתֶיךָ
לְמַעַן אֲחֵי וְרֵעֵי אֲדָבְרָה
נָא שְׁלוֹם בְּךָ
לְמַעַן בֵּית יִהוּדָה אֲלֹהֵינוּ
אֲבָקֶשָׁה טוֹב לָךְ

Pray for the peace of
Jerusalem.
May those who love her be
tranquil;
may there be peace on
your ramparts,
tranquility in your citadels.
For the sake of my friends
and my kin
I pray for peace.
For the sake of the house
of Adonai our God,
I seek your welfare.

Sha-alu sh'om yerusalayim
yishlayu ohavayikh.
Y'hi shalom b'chol'ekh shalvah
b'arm'notayikh.
L'maan abai v'rei' adabrah na
shalom bakh.
L'maan bait Adonai eloheinu
avakshah tov lakh.

—PSALM 122:6–9

Seventh B'rakhah: Prayer for Peace

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

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

May ADONAI bless and protect you.
So may it be God's will. Ken y'hi ratzon.
May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
So may it be God's will. Ken y'hi ratzon.
May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.
So may it be God's will. Ken y'hi ratzon.

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

Sim shalom ba-olam tovah u-v'rakahah, hen va-hesed v'rahimim, aleinu v'al kol yisrael amekha. Bar'kheni avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakahah v'rahimim v'hayim v'shalom. V'tov b'elnecha l'varekh et am'kha yisrael b'chol eit u-v'chol sha-ah bishlomekha.

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

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

*During the silent Amidah, we continue with שִׁים שְׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.*

אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמְרוּתֵינוּ]
בְּרַכְנוּ בְּבִרְכַּת הַמִּשְׁלָשִׁת
בַּתּוֹרָה הַבְּרוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ
הָאֲמִוּרָה מִפִּי אֱהֲרֹן וּבְנָיו, כְּהֹנֵנִים, עִם קְדוּשָׁה, בְּאֲמֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יְאֹר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ כָּלנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ,
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְאַדְבָּרָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
טוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכֻל־עֵת וּבְכֻל־שָׁעָה בְּשְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּשְׁלוֹם.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING.
The Torah refers to God's "hiding the divine face" as a form of punishment, bringing disaster to the individual or to the world (see Deuteronomy 31:17 and 32:20). In later rabbinic and kabbalistic thought, this metaphor came to refer to times when God seems absent, and God's protection withdrawn: when we suffer from oppression or tragedy, when we feel desperately alone and vulnerable, or when we are unable to find meaning in life. Of such times, Martin Buber writes: "The space of history is then full of noise, but empty of the divine breath. For one who believes in the living God... it is a difficult time to live."

The Priestly Blessing asks for precisely the opposite: that God's face may shine upon us and be lifted toward us. To feel blessed is to feel accompanied as we walk through life: we experience the world that meets us as welcoming, our

days filled with vitality and meaning. It is then that we sense the presence of God in our lives. We leave the moment of prayer with the hope that such blessing may come to us—and perhaps, for a moment, we may have felt such blessing as we prayed.

GRANT PEACE שִׁים שְׁלוֹם. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the *kohanim* would have traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God to bestow on us the almost-divine ability to extend peace and kindly love to others.

Focusing on Prayer

Our prayers have spiritual meaning even when—or perhaps especially when—our mind wanders.

Once the Baal Shem Tov was asked: “If you realize that you have not focused on the prayer that you have just recited, should you go back and recite the prayer again—this time with proper intention?” He responded: “Is not God present in all things? In some way, God must have been present in the previous moment when your mind wandered; now, were you to go back and recite the prayer again, you would deny the presence of God in that original moment.”

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

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

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

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

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

ב

May it be Your will that whatever our destiny, You might cause
to dwell within it love and brotherhood, peace, and friendship.
May our land abound with disciples, and may our days conclude
with hope in the future; may our share be in the Garden of Eden.
May You afford us good friends and a good nature as we act
in this world of Yours. May we awake in the morning and find
that the desire of our hearts is to be in awe of You.
And may all that occurs to us be considered by You as good.

