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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.

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 121:5–6

Yvarekh’kha Adonai mi-ziyov,
U-reih vanim l’vanekha, shalom al yisrael.

Selections from the Songs of Ascent

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 113–115) 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 substitute 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.

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.

Selections from Pirkei Avot

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 hasadim.

It is not incumbent upon you to finish from the text, but neither are you free to desist from it. Pirkei Avot 2:11

Lo alekh ha-m’lahakh limgur, v’lo arah ven horin libateil mi-menah.

SELECTIONS FROM THE SONGS OF ASCENT

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

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

The Songs of Ascent and Psalm 104. 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.
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.

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.

Ashrei yosh've veitekha, od y'hal'lu'ka selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elo'ahav.
T'hilah Idavid.
Aromimkha elo'ah 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 hakheka.
Dor I'dor y'shabah ma-asekha, u-g'vurotekha yagidu.
Hadar k'ved hodekha, v'direv ni'fotekha asihah.
Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.
Zeikher rav tu'v'kha yabi'u, v'tzidkat'kha y'braneinu.
Hanun v'rahum Adonai, erekh apayim u-g'dol hased.
Tov Adonai lakol, v'raharnav al kol ma-asav.
Yodu'kha Adonai kol ma-asekha, va-hasidekha y'var'khuku.
K'vod mal'khut'kha yomeiru, u-g'vura't'kha y'dabeiru.
L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar mal'khuto.

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

Asidic master Elimelekh of Lizhensk remarked that it is times daily.

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.

MINHÁH. The daily Minháh 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 145:15), 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 119:18), emphasizing that this is the moment when we have joined together in prayer.

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

ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You, and You provide them nourishment in its proper time.

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

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

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

My mouth shall utter praise of ADONAI.

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

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

Opening Your Hand

The Hasidic master Elimelekh of Lizhensk also taught that the Hebrew word yadekha ("Your hand") in the verse "Opening Your hand" can be read as yodekha, "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.

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My mouth shall utter praise of ADONAI.

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

We shall praise ADONAI now and always. Halleluyah!
Va-anahnu n’varekh yah, mei-atah v’ad olam. Halluyah.
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 Hayyim 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, in the dove’s fluttering white wing and eagle’s talons, in the rustle of golden cornstalks and a cedar’s stateliness, in the purity of silvered clouds and their dark mass, in the expanse of sky and the stream of blue.

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 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 holy, holy, holy on the earth, and in incoherent dreams.”

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.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:24. The verses following the Kedushah D’sidra are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5, and 19:14; Micah 7:20; and Psalms 68:20, 46:8, 81:14, 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.

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.”

ADONAI will reign forever and ever.

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.

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The Heart

Adonai T’vawot is with us; the God of Jacob is our refuge. Adonai T’vawot, 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 we shall 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’meh raba m’varakh l’alam u-l’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’rakh ha, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

On Festivals, the service continues with the Amidah on page 306.
I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-uni 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. I offer my life as a prayer to You, that I might live and die as Your servant.

Taking Out the Torah
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 bino-y ha-aron va-yomer moshe: Kumanah Adonai v'yaftuzo oveyka, v'yanusu mi'sanekeh mi-panekeh.

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.

The Torah scroll is removed from the ark. The Torah is the visible symbol of God on earth. Bowing toward the ark is an act of prayer before the ark; see page 169.

The Torah is carried in a circuit around the congregation. The Torah is carried in a circuit around the congregation. The Torah Reading 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 offer a prayer to You.” Our lives may be seen as prayers offered to God. AUSPICIOUS TIME.
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 delivery, 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’de’seikim 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, whom all praise is directed.

Bar’khu et Adonai ha-m’vorakh.

The congregation responds:

Praise Adonai, 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 melekh 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 melekh ha-olam, asher natan lanu torat emet, v’hayei olam nata b’Yokheinu. Barukh azai Adonai, noten ha-torah.

The Torah is placed on the reading table.

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

Eish k’revah Go’avim. The ancient rabbis subdivided the first section of Minhah we accord with three biblical verses. At each public reading; in addition, each aliyah must include a minimum of three verses in the Hebrew text.

The ancient rabbis subdivided the first section of next week’s portion into three aliya. Some congregations continue the custom of calling a kohen, a Levite, and a member of the community for these aliya; others call any three members of the congregation.

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

THE TORAH READING AT MINHAYA. 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 pasukah.

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

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

Congregation and Leader:

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

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

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

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

Heh verech, vayehi eloheinu melekh ha-olam, v’natan lanu et torato. Barukh atah Adonai, noten ha-torah.
The righteous flourish like the date palm, thrive like a cedar in Lebanon; for my ears listen and hear:

As my enemies gather against me, my gaze remains steady,

As a wild bull raises up its horn, You raised my head high,

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

The arrogant do not understand, the fool does not comprehend this:

Surely Your enemies, You gladdened me with Your deeds, You anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady,

You raised my head high

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

You gladdened me with Your deeds, You anointed it with fresh oil.

How wonderful are Your works, A

Some congregations recite Psalm 92 here:

Surely Your enemies, You gladdened me with Your deeds, You anointed it with fresh oil.

If 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.

God’s house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shab-

Some congregations recite Psalm 92 here:

This is the Torah, God’s word by Moses’ hand, whose Yahrzeit is being observed in the coming week; see page 336.

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

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Some congregations recite Psalm 92 here:

This is the Torah, God’s word by Moses’ hand, whose Yahrzeit is being observed in the coming week; see page 336.
**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 Tamo, chilah l’khol hasidav, livnei yisrael am k’rovo. Ha’l’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, teivei v’yosh’vei vah.
Ki hu al yamin y’sadah, v’al n’harot y’khon’neha.
Mi ya’aleh v’har Adonai, u-mi yakum bimkom kodsho.
N’ki khapayim u-var levav, asher lo nasa lashav nafshi, v’lo nishba l’mirmah.
Yisa v’Yakhah mei-eti Adonai, u-tzedakah mei-elohei yisho.
Zeh dor dorshav v’vakshei fanekha yaakov, selah.
Se’u she’arim rashekhom, v’hinahu pithei olam, v’yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izuz v’gibor, Adonai gibor milhamah.
Se’u she’arim rashekhum, 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.

Psalm 24

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.
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 natai lakhem, torati al ta·azovu.

The ark is closed.

Hatz Kaddish

Leader:

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

Congregation and Leader:

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

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 Shabbat Afternoon Amidah

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.

With Patriