
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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שבת ביום Shabbat Daytime

- 98 **שחרית לשבת ויום טוב**
Shaḥarit for Shabbat and Festivals
- 99 **ברכות השחר**
Morning Blessings
- 122 **פסוקי דזמרא**
P'sukei D'zimra
- 149 **קריאת שמע וברכותיה**
The Sh'ma and Its Blessings
- 159 **תפילת העמידה לשחרית לשבת**
The Shabbat Morning Amidah
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 168 **סדר קריאת התורה**
Torah Service
- 180 **ברכת החודש**
Blessing of the New Month
- 185 **מוסף לשבת**
Musaf for Shabbat
- 193 **מוסף לשבת ראש חודש**
Musaf for Shabbat Rosh Ḥodesh
- 204 **סיום התפילה**
Concluding Prayers
- 213 **מנחה לשבת ויום טוב**
Afternoon Service for Shabbat and Festivals
- 223 **תפילת העמידה למנחה לשבת**
The Amidah for Shabbat Afternoon
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 235 **פרקי אבות**
Pirkei Avot

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Introduction to Shabbat Minhah

Shabbat Minhah

The Shabbat afternoon service, Minhah, has a unique flavor, at once celebrating the fullness of the Shabbat spirit and simultaneously expressing wistfulness at the day's imminent departure. In the Ashkenazic tradition it is chanted with a distinctive melody that conveys this dual message.

The Kabbalists called this time before the conclusion of Shabbat *ra'ava d'ra'avin*, “the desire of desires”—a moment of special intimacy, when Shabbat has already done its work of making porous the borders between heaven and earth. Liturgically, this special quality of the Shabbat Minhah service is expressed by the inclusion of a biblical verse not found in the weekday Minhah service: “I offer my prayer to You, Adonai, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance” (Psalm 69:14; see page 218). We live in a moment that is *mei-ein olam haba*, “a foretaste of the world that is coming,” right here on earth. That is the “deliverance” of which the verse speaks. Tradition holds that Moses died, his soul coming forth by divine kiss, during this magical hour.

We are indeed filled with desire at this time. As we think of re-entering the fast-paced weekday world, we long to keep with us the holiness evoked by our slower pace of living. The extra time we spent with those we love makes us long for more. As we face the moment of transition, the desire to keep something of Shabbat's “extra soul” with us through the week wells up within our hearts.

And we are not alone in our yearning. The Hasidic commentator Sefar Emek reads the kabbalistic term *ra'ava d'ra'avin* to mean that desire goes both ways. The vision of our souls at rest, testifying to our love of God's creation, has made us so attractive that God loves us in a special way, we have become the objects of divine desire. The Shabbat Minhah service thus speaks of the unique relationship of God and Israel. Our act of consecrating Shabbat, living in a holy way, has awakened both divine love and our own. And although Shabbat will end, the way we have lived on Shabbat will remain, inspiring us to elevate our living throughout the week.

—ARTHUR GREEN

EXCERPTS FROM PSALM 104

Let me praise ADONAI—

for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot. . . .

You created the moon marking the seasons;
the sun knows when to set;
darkness spreads, night falls . . .

How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.

There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things. . .
when Your breath blows in them, they are born,
and the face of the earth is renewed.

May the glory of ADONAI endure forever.

May ADONAI rejoice in what has been created. . . .

Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.

May my words be pleasing to ADONAI,
that I may truly rejoice.

May sinning cease from the earth,
transgressions be no more.

Let me praise ADONAI: halleluyah.

SELECTIONS FROM THE SONGS OF ASCENT

אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאֵין יְבֵא עֲזָרִי.

I lift my eyes to the mountains;
from where will my help come? Psalm 121:1

Esa einai el he-harim, mei-ayin yavo ezri.

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן,
וְרָאֵה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ.
וְרָאֵה בְּנִים לְבָנֶיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

From Zion, ADONAI shall bless you and you shall
see Jerusalem prosper all the days of your life.
May you live to see your children's children
and all Israel living in peace! Psalm 128:5–6

Y'varekh'kha Adonai mi-tziyon,
u-reih b'tuv yerushalayim kol y'mei hayekha.
U-reih vanim l'vanekha, shalom al yisrael.

הִנֵּה מָה טוֹב וּמָה נְעִים
שֹׁכֵת אֲחִים גַּם יַחַד.

How good and pleasant it is
when companions dwell together. Psalm 133:1
Hineih mah tov u-mah na'im shevet aḥim gam yaḥad.

SELECTIONS FROM PIRKEI AVOT

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים.

The world stands on three things—
on Torah, on worship, and on good deeds. Pirkei Avot 1:2

Al sh'loshah d'varim ha-olam omed:
al ha-torah, v'al ha-avodah, v'al g'milut ḥasadim.

לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר,
וְלֹא אַתָּה בְּיַחְזְרִין לְבִטֹּל מִמֶּנָּה.

It is not incumbent upon you to finish the task,
but neither are you free to desist from it. Pirkei Avot 2:21
Lo alekha ha-m'lakhah ligmor, v'lo atah ven ḥorin libateil mi-menah.

THE SONGS OF ASCENT AND PSALM 104. In the Middle Ages it became customary in some communities to recite the fifteen psalmic Songs of Ascent (Psalms 120–135) on Shabbat afternoon during the winter months. One of the associations of these psalms with Shabbat may have been the ancient rabbis' description of the Levites singing them in the Temple, as the priests ascended the fifteen steps to the platform on which the sacrifices were offered (Babylonian Talmud, Sukkah 51b). Shabbat serves as a substitution for the Temple, and by the conclusion of Shabbat we may feel that we have, like the priests, ascended to the highest level of the Temple. Similarly, a late medieval custom recommended reciting Psalm 104, which centers on the wonders of creation, from Shabbat Bereishit (the Shabbat after Sukkot, when we begin reading Genesis) through Pesah. In this spirit, excerpts from each of these texts are included here.

PIRKEI AVOT. It is customary to read the six chapters of Pirkei Avot on the six Shabbatot between Pesah and Shavuot. It is as if these teachings, which represented the fundamental religious orientation of the ancient rabbis, are the appropriate way to prepare for the giving the Torah. Some communities extended the custom of studying Pirkei Avot throughout the summer months. Two excerpts are included here; the complete text of Pirkei Avot can be found on pages 235–262.

The Afternoon Service for Shabbat and Festivals

Exalt

The word *aromimkha* in the first verse of Psalm 145 is translated here as “exalt,” but it comes from a root that literally means “to raise up.” The Hasidic master Elimelekh of Lizhensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

Ashrei

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

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

A SONG OF PRAISE, OF DAVID

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

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

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

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

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

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

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

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

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

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

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

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

continued

Ashrei yosh’vei veitekha, od y’hal’lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T’hilah l’david.

Aromimkha elohai ha-melekh, va-avar’kha shimkha l’olam va-ed.

B’khol yom avar’kheka, va-ahal’lah shimkha l’olam va-ed.

Gadol Adonai u-m’hulal me’od, v’ligdulato ein heiker.

Dor l’dor y’shabah ma-asekha, u-g’vurotekha yagidu.

Hadar k’vod hodekha, v’divre niflotekha asihah.

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’rahamav al kol ma-asav.

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

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

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

מנחה לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעָם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדִּידוּ.

הַדָּר כְּבוֹד הַדָּדָה, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֹתֶךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְפְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

continued

MINHAH. The daily Minhah service consists primarily of an Amidah, surrounded by introductory and concluding prayers. On Shabbat, we also include a Torah reading: the beginning of the portion to be read the next Shabbat. Festivals do not follow the rhythm of weekly readings and no Torah reading is included in the afternoon service on festivals.

ASHREI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word *ashrei* (Psalms 84:5 and 144:15), whence the prayer derives its name. The first notes that we are sitting in God’s house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing

that this is the moment when we have joined together in prayer.

Psalm 145 itself contains themes common to Jewish prayer. For instance, like many psalms it describes God’s caring relationship to human beings: “Adonai supports all who falter, and lifts up all who are bent down.” The ancient rabbis were especially taken with the line “Opening Your hand, You satisfy with contentment all that lives,” and they understood it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because it is easier to memorize a psalm arranged as an acrostic, it became the most oft-recited psalm, recited liturgically three times daily.

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Opening Your Hand

The Ḥasidic master Elimelech of Lizhensk also taught that the Hebrew word *yadekha* (“Your hand”) in the verse “Opening Your hand” can be read as *yodukha*, “those who praise You”—that is, “You open those who praise You.” When we open ourselves to the expression of gratitude and give up our own sense of mastery, God opens us further and suffuses us with the Divine Presence.

Your sovereignty is eternal;

Your dominion endures in every generation.

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.

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-u hu ve-emet.

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

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

► T’hilat Adonai y’daber pi,

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

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

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

מַלְכוּתְךָ מְלֻכּוֹת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

סוּמְךָ יְהוָה לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכּוֹפְּוּתִים.

עֵינֵי כָל אֱלֹהִי יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׂפִּיעַ לְכָל־חַי רָצוֹן.

צָדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.

קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.

רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְ�מַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמח

וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

YOUR SOVEREIGNTY

The verses immediately preceding and following this one define the meaning of God’s “sovereignty”: they describe God’s love for all of creation and God’s care for the most vulnerable in society.

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Shabbat and the Festivals are times of celebrating creation and of spiritual vision. The Kedushah D'sidra, which is recited here, is the moment of seeing the heavens open up and having a vision of the holy. The Hebrew poet Hayim Nahman Bialik offers a modern glimpse of our experience of the sacred.

There is a silent speech of the gods, a secret language not voiced, or sounded, but full of color—magical, glorious, visionary. It is in this language, God is revealed to the chosen; in it are the thoughts the master of the universe thinks, becoming murmurs in artists' hearts, answers to questions posed in incoherent dreams. It is a visionary language revealed in the expanse of sky and the stream of blue, in the purity of silvered clouds and their dark mass, in the rustle of golden cornstalks and a cedar's stateliness, in the dove's fluttering white wing and eagle's talons, in the bared back of a human being and the gleam of a glance, in the anger of the sea, the roaring of its waves and its laughter, in the deep darkness of night, and the silence of falling stars, in the tumultuous light, the cry of the burning sea in the face of the rising and setting sun—in this language, the mother of all language, the puzzle of eternity is tangled . . .

—HAYIM NAHMAN BIALIK

Kedushah D'Sidra: Kedushah for Torah Study

“A redeemer shall come to Zion, and to those of the house of Jacob who turn away from sin,” declares ADONAI. “This is My covenant with them,” says ADONAI, “My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children’s children,” ADONAI declares, “now and forever.”

► And You, O Holy One, are enthroned amidst the praises of the people Israel.

They call out, one to another: “Holy, holy, holy is *ADONAI Tz’va’ot*, the whole world is filled with God’s glory.”

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

They call to one another, saying: “Holy in the highest heavens, holy on the earth, and holy forever, throughout all time is *ADONAI Tz’va’ot*. The radiance of God’s glory fills the whole world.”

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

Barukh k’vod Adonai mimkomo.

► ADONAI will reign forever and ever.

Adonai yimlokh l’olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct their hearts toward You.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will keep faith with Jacob and be compassionate to

Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who

sustains us day after day.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבְי פָּשַׁע בִּיעָקֵב, נָאִם יְהוָה.
וְאָנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ,
וּדְבָרִי אֲשֶׁר שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךְ
וּמִפִּי זֶרַע זֶרַעַךְ, אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
וּמִקְבְּלֵין דִּין מִן דִּין וְאָמְרִין: קְדִישׁ בְּשָׁמִי מְרוֹמָא
עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ,
קְדִישׁ לְעֵלָם וּלְעֵלְמִי עֲלֻמְיָא, יְהוָה צְבָאוֹת, מְלֵא
כָּל־אֶרְעָא זִיו יְקָרָהּ.

◀ וְתַשְׂאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא,
וְשִׁמְעַת בְּתַרִּי קוֹל זֵיע סְגִיָא, דְּמַשְׁבַּחִין וְאָמְרִין:
בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.
◀ יְהוָה יִמְלֹךְ לְעֵלָם וְעַד. יְהוָה מְלִכּוּתָהּ קָאֵם לְעֵלָם
וּלְעֵלְמִי עֲלֻמְיָא.

יהוה אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
שְׁמֵרָה זֹאת לְעוֹלָם לִיצֹר מַחְשְׁבוֹת לִבָּב עִמָּךְ,
וְהִכֵּן לְבָבְךָ אֵלֶיךָ.
וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהָשִׁיב אַפּוֹ,
וְלֹא יַעִיר פְּלִחָמָתוֹ.
כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלָח, וְרַב חֶסֶד לְכָל־קִרְאֶיךָ.
צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תֵּתֶן אֱמֶת לִיעָקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ מִימֵי קֶדֶם.
בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעָתָנוּ סֶלָה.

KEDUSHAH D’SIDRA. This collection of biblical verses is known as the *kedushah d’sidra*, most likely because it was originally recited after Torah study. (The word *sidra* refers to the daily portions of Bible study.) The Minhah service follows upon the Torah study that we have been engaged in during Shabbat or on the festival, and so it is appropriately included here. Because public teaching was conducted in the language of the day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation (here indicated in gray). The Aramaic contains an interpretation of the threefold repetition of the word *kadosh* (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

Unlike other versions of the Kedushah, the *Kedushah D’sidra* emphasizes the personal experience of God. The introductory sentence talks of God’s spirit never departing from us. As in any Kedushah, Isaiah’s vision of the heavens opening up and Ezekiel’s vision of the heavenly throne are recited. But uniquely in the *Kedushah D’sidra*, the first-person statements of Ezekiel, which describe the spiritual transport that precedes his angelic vision, are included.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the *Kedushah D’sidra* are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5, and 119:142; Micah 7:20 and Psalms 68:20, 46:8, 84:13, and 20:10. These verses emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.

The Heart

The last five lines of Uva L'Tziyon contain an acrostic, *l'vavo Adonai*, “the heart of God.” (The first letters of lines one through four are *lamed-bet-bet-vav*; the last line begins with God’s four-letter name, *yod-hei-vav-hei*, pronounced as “Adonai.”) This allusion to God’s heart parallels our prayer regarding our own hearts just a few lines earlier: “May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God.” Thus, as we enter this final service of Shabbat or the festival day, we are subtly reminded that the ultimate goal of all our study and prayer is to attune our hearts to the divine “heart,” hidden within the structure of all things, beating unceasingly.

ADONAI Tz’va·ot is with us; the God of Jacob is our refuge.

ADONAI Tz’va·ot, blessed is the one who trusts in You.

ADONAI, help us; Sovereign, answer us when we call.

Praised is our God, who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world that is coming.

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever. Blessed is the one who trusts in ADONAI, for ADONAI will be that person’s stronghold. Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

► Those who love You trust in You; You never forsake those who seek You, ADONAI. ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
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*.

On Festivals, the service continues with the Amidah on page 306.

יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.

יהוה צבאות, אשרי אדם בטח בך.

יהוה הושיעה, המלך יעננו ביום קראנו.

ברוך הוא אלהינו, שבראנו לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, וחי עולם נטע בתוכנו. הוא יפתח לפנינו בתורתו וישם בלבנו אהבתו ויראתו, ולעשות רצונו ולעבדו בלבב שלם, למען לא ניגע לריק, ולא גלד לבהלה.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שגשמו חקיך בעולם הזה, ונזפה ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח, ולחיי העולם הבא.

למען יזמרך כבוד ולא ידם, יהוה אלהי לעולם אודך. ברוך הגבר אשר יבטח ביהוה, והיה יהוה מבטחו. בטחו ביהוה עדי עד, כי ביה יהוה צור עולמים. ◀ ויבטחו בך יודעי שמך, כי לא עזבת דרשך יהוה. יהוה חפץ למען צדקו, יגדיל תורה ויאדיר.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעויתה, וימליך מלכותה בחייכון וביומיוכון ובחיי דכלבית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא, ברין הוא, לעלא מן כל- [לעלא לעלא מכל-] [on *Shabbat Shuvah* we substitute: ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא, ואמרו אמן.

On Festivals, the service continues with the Amidah on page 306.

ברוך PRAISED IS OUR GOD יהוה. This sentence begins the prayerful ending of Uva L'Tziyon. The phrase “not labor in vain, nor shall our children suffer confusion” is taken from Isaiah 65:23, and in its context here refers to Torah study rather than to our work in the world. (The original verse from Isaiah is in the singular, but it has been changed to the plural in the liturgy.)

This concluding prayer is followed by a final collection of verses taken from Psalm 30:13, Jeremiah 17:7, Isaiah 26:4, Psalm 9:11, and Isaiah 42:21.

HATZI KADDISH. In Jewish liturgical usage, the Hatzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service and the beginning of a new one. The central line, *y’hei sh’meih raba m’varakh* (“May God’s great name be acknowledged . . .”) is reminiscent of the Bar’khu, the call to worship in services where the Sh’ma is recited. (Because Minḥah does not include the Sh’ma, we do not begin the service with the Bar’khu.) Here, the Hatzi Kaddish and its congregational response demarcate the beginning portion of Minḥah from the Torah service, which follows.

Va-ani T'filati

I offer my life as a prayer to
You, that I might reveal
Your image in me.
May my life fulfill Your
dream of me.
May all that I see reflect
Your love for the world
that You created.
May what I build and
create, all that I do,
usher in Your sover-
eignty.
I offer my life as a prayer to
You, that I might live and
die as Your servant.

I offer my prayer to You, ADONAI, at this auspicious time.
God, in Your abundant mercy,
answer me with Your faithful deliverance.

*Va-ani t'filati l'kha, Adonai, eit ratzon.
Elohim b'rov hasdekha, aneini be-emet yishekha.*

Taking Out the Torah

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 moshe:
Kumah Adonai v'yafutzu oyvekha,
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-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.*

*Some people may wish to include here personal prayers
before the ark; see page 169.*

*The Torah scroll is removed from the ark.
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-mitnasei 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.*

וְאֲנִי תְפִלָּתִי לָךְ יְהוָה עֵת רָצוֹן,
אֱלֹהִים בְּרַב־חַסְדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

הוצאת התורה

We rise as the ark is opened.

וְיִהְיֶה בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ.

*Some people may wish to include here personal
prayers before the ark; see page 169.*

*The Torah scroll is removed from the ark.
Leader, facing the ark:*

✠ גִּדְּלוּ לַיהוָה אֲתֵי, וּנְרוֹמְמָה שְׁמוֹ יִחְדּוּ.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הִגְדָּלָה וְהִגְבִּירָה וְהִתְפָּאֲרָה וְהִנְצַח וְהַהוֹד,
כִּי כָל בְּשָׂמִים וּבְאָרֶץ,

לָךְ יְהוָה הִמְלִיכָה וְהִמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַדָּם רִגְלֵי, קְדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְּנִסְעֵ. Numbers 10:35. Reciting this verse recalls a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. The verse is taken from the biblical description of the journey in the desert, as the people moved from one encampment to another. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. While this liturgical verse looks back to the first Israelite generation leaving Egypt, the next verse ("Ki mi-tziyon") looks forward to messianic times. Torah accompanies us from a lost past to a hoped-for future, and the third verse in this section, "Praised (barukh)," is an expression of gratitude for Torah as we experience it in the present.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3.
ACCLAIM גִּדְּלוּ. Psalm 34:4. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God's presence in the words we are about to read.

YOURS, ADONAI יְהוָה. 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel. They represent a celebration of God's sovereignty, as the Torah is paraded through the congregation. The two parts of the verse begin with the same word, *l'kha* ("Yours"), and the next two verses (Psalm 99:5 and 99:9) begin with the same word, *rom'mu* ("exalt"). The first is addressed to God; the second, to the congregation.

THE TORAH READING. A critical aspect of Shabbat is that it is a day of study. Having completed the reading of this week's Torah portion in the morning, we now begin the *parashah* of the coming week. It is as if to say that the study of Torah is a never-ending cycle. (For further reflections on the meaning of Torah and its liturgical reading, see pages 168–173.)

I OFFER MY PRAYER וַאֲנִי תְפִלָּתִי. Psalm 69:14. This verse is recited even when there is no *minyan* and the Torah is not read. This poetic phrase can be literally translated as: "And I, I am a prayer to You." Our lives may be seen as prayers offered to God.

AUSPICIOUS TIME עֵת רָצוֹן. According to the ancient rabbis, the Torah was given on Shabbat (Babylonian Talmud, Shabbat 86b), and our public reading of it represents a fulfillment of God's wish. That is what makes this hour especially auspicious, an *eit ratzon*.

Torah

The Jewish understanding of the word Torah (literally, “teaching”) encompasses fluid, ever-widening circles of meaning. In its narrowest sense, it refers to the scroll itself and its contents. But the written text has neither vowels nor punctuation; it is only as we chant the text aloud that the consonants form words, and the words form phrases, and the text conveys meaning. Indeed, the music of the trope with which the Torah is read not only delineates phrases and emphasizes the meaning of particular words, but may also communicate to us that we should relate to Torah as the song of our lives.

Studying Torah

It is through Shabbat that the meaning of Torah is revealed.

—based on TIKUNEI ZOHAR

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 enduring relief. May our requests be met with much favor deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader: May God’s sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, compassion and favor. And let us say: *Amen*. Let us all declare the greatness of God and give honor to the Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader: You who cling to ADONAI your God have all been sustained today.

V’attem ha-d’veikim badonai eloheikhem hayim kul’khem hayom.

Blessings Recited by Those Called Up to the Torah

The person who is honored with an 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 bahar 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’hayei olam nata b’tokheinu. Barukh atah Adonai, noten ha-torah.

The Torah is placed on the reading table.

אב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וַיַּגְעֵר בְּיָצָר הָרַע מִן הַנְּשׂוּאִים, וַיַּחֲן אוֹתָנוּ לְפָלִיטָת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְתַנְּלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵן קָרוֹב, וַיַּחֲן פְּלִטָּתָנוּ וּפְלִטָּת עַמּוֹ בֵּית יִשְׂרָאֵל לָחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן וְנֹאמַר אָמֵן.

הַבֵּל הָבוּ גְדֹל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

(בְּהֵן קָרֵב, יַעֲמֵד ____ בֵּן ____ הַבְּהֵן.)

(בֵּת בְּהֵן קָרֵב, תַּעֲמֵד ____ בֵּת ____ הַבְּהֵן.)

(יַעֲמֵד ____ בֵּן ____ רֹאשׁוֹן.)

(תַּעֲמֵד ____ בֵּת ____ רֹאשׁוֹנָה.)

בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

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

בְּרַכּוֹ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

to the congregation, to pay attention and respond properly to the *b'rakhot* about to be recited.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, we may feel especially chosen and may also experience, at this moment, a sense of the Torah directly addressing us.

HAS GIVEN US . . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. God gave us the Torah in the past, and we also receive it anew whenever we devote ourselves to studying it.

THE TORAH READING AT MINḤAH. Shabbat is nearing its conclusion and we are anticipating the week ahead—not in terms of the work we need to do, but as concerns the new adventure of Torah that awaits us. Thus, we begin to read next week’s *parashah*.

The ancient rabbis decreed a minimum of three *aliyot*—that is, people called to the Torah—for each public reading; in addition, each *aliyah* must include a minimum of three biblical verses. At Minḥah we accord with this minimum and call three people to the Torah, subdividing the first section of next week’s portion into three *aliyot*. Some congregations continue the custom of calling a *kohen*, a Levite, and a member of the community for these *aliyot*; others call any three members of the congregation.

וְאַתֶּם הַדְּבָקִים Deuteronomy 4:4. The recitation of this verse as the Torah is about to be read may transform its meaning to a conditional statement: if you pay close attention to the words about to be read (that is, if you “cling to Adonai”), then you will have encountered the fullness of life (that is, you will be “sustained”). Those who inserted this verse in the liturgy here may have intended a cautionary note

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

Lifting the Torah

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

This is the Torah, God's word by Moses' hand,
which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Some congregations recite Psalm 92 here:

A PSALM: THE SONG OF THE DAY OF SHABBAT

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

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

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

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

The arrogant do not understand, the fool does not comprehend this:
the wicked flourish like grass and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.

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

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

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

*The righteous flourish like the date palm, thrive like a cedar in Lebanon;
planted in the house of ADONAI, they flourish in our God's courtyards.*

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

Tzadik katamar yifrah, k'erez balvanon yisgeh.

Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.

Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.

L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

הגבהת התורה

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

וזאת התורה אשר שם משה לפני בני ישראל,
על פי יהוה ביד משה.

Some congregations recite Psalm 92 here:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון,

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלך, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויצאו כל־פעלי און,

להשמדם עדי עד, ואמה מרום לעלם יהוה.

כי הנה איביך יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותפט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, בארז בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

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

ALL WHO COMMIT EVIL WILL BE SCATTERED AND ALL WHO COMMIT EVIL WILL BE MADE INEFFECTIVE. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR כַּתְמוֹר . . . תְּמוֹרָה. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God's house, for all difference is united in the one God.

וְזֹאת הַתּוֹרָה. This line does not appear in the Torah; it is actually a combination of two verses, Deuteronomy 4:44 and Numbers 9:23. The former verse is the prelude to the report of the revelation at Sinai; the latter verse speaks of the people Israel continuing the trek through the wilderness or halting their march, depending on whether the divine cloud of glory rested or moved forward from the portable sanctuary, the *mishkan*. The biblical passage then concludes by saying that this pattern was observed because of what God had spoken to Moses, *al pi Adonai b'yad moshe*. As we conclude the reading of the Torah and put away the scroll, we might think of our own journeys and how they might be accompanied by Torah and God's word.

PSALM 92, the Song of the Day of Shabbat, is recited at both the evening and the morning services on Shabbat. Many include it in the afternoon service as well, so that each prayer service includes a special mention of Shabbat. The psalm begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in

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 SONG OF DAVID

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.

It was God who founded it upon the seas,
and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?

Who may stand in God's sanctuary?

One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive ADONAI's blessing, a just reward from God, the deliverer.

This generation seeks You;

the descendants of Jacob long for Your presence, *selah*.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, ADONAI triumphant in battle.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

► Who is the sovereign who is exalted?

ADONAI Tz'va-ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yamim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho.

N'ki khapayim u-var levav, asher lo nasa lashav nafshi, v'lo nishba l'mirmah.

Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho.

Zeh dor dorshav m'vakshei fanekha yaakov, *selah*.

Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod.

Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor millhamah.

Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod.

Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, *selah*.

Psalms 24

הַכְנָסַת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה בִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

לְדוֹר מִזְמוֹר

לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְלֵ וַיִּשְׁבִּי בָהּ.

בִּי הוּא עַל יָמִים יְסֻדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.

מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קִדְשׁוֹ.

נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,

וְלֹא נִשְׁפַּע לְמִרְמָה,

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

PSALM 24 combines two themes: God as the creator and ultimate sovereign, and the need for those who would enter God's sanctuary to exhibit moral behavior. In fact, one may think of these two as cause and effect: as God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to "God's holy mountain"; as we proclaim "this generation seeks You..." we realize that to approach God, to seek God's presence, we need to commit our own lives to acting with justice and kindness. It is with that commitment in mind that we can hope that the prayers we are soon to recite, the Amidah, will be acceptable.

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Returning the Torah

What do we take with us as we replace the Torah in the ark and close the curtain? How might the Torah dwell with us, accompany us in our journeys and at home, in life's battles, in our victories and in our defeats, as the ark once accompanied the Israelites on their journeys, in their struggles? Can we clothe ourselves in acts that reflect the teachings of Torah, as the priests once wore garments to distinguish them? Can this moment be a time of refreshment, of letting us re-enter the world with innocent eyes—as we once were able to?

The Torah scroll is placed in the ark.

Whenever the ark was set down, Moses would say:

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

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

Let Your priests be robed in righteousness,

and Your faithful sing for joy.

For the sake of David, Your servant,

do not turn away from Your anointed.

► I have given you a precious inheritance:

do not forsake My teaching.

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 lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

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

Hashiveinu Adonai eilekha v'nashuvah, hadesh 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'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*.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.

The Torah scroll is placed in the ark.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוֹת אֵלַי יִשְׂרָאֵל.

קוֹמָה יְהוָה לְמִנוּחָתָה, אֶתָּה וְאֶרֶן עֲוֹךְ.

בְּהִנִּיךְ יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ.

בְּעִבוּר דָּוִד עֲבֹדֶךָ, אֶל תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ.

◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מֵאֲשֹׁר.

דְּרָכֶיהָ דְּרָכֵי נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הִשְׁיִבְנוּ יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

The ark is closed.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעְיוֹתָהּ,

וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְּכָל־בֵּית

יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהִי אֱשֵׁמָה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

לְעָלָא מִן כָּל־ [לְעָלָא לְעָלָא מְכָל־] [on Shabbat Shuvah we substitute:

בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמִּירָן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.

WHENEVER THE ARK WAS SET DOWN יֹאמֶר. Numbers 10:36. As the Torah completes its circuit in front of 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. In the verses that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21), we move from considering the ark, to envisioning righteous religious leaders, to thoughts of messianic redemption. The concluding verses imply that our wish for righteous leaders who can point us to an ideal world is achievable if we walk in the path of Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. Proverbs 3:18.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְּרָכֵי נֶעֱם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

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The Shabbat Afternoon Amidah

Cartographies of Silence, no. 3

The technology of silence
The rituals, etiquette

the blurring of terms
silence not absence

of words or music or even
raw sounds

Silence can be a plan
rigorously executed

the blueprint to a life

It is a presence
it has history a form

Do not confuse it
with any kind of absence
—ADRIENNE RICH

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

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

First B'rakhah: Our Ancestors

With Patriarchs:

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

On Shabbat Shuvah we add:

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

With Patriarchs:

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.

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.

תפילת העמידה למנחה לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדּוֹל לְאֱלֹהֵינוּ.]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַח,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

With Patriarchs:

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַח,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי
בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַיֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

THE AMIDAH. The central moment of prayer of the afternoon Minḥah service is the Amidah, which literally means “the prayer said while standing.” Every Amidah, whether recited on weekdays or on Shabbat, contains three opening b'rakhot and three closing b'rakhot. On Shabbat, there is one middle b'rakhah that speaks of the holiness of the day—thus a total of seven b'rakhot are recited. In the afternoon service, the middle b'rakhah speaks of the unity and wholeness that the rest of Shabbat has provided.

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. This phrase is taken from Moses' encounter with God at the burning bush (Exodus 3:6), when Moses was first called to lead the people Israel out of Egypt. Standing before God in prayer, we too might sense a pull toward a mission or calling.

REMEMBER US זְכַרְנוּ. The first of four insertions for the days between Rosh Ha-shanah and Yom Kippur.

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*Those Who Sleep
in the Dust*

God keeps faith with us
even when we are spiritu-
ally asleep; our souls can
awaken at any time.

*Who Brings
Death and Life*

Every moment of despair
can become a moment of
renewed spiritual life and
new directions.

—after SHNEUR
ZALMAN OF LIADI

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesah:

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

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

You cause the dew to fall,]

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

On Shabbat Shuvah we add:

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

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, we continue on page 226 with "Holy are You."

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחָסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִכְמוֹךְ בָּעַל גְּבוּרוֹת
וּמִדּוֹמָה לָךְ,
מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִכְמוֹךְ אֵב הַרְחָמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֹאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, we continue on page 226 with אַתָּה קְדוֹשׁ.

SECOND B'RAKHAH: GOD'S SAVING CARE. In instituting this *b'rakhah*, the rabbis of the Mishnah referred to it as *Gevurot*, a reference to God's might and power to save. Strikingly, the enumeration of God's powers in this prayer are neither political nor military, such as overcoming enemies or defeating false idols. Rather, God's saving power is expressed as attending to the weakest and most vulnerable members of society. This, then, is seen as the ultimate triumph of spiritual values: care and kindness for the fallen, the sick, the imprisoned, the dying, and the dead.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

HEAL THE SICK רוֹפֵא חוֹלִים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מַתִּיר אֲסוּרִים. Psalm 146:7.

BRINGS DEATH AND LIFE מְחַיֶּה וּמְמִית. 1 Samuel 2:6.

GIVES LIFE TO THE DEAD מְחַיֶּה 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. Some understand it to be an articulation of God's supreme power: God cares even for the dead.

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Kedushah: Holiness

Just as it is impossible to fully know God, it is impossible to adequately define holiness—a word closely connected to the Divine. Yet, just as God may at times be experienced as a presence, so may holiness be sensed in those moments when mundane everyday existence, the material realm, seems touched, as if suffused by something transcendent. At such moments we experience ourselves as interconnected—not separate, isolated, lonely beings—we sense the universe as resident with connection. At such times, too, we may wonder at the glorious pulsating cosmos that has issued in the place on which we stand. “The whole world is filled with God’s glory.”

Adonai Tz’va·ot

Tz’va·ot means “armies” and is frequently translated as “hosts.” Who are God’s armies? The clouds, the rain, the tectonic plates of earth, the sunbursts, the exploding stars, and the expanding universe.

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.

Others respond with praise:

“Praised is *ADONAI*’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever;

your God, O Zion, from generation to generation.

Halleluyah!

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

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

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

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B’rakhah, “You are one.”

The Kedushah is recited only with a minyan.

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שִׁמְךָ־יִשִּׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוֹה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוֹה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קְדֻשָּׁךְ כְּתוּב לֵאמֹר:
יִמְלֹךְ יְהוֹה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצָּח נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוֹה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוֹה, הַמְּלֹךְ הַקְדוֹשׁ.

We continue on the next page with the Fourth B’rakhah, אַתָּה אֶחָד.

KEDUSHAH קְדֻשָּׁה. In this prayer, composed by Jewish mystics, we imitate the angelic glorification of God. The Kedushah included in the Amidah always contains three biblical quotations: “Holy, holy, holy...” (Isaiah 6:3), “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. On weekdays and Shabbat afternoon, it is brief; on Shabbat and festival mornings, it is more elaborate. (*adapted from Reuven Hammer*)

HOLY קְדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful,’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Lekah Tov, *Re’eih*).

THE WHOLE WORLD IS FILLED WITH GOD’S GLORY מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah, based on the two different prophetic visions that it incorporates. Isaiah speaks of God as present throughout the world, while Ezekiel speaks of God as in heaven. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s distance, or even absence, is terribly palpable.

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One

Through us God
becomes one.
God who is everywhere
scattered and dispersed
comes here to greet us,
excited and fearful,
here
with us,
becoming one.

—RIVKA MIRIAM

K'dushat Hayom: The Sanctification of the Day

You have given Your
people a day of rest and
holiness.
Sarah will shine,
Rebecca will be renewed,
Leah and Rachel will be
comforted,
Zilpah and Bilhah will be
honored,
as their children find rest
on this day—a rest that is
an offering of love;
a true and trustful rest;
a peaceful rest, serene, still, and secure;
a fulfilling rest in which You delight.

Day of Rest: Yom M'nuḥah

The essence of Shabbat, the splendor of this day, is its gift—rest. Shabbat ushers in a special kind of rest; not just a cessation of work, not just a time to regroup and rally our inner resources so we may once again join the fray come starlight. It is the rest of fulfillment, the utter, even transcendent, contentment with life. Love; giving; truth; trust; peace; surety; ease.
Experiencing this complement of blessings in our daily lives is a rare gift indeed. It is sometimes found in the most tender of moments between two life-long lovers; or the deep, aching laughter shared between friends; or the primal moment of a devoted mother gently, intently cradling her just-fed infant. In all, the fullness of the one flows into the other. Each gives, each receives, and both are sated.
So it is (or is meant to be) on Shabbat. For six days, God and we work. We give and we receive throughout the long week. And when done just right, on Shabbat, both of us are sated.

—NINA BETH CARDIN

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

You are one, Your name is one;
is there any one nation on earth like Your people Israel?
For You have given Your people the splendor of greatness,
the crown of deliverance—a day of rest and holiness.
Abraham will rejoice, Isaac shall sing, as Jacob and his children
find rest on this day—a rest that is an offering of love;
a true and trustful rest;
a peaceful rest, serene, still, and secure;
a fulfilling rest in which You delight.
May Your children know You as the source of their rest,
and in their rest may Your name be sanctified.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.
On Shabbat Shuvah we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְדוֹשׁ.