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

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

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: Amen.
Yihyu l'ratzon Imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-all.

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

*When the Amidah is to be repeated aloud, we turn back to page 193.
Otherwise, we continue with Kaddish Shalem on page 203.*

An individual praying without a minyan may turn to Ein Kelloheinu, page 204.

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

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך
ובמצותיך תרדוף נפשי. וכלהחושבים עלי רעה,
מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך
עשה למען ימינה, עשה למען קדשתך, עשה למען
תורתך. למען יחלצון ידיך, הושיעה ימינה ונענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

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

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

ב

יהי רצון מלפניך יהוה אלהינו שתשפין בפנינו אהבה
ואחווה ושלום ורעות, ותרכה גבולנו בתלמידים,
ותצליח סופנו אחרית ותקונה, ותשים חלקנו בגן עדן,
ותקננו בחבר טוב ויצר טוב בעולמך, ונשפים ונמצא
יחול לכבנו ליראה את־שמך, ותבא לפניך קורת
נפשנו לטובה.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

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

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

When the Amidah is to be repeated aloud, we turn back to page 193.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Kelloheinu, page 204.

MY GOD אלהי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. Psalm 121:5. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

MAY IT BE YOUR WILL יהי רצון. A prayer recited by Rabbi Eleazar, upon concluding the Amidah (Babylonian Talmud, Berakhot 16b).

*The Greatness of God
and the Greatness
of the Human Soul*

Just as the Divine suffuses
the entire world, so the
soul suffuses the entire
body.

Just as the Divine sees but
is not seen, so the soul
sees but is not seen.

Just as the Divine sustains
the whole world, so
the soul sustains our
existence.

Just as the Divine is pure,
so the soul is pure.

Just as Divinity dwells in
the innermost sanctu-
ary of the universe, so
the soul dwells in the
innermost sanctuary of
human beings.

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

—BABYLONIAN TALMUD

Kaddish Shalem

Leader:

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

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meth raba m'varakh l'alam u-l'almei almay.

Leader:

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

קדיש שלם

Leader:

יְתַנַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעֲוִיתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יְתַבָּר וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל־[לְעָלָא לְעָלָא מְבָל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאִמְרֵינוּ בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְרַעֲוִיתֵהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

KADDISH SHALEM. The Kad-
dish Shalem (literally, "Full
Kaddish") ends the Musaf
service. It is called the "Full
Kaddish" because it in-
cludes a plea, omitted from
other forms of the Kaddish,
that the prayers we have
offered be acceptable.

Concluding Prayers

Ein Keilohainu: *A Ladino Version*

*Ein keilohainu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi-einu.*
Non como nuestro dlo,
non como nuestro señor,
non como nuestro re,
non como nuestro
salvador.

*Mi kkeilohainu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi-einu.*
Kan como nuestro dlo,
kan como nuestro señor,
kan como nuestro re,
kan como nuestro
salvador.

*Nodeh leilohainu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi-einu.*
Loaremos a nuestro dlo,
loaremos a nuestro señor,
loaremos a nuestro re,
loaremos a nuestro
salvador.

*Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi-einu.*
Bendicho nuestro dlo,
bendicho nuestro señor,
bendicho nuestro re,
bendicho nuestro salvador.

*Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi-einu.*
Tu el nuestro dlo,
tu el nuestro señor,
tu el nuestro re,
tu el nuestro salvador.

Etn Keilohainu

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our deliverer.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.