All continue here:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,
וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצוֹ.
תַּפְאֶרֶת גְּדֻלָּה, וְעִטֶּרֶת יְשׁוּעָה,
יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְּךָ נִתְּנָה.
אֲבִרְהָם יִגַּל, יִצְחָק יִרְנֶן,
יַעֲקֹב וּבְנָיו יְנוּחוּ בּוֹ,
מְנוּחַת אֶהְיֶה וּנְדָבָה,
מְנוּחַת אֲמֵת וְאַמוּנָה,
מְנוּחַת שְׁלוֹם וְשִׁלּוּה וְהַשְׁקֵט וּבִטָּח,
מְנוּחָה שְׁלֵמָה שְׁאֵתָהּ רוּצָה בָּהּ.
יִבְרִיחוּ בְּנֵיךָ וְיִדְעוּ כִּי מֵאֵתְךָ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ.

YOU ARE ONE אַתָּה אֶחָד.
On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this *b'rakhah* have different versions for each of these three services. Many medieval sources ascribe these differences to the various aspects of Jewish theology that the ancient rabbis perceived Shabbat as incorporating. The Friday evening *b'rakhah* is centered on creation; the Shabbat morning *b'rakhah*, on the revelation at Sinai (“Moses rejoiced...”); and the *b'rakhah* at Minḥah is focused on Shabbat as a symbol of redemption—an ideal time. In that vein, the blessing here begins with a reprise of Zechariah’s vision of future redemption that is voiced at the end of each service in the Aleinu: “On that day, Adonai will be one, and the name of God, one.” (14:9).

IS THERE ANY ONE NATION

LIKE YOUR PEOPLE ISRAEL וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד 1 Chronicles 17:21, David’s prayer after being told by God that his son Solomon would build the Temple. It is at this time of day, when Shabbat has been fully experienced, that we might feel that Shabbat has built a Temple in time; we may feel whole, at one with ourselves, and at ease with our community. And so the liturgy plays on this sense of wholeness: we are one; God is one; and the people Israel, having rested on this day, are one.

A DAY OF REST יוֹם מְנוּחָה. The noun for rest, *m’nuḥah*, appears seven times in this paragraph—seven being a sacred number.

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

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

Avodah: Longing for the Sanctuary

It is not unusual to experience our religious life as inadequate. We may see our prayer life as uninspiring or fruitless, not affecting our inner lives or our external world; our ritual observance may not transport us in any way. In Jewish theology these feelings are encapsulated in the idea that we are in exile—that somehow we are deprived of an intimacy with the Divine that was available when the Temple was standing.

The assertion that there was once a perfect time is, of course, mythic. When the First Temple stood, the prophets railed against the false worship that took place there; in Second Temple times, the office of High Priest was frequently bought and sold.

But despite this, we maintain the dream of some day getting it right: of our religious worship being a pathway to making our lives and the world reflect the divine good.

That dream—that our lives and our society embody authentic service to the Divine—is implicit in this prayer for restoration. It is even more explicit in the version of this *b'rakhah* that was recited in the Land of Israel in the late 1st millennium prayer, which concludes with the phrase “that You alone shall we worship in awe.” Living a life in accord with God remains a constant challenge, yet the ideal that “You alone shall we worship in awe” is always before us. On Shabbat we may come closest to its realization.

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

Make us holy through Your mitzvot

and let the Torah be our portion.

Fill our lives with Your goodness

and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit

Your holy Shabbat, that the people Israel,

who make Your name holy, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer.

Restore worship to Your sanctuary. May the prayers of the

people Israel be lovingly accepted by You, and may our service

always be pleasing.

On Rosh Hodesh and Hol Ha-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:

Rosh Hodesh.

On Pesah:

Festival of Matzot.

On Sukkot:

Festival of Sukkot.

Remember us for good;

respond to us with blessing;

redeem us with life.

Show us compassion and care with words of kindness and

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

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

May our eyes behold Your compassionate return to Zion.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחָתֵנוּ,

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,

שְׂבַעֲנוּ מִטוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׂפַת קִדְּשֶׁךָ,

וְיָנוּחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,

וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ,

וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיָגִיעַ וְיִרְאֶה,

וְיִרְצֵה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ, וְזָכְרוֹן

אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּיָדוֹד עֲבָדֶךָ, וְזָכְרוֹן

יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ, וְזָכְרוֹן כְּלִיעַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

רֹאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמַּצּוֹת הַזֶּה. חַג הַסְּפּוֹת הַזֶּה.

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוֹס וְחֹנֵן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

EMBRACE YOUR PEOPLE
ISRAEL AND THEIR PRAYER

רְצֵה . . . בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. On the one hand, this *b'rakhah* recognizes that our religious service is imperfect. It lacks the grandeur, the beauty, the order, or the religious intensity that characterized worship in the Temple. On the other hand, we hope that what we have offered up in prayer—however poorly worded, however imperfect, however ambivalent our feelings—will be acceptable, because it expresses our humanity: we are vulnerable and finite, imperfect beings who are striving to reach beyond ourselves.

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

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Modim: Gratitude

How different our lives are when we appreciate life itself as a gift.

How beautiful a day then seems, how forgiving we can then be of the petty disturbances that so easily distract and annoy us.

We go out then to the world, and each encounter seems fresh, open to new possibility; and what we experience may seem miraculous.

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 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.

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו] לעולם ועד. צור חיינו, מגן ישענו, אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידיך ועל נשמותינו הפקודות לך, ועל נסידך שבכל-יום עמנו, ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהריים. ◀ הטוב, כי לא כלו רחמיה, והמרחם, כי לא תמו חסדיך, מעולם קנינו לך.

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

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו], אלהי כל-בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחיייתנו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גלותינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

On Hanukkah we add Al Hanissim on page 430.

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

On Shabbat Shuvah we add:

ובתוב לחיים טובים בלבני בריתך.

וכל החיים יודוך סלה,

ויהללו את-שמך באמת,

האל ישועתנו ועזרתנו סלה.

¶ ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

MAY ALL THAT LIVES THANK YOU ALWAYS וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. Prayer can connect people or isolate them from each other. After reciting our litany of hundreds of words, we may have slipped into a solitary trance. Now, as our prayer moves to a conclusion, we become aware once again of all living things—people, animals, and plants—that share this world, and share in praising God. We thus move to the widest possible consciousness, embracing all of life in our prayer. (Daniel Nevins)

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Shalom: Peace

✠ How distant peace seems—both inner peace and outer peace. How torn we are by our emotions, our desires, our competitiveness. Yet having prayed for wholeness, having expressed our gratitude, having spent Shabbat at rest, perhaps for a moment we can savor our own quiet breath and make peace with the world around us.

ב Our rabbis taught: Great is peace, for the Messiah will begin by speaking of peace, as the prophet Isaiah says, “How beautiful upon the hilltops are the footsteps of the messenger declaring peace” (52:7).

—LEVITICUS RABBAH

א A true peace, not an armistice, not a covenant of non-interference, but understanding and compassion if not love. Struggle for the sake of accomplishment, not for rivalry or competition. Let fulfillment and attainment be the order of the day, and may death come only as a blessing.

A Meditation

May the spirit of Shabbat remain with me throughout the week. May I have the strength, the courage, and the resilience to do what I need to do and what only I can do. Amidst the work I set out to accomplish in the world, may I find sustenance for my soul, that I may be a faithful partner in God’s creation, an instrument of healing and peace.

A Teaching

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

—PROVERBS 3 (selected verses)

Seventh B’rakhah: Peace

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

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

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

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.

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

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

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

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph;

act for the sake of Your holiness; act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

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

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

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

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 teiveil], v’imru amen.

When the Amidah is to be repeated aloud, we turn back to page 223.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל־יוֹשְׁבֵי תֵּיבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

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

בְּסֻפֵּר חַיִּים, בְּרִכָּה, וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מִדְּבַר מִרְמָה,

וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנִפְשֵׁי בָּעֶפֶר לְכָל תַּהֲיָה.

פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקָלַקַּל מַחֲשַׁבְתָּם.

עֲשֵׂה לִמְעַן שְׁמִי, עֲשֵׂה לִמְעַן יְמִינִי,

עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ.

לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אִמְרֵי כִּי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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 שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּיבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 223.

SEVENTH B’RAKHAH: PEACE. Why is Jewish liturgy so suffused with prayers for peace? Is prayer for peace a set of pious words, an abstraction or ideal that can never be realized? Rather, the rabbis taught that the pursuit of peace is a mitzvah without beginning or end, to be unremittingly practiced every day with those near to us and those at a great distance. The prayer for peace reminds us to pursue reconciliation in our own lives: inside ourselves; with loved ones, neighbors, and colleagues; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God’s holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives. (Amy Eilberg)

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century) and it was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular (“I”), whereas almost all other formal prayers in the liturgy are in the first-person plural (“we”).

יְהִי לְרָצוֹן אִמְרֵי. Psalm 19:15.

The following verses are omitted on festive occasions (see note):

Your righteousness is eternal and Your teaching is true.
Your righteousness, God, extends to the highest heights;
who may be compared to You, for the great deeds You
have accomplished?
Your righteousness is like the unending mountains,
Your judgments as the great deep:
ADONAI, You will rescue both humans and beasts.

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

The following verses are omitted on festive occasions (see note):

צְדִקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.
וְצְדִקְתְּךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עֲשִׂיתָ גְדֻלוֹת,
אֱלֹהִים מִי כְמוֹךָ.
צְדִקְתְּךָ כְּהַרְרֵי אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה,
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אַמֵּן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אַמֵּן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְּשַׁמְיָא וְאִמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבֵּל], וְאִמְרוּ אַמֵּן.

month of Nisan (the month in which Pesah occurs), and also from the day before Yom Kippur
until the end of the month of Tishrei.

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. Its dis-
tinguishing sentence is the line *titkabel tz'lot'han*, "May the prayers . . . of all Israel be accepted."

PEACE . . . PEACE . . . שְׁלָמָא . . . In ancient times this prayer concluded the service, so that the
concluding line was a prayer for peace.

YOUR RIGHTEOUSNESS
צְדִקְתְּךָ צֶדֶק. On weekdays,
the afternoon Amidah
is followed by personal
prayers, *tahanunim*,
expressing humility
and pleas for help. Such
prayers were considered
inappropriate for Shabbat,
when we concentrate on
contentment, and so this
series of verses expressing
confidence in God's righ-
teousness was substituted.
At the close of Shabbat,
we are assured that God's
presence will not depart as
Shabbat departs. The word
tzedek, here translated as
"righteousness," can also
be understood as "faith-
fulness," and these verses
emphasize the constancy of
God's help and deliverance
and the eternity of God's
truthfulness. The three
verses, each beginning with
the word *tzidkat'kha* ("Your
righteousness") are taken
from Psalms 119:142, 71:19,
and 36:7. The practice of
reciting these verses began
in the 1st millennium.

Since this passage sub-
stitutes for the collection
of personal prayers known
as *Tahanun*, it is omitted
whenever *Tahanun* would
be omitted. Such occasions
are typically festive ones,
such as holidays and Rosh
Hodesh, as well as personal
festive moments, such
as a *b'rit milah* or when a
couple in their first week of
marriage are present. It is
also omitted for the entire

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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'shabei-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 helkeinu kahem, v'goraleinu k'kol hamonam.

† Va-anahnu korim u-mishtahvim 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 ein od.

Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom

va-hashevota el l'avakeha, ki Adonai hu ha-elohim ba-shamayim mima-al,

v'al ha-arets mitahat, ein od.

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.

We rise.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,

שלא עשנו כגויי הארצות,

ולא שמנו כמשפחות האדמה,

שלא שם חלקנו בהם, וגרלנו בכל המונם.

† ואנחנו כורעים ומשתחוים ומודים,

לפני מלך מלכי המלכים, הקדוש ברוך הוא.

שהוא נוטה שמים ויסד ארץ,

ומושב יקרו בשמים ממעל,

ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד.

אמת מלפנו אפס זולתו, בפתוב בתורתו:

וידעת היום והשבת אל לבבך,

כי יהוה הוא האלהים בשמים ממעל,

ועל הארץ מתחת, אין עוד.

על כן נקנה לך יהוה אלהינו,

לראות מהרה בתפארת עזה,

להעביר גלולים מן הארץ, והאלילים פרות יפרתו,

לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך,

להפנות אליך כל דשעי ארץ.

יבירו וידעו כל יושבי תבל,

כי לך תכרע כל ברה, תשבע 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.

◀ בפתוב בתורתך: יהוה ימלך לעולם ועד.

ונאמר: והיה יהוה למלך על כל הארץ,

ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

ALEINU. In the High Middle Ages, European Jewry added this prayer, originally a part of the High Holy Day liturgy, as a conclusion to each service. They saw it as simultaneously an affirmation of monotheism and the people Israel's role in the world and also as a vision of a world redeemed. In this regard, the juxtaposition of the two paragraphs is instructive: the mission of the people Israel is not directed inward, we are not simply concerned with our redemption, but in the redemption of the world. The dream of the world's turning to God represents the desire for all evil to end.

Some, however, bridle at the exclusive affirmation of the people Israel's faith and have substituted other phrases. For instance, the Israeli Masorti Movement offers as an alternative the verse from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

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Saying Kaddish

Beyond language, Kaddish is more than the sum of its words. First and foremost, it is an experience of the senses. Like music, there is no understanding Kaddish without hearing and feeling it and letting go of the words.

One of the great ironies of Kaddish is that it was written in a vernacular language so that it could be understood and led by scholars and laborers alike. Today, of course, Aramaic is far more obscure than Hebrew.

That the recitation of words long dead can remain a source of consolation testifies to the fact that Kaddish transcends language. Its comforts are rooted in preverbal ways of knowing. Like a mother's heartbeat against the infant ear, Kaddish makes an elemental sound—natural as rain on a wooden roof and as human as a lullaby.

In addition to being a profession of faith and a doxology, it is also mantra and meditation. In rhythmic repetition of syllables and sounds, the list of praises (glorified, celebrated, lauded) builds into a kind of incantation. . . .

On some level, the words are pretext. The real meaning, the subtext, is embedded in the repetition . . . perhaps another reason the rabbis were so insistent it be recited within a *minyan*. Only with a collective voice is there enough energy to lift up the lonely mourner, the angry mourner, the mourner too hurt to even say “Amen.” The *minyan* chorus implicitly reassures the wounded soul, “You are not alone.”

—ANITA DIAMANT

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'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayekhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih 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 teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְנ קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־
[on *Shabbat Shuvah we substitute:* בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמִּירָן בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

KADDISH. For an explanation of Kaddish, see page 58.

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Shabbat

The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.

—ABRAHAM JOSHUA
HESCHEL

Shabbat is a sixtieth part of the world that is coming.

—BABYLONIAN TALMUD

The next world will feel as Shabbat does now.

—MEKHILTA

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

✠

Psalm 23 may also be recited by some congregations as the Torah is being returned to the ark (page 221), or at the third meal of Shabbat.

A PSALM OF DAVID

ADONAI is my shepherd;
I shall not want.

God lays me down in green pastures,
leads me to still waters,
renews my life,

guides me in right paths—
for that is God's way.