Ein keilohainu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.
*Mi kkeilohainu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi-einu.*
*Nodeh leilohainu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.*
*Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi-einu.*
*Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.*
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

A Final Teaching

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: "All your children shall be taught by ADONAI, and your children shall increase peace." Do not read the word as *banayikh*, "your children," but rather as *bonayikh*, "your builders."
May those who love your Torah find great peace; may they not stumble.
May there be peace within your walls, tranquility in your citadels.
For the sake of my brothers and friends, pray for peace in your midst.
For the sake of the house of ADONAI our God, I seek your welfare.
May God grant strength to God's people; may God grant God's people peace.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

סיום התפילה

אין כאלהינו, אין כאדונינו,
אין כמלכנו, אין כמושיענו.
מי כאלהינו, מי כאדונינו,
מי כמלכנו, מי כמושיענו.
נודה לאלהינו, נודה לאדונינו,
נודה למלכנו, נודה למושיענו.
ברוך אלהינו, ברוך אדונינו,
ברוך מלכנו, ברוך מושיענו.
אתה הוא אלהינו, אתה הוא אדונינו,
אתה הוא מלכנו, אתה הוא מושיענו.
אתה הוא שהקטירו אבותינו
לפניך את־קטרת הסמים.

NONE COMPARES TO OUR GOD אין כאלהינו. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic amen and the next two begin with the first two words of every blessing: *barukh atah*.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים
מרבים שלום בעולם, שנאמר: וכל־בניך למודי יהוה,
ורב שלום בניך. אל תקרא בניך אלא בוניך.
שלום רב לאהבי תורתך, ואין כמו ממשול.
יהי שלום בחילך, שלום בארמנותיך.
◀ למען אחי ורעי, אדברה נא שלום בך.
למען בית יהוה אלהינו, אבקשה טוב לך.
יהוה עז לעמו יתן, יהוה יברך את־עמו בשלום.

RABBI ELEAZAR SAID אמר רבי אלעזר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה וכל־בניך למודי יהוה. Isaiah 54:13. The rabbis see the teachers of Torah as "builders" and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE ורב שלום רב לאהבי תורתך. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יהי שלום בחילך. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה בית יהוה למען אחי ורעי. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD'S PEOPLE יהוה עז לעמו יתן. Psalm 124:1.

I Spread Out God's Names in Front of Me

I spread out God's names
in front of me
on the floor of my chilly
room.

The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.

The name by which I
called him when I was
given to a man.

And the name when I was
again permitted to all.

The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.

The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.

The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.

In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

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

† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.

As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

Aleinu l'shabel-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkelnu kahem,
v'goraleinu k'khol hamonam.
† Va-anahnu korim u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu eln od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahashelvota el l'avekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, eln od.

We rise:

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדֹן הַכֹּל,
לִתְתּוֹת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֶם,
וְגָרְלָנוּ כְּכָל־הַמּוֹנֵם.
† וְאִנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטֵה שָׁמַיִם וְיָסֵד אָרֶץ,
וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכָּנוּ אָפֶס זִוְלָתוֹ,
כְּכָתוּב בְּתוֹרָתוֹ:
וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל לִבְכָּהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

ALEINU עלינו. Since the
12th or 13th century, the
Aleinu prayer has acquired
a special pride of place in
Ashkenazic liturgy and is
recited at the conclusion
of every service; it does not
play the same role in the
Sephardic liturgy.

The origin of this
popular prayer is a matter
of debate. Some medieval
sources (e.g. Rokeah, early
13th century, Germany)
ascribed it to Joshua. The
liturgical scholar Joseph
Heinemann thought that
it dates back to the time of
the Temple service. Other
scholars have argued that
it originated in 2nd- or
3rd-century mystical circles.
Its first known use in the
formal liturgy is as an intro-
duction to the Malkhuyot
("Sovereignty") section of
the Rosh Hashanah Musaf
service.

Aleinu articulates a pro-
gression of ideas. In the first
paragraph, we are asked to

express our gratitude for the special fate and role of the Jewish people in history.
In the second, we look forward to the day when differences among peoples will
be harmonized and there will be a common recognition that all of humanity is
embraced by God. This vision recognizes that God is not exclusively the God of
Israel, but that God rules over all of us. On that day, when justice, morality, and
common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer,
in particular the phrases describing the uniqueness of the people Israel: "who has
not made us merely a nation, nor formed us as all earthly families, nor given us
an ordinary destiny." The Israeli Masorti Movement offers an alternative formula-
tion quoting Micah 4:5: "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." Whether
articulated with this wording or the standard text, Aleinu both asserts a pride
in Jewish destiny and challenges us to go out to the world committed to Jewish
spiritual values.

AND SO WE BOW בּוֹרְעִים וּמִשְׁתַּחֲוִים. The prayer mentions a variety of forms of bow-
ing. In ancient times, *korim* meant touching the floor with one's knees, and
mishtahavim meant bending at the waist. However, the ancient rabbis minimized
the bowing that takes place in the service, and so today it is customary to simply
bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY הַיּוֹם וְהַשַּׁבָּת. Deuteronomy 4:39.

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
For the people of every
nation shall walk in the
name of their god, but
we shall walk in the
name of Adonai, our
God, forever.

—MICAH 4:1-5

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

► As is written in Your Torah:

"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.

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

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

על בן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזך,
להעביר גלולים מן הארץ,
והאלילים ברות יברתון,
לתקן עולם במלכות שדי,
וקלבני בשר יקראו בשמך,
להפנות אליך כל־רשעי ארץ.
יפירו וידעו כל־יושבי תבל
כי לך תכרע כל־ברך,
תשובע כל־לשון.
לפניך יהוה אלהינו יכרעו ויפלו,
ולכבוד שמך יקר יתנו,
ויקבלו כלם את־על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא,
ולעולמי עד תמלך בכבוד.

◀ בכתוב בתורתך: יהוה ימלך לעולם ועד.
ונאמר: והיה יהוה למלך על כל־הארץ,
ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

ESTABLISHING IN THE
WORLD THE SOVEREIGNTY
OF THE ALMIGHTY
לתקן עולם במלכות שדי. Begin-
ning in the 19th century,
this phrase came to be
seen as similar to Isaiah's
call to be a "light unto the
nations," and it was thus
interpreted as a call to uni-
versal justice. In this vein,
the phrase *Itakken olam*
was understood to mean
"to repair the world"—that
is, to be partners with God
in achieving a time of peace
and righteousness. Even
earlier, Maimonides (12th
century) had argued that
the single most important
characteristic of messianic
times would be an end to
one people dominating
another (*Mishneh Torah*,
Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOR-
EVER AND EVER ימלך יהוה
לעולם ועד. Exodus 15:18.

ON THAT DAY ADONAI
SHALL BE ONE יהיה ההוא
אחד. Zechariah
14:9. In reciting the Sh'ma,
we declare that God is
one. Through our prayer,
we hope to make God one
with the world. As this
prayer marks the conclu-
sion of the service, it ends
with a vision of the future.

Kaddish: The Year

Loss steals language; you have nothing to say.

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

—NESSA RAPOPORT

Yahrzeit: The Years

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kirutelh, v'yamlikh malkhuteih b'hayekhon u-v'yomeikhon u-v'hayel d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasel v'yit-hadar v'yitaleh v'yit-halal sh'mei d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

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

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

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתעלה ויתעלה ויתעלה שמה דקדשא, בריך הוא,
לעלא מן כל [לעלא לעלא מכל
[on *Shabbat Shuvah* we substitute: מכל]
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

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

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

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'ahare! ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'fah'birah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-all	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruhi	b'eit ishan v'a-irah.
V'im ruhi g'vityati	Adonal li v'lo ira.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,	בְּטֶרֶם כָּל־יִצְיֹר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,	אָזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִבְלוֹת הַכֹּל,	לְבָדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוֹנֵה,	וְהוּא יְהִיָּה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי,	לֹא־מִשְׁכִּיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,	וְלֹא הָעוֹ וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחִי גֹאֲלִי,	וְצוּר חֲבִלִי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי,	מִנַּת כּוֹסִי בַּיּוֹם אֶקְרָא.
בְּיָדּוֹ אֶפְקִיד רוּחִי,	בְּעַת אִישָׁן וְאַעֲיָרָה.
וְעִם רוּחִי גִוְיָתִי,	יְהוָה לִי וְלֹא אִירָא.

ADON OLAM אָדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."