Were I to walk through a valley as dark as death,
I would fear no evil,
for You are with me;
Your rod and Your staff,
they would comfort me.

You would spread a table for me in full view of my besiegers;
You anoint my head with oil,
my cup overflows.

Only goodness and steadfast love shall pursue me
all the days of my life,
and I shall dwell in the house of ADONAI,
in the fullness of time.

Psalms 23

Mizmor l'david.

Adonai ro-i lo ehsar.

Binot desheh yarbitzeini,

al mei m'nuhot y'nahaleini.

Nafshi y'shoveiv, yanheini v'maglei tzedek l'ma-an sh'mo.

Gam ki eileikh b'gei tzalmavet lo ira ra ki atah imadi.

Shivt'kha u-mishantekha heimah y'nahamuni.

Ta-arokh l'fanai shulhan neged tzor'rai,

dishanta va-shemen roshi, kosi r'vayah.

Akh tov va-hesed yird'funi kol y'mei hayai,

v'shavti b'veit Adonai l'orekh yamim.

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

✠

Psalm 23 may also be recited by some congregations as the Torah is being returned to the ark (page 221), or at the third meal of Shabbat.

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר.

בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצָנִי,

עַל מֵי מִנְחוֹת יְנַהֲלָנִי,

נַפְשִׁי יְשׁוּבָה,

יְנַחֲנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אִירָא רָע כִּי אֶתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה יְנַחֲמָנִי.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי,

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּחָה.

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

וְשִׁבְתִּי בְּבֵית יְהוָה לְאַרְךָ יָמִים.

תהלים כג

PSALM 23 is composed of two extended metaphors. The first is that of God as shepherd, God as protector. The second is that of God as provider, offering us an abundance of goodness.

YOUR ROD AND YOUR STAFF וּמִשְׁעֲנֶתְךָ. The shepherd's staff has a hook on one end with which wandering sheep are pulled back. The bottom of the pole can be used to push ahead lingering sheep.

YOU WOULD SPREAD A TABLE תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן. This is ultimately a startling image: God waiting on us and serving us. Yet coming after the first half of this psalm, rather than feeling startled, we experience it as our being comforted by God and we conclude the psalm with a sense of extraordinary peacefulness—the same feeling we may have as Shabbat draws to a close.

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A Shabbat Song

All who observe Shabbat properly, not profaning it,
merit the love of the Holy One;
and if one fulfills the obligations of the day, how blessed!
It becomes a gift of thanksgiving offered to the divine master who created it.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

My God, my protector, called this day “the most desirous of all.”
How blessed the faithful, when it is kept!
A shining crown will be fashioned for their heads,
and the spirit of the Rock of Ages shall rest on them.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

“Remember Shabbat and keep it holy,”
in glorifying it, you crown the Divine;
with it, you give your own soul
a balm of joy and happiness.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

She shall be holy, to you, Shabbat the Queen.
She shall enter your homes and bestow a blessing there.
So wherever you dwell, do not perform your daily labor,
neither you, your children, your servants, or your maids.

*One who observes Shabbat, man or woman, is as pleasing to God
as the gift of thanksgiving offered on the Temple's implements.*

Kol shomer shabbat kadat mei-hal'lo,
hen hekh-sheh hibat kodesh goralo,
v'im yatza hovav hayom ashrei lo,
el El adon m'hol'lo, minhah hi sh'luhah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Hemdat ha-yamim k'ra-o eili tzur,
v'ashrei litmimim im yihyeh natzur,
keter hilumim al rosham yatzur,
tzur olamim ruho bam nahah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Zakhor et yom ha-shabbat l'kad'sho,
karno ki gavhah neizer al rosho,
al ken yitten ha-adam l'nafsho,
oneg v'gam simhah bahem l'mosh-hah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Kodesh hi lakhem, shabbat ha-malkah,
el tokh bateikhem l'haniah b'rakhah,
b'khol moshvotekhem lo ta-asu m'lakhah,
b'neikhem u-v'noteikhem, eved v'gam shifhah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

כָּל־שׁוֹמֵר שַׁבָּת בְּדַת מַחְלָלוֹ,
הֵן הֶכְשֵׁר חֶבֶת קֹדֶשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוּבַת הַיּוֹם אֲשֶׁרִי לוֹ,
אֶל אֵל אֲדוֹן מַחֲוֹלָלוֹ, מִנְחָה הִיא שְׁלוּחָהּ.
הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבֵּת,
לֹאֵל יֵרְצוּ בְּמִנְחָה עַל מַחְבַּת.

חֲמֻדַּת הַיָּמִים קָרְאוּ אֵלֵי צוּר,
וְאֲשֶׁרִי לְתַמִּימִים אִם יִהְיֶה נָצוּר,
בְּתֵר הַלּוּמִים עַל רֹאשׁוֹ יֵצוּר,
צוּר הָעוֹלָמִים רוּחוֹ בָּם נָחָה.
הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבֵּת,
לֹאֵל יֵרְצוּ בְּמִנְחָה עַל מַחְבַּת.

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ,
קָרְנוּ כִּי גְבָהָה נִזְר עַל רֹאשׁוֹ,
עַל בֵּן יִתֵּן הָאָדָם לְנַפְשׁוֹ
עֲנֵג וְגַם שְׂמֵחָה בָּהֶם לְמִשְׁחָה.
הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבֵּת,
לֹאֵל יֵרְצוּ בְּמִנְחָה עַל מַחְבַּת.

קֹדֶשׁ הִיא לָכֵם, שַׁבָּת הַמַּלְכָּה,
אֶל תּוֹר בְּתִיכֶם לְהַנִּיחַ בְּרַכָּה,
בְּכָל־מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה,
בְּנִיכֶם וּבְנֹתֵיכֶם, עֶבֶד וְגַם שִׁפְחָה.
הַשׁוֹמֵר שַׁבָּת, הֵבֵן עִם הַבֵּת,
לֹאֵל יֵרְצוּ בְּמִנְחָה עַל מַחְבַּת.

word “observe” (*shamor*), a word repeated in the chorus. This stanza, however, references the version of the Decalogue found in Exodus, where the fourth commandment instead begins with the word “remember” (*zakhor*).

לֹא תַעֲשׂוּ דְּעֻמַּת הַיּוֹם לְמַלְאכָה. Quoting the Decalogue, at Exodus 20:10.

ALL WHO OBSERVE SHABBAT כָּל־שׁוֹמֵר שַׁבָּת. Just as we entered Shabbat with song, so do we leave Shabbat in the same way. In the words of the midrash, every bride is accompanied by song as she enters and departs. The chorus of this popular Shabbat song, written by Barukh ben Shmuel of Mainz (d. 1221), mentions the grain-gift (*minhah*) offered along with every sacrifice in the Temple. Minhah is also the name of the afternoon service; as the poet remarks, we offer a gift not of grain but of song and praise. We have therefore chosen to translate *minhah* here as “gift of thanksgiving.” Selected verses of the song are printed here; the title of its full version is “Barukh El Elyon.”

THE TEMPLE IMPLEMENTS מַחְבַּת. Literally, the pan in which the grain-gift was placed.

THE MOST DESIROUS OF ALL חֲמֻדַּת הַיָּמִים. The Shabbat morning liturgy uses this phrase, based on the Jerusalem Targum's translation of Genesis 2:2, “And God finished (*va-y'khal*) on the seventh day” as “and God desired the seventh day.”

REMEMBER זְכוֹר. In the version of the Decalogue in Deuteronomy, the commandment to observe Shabbat begins with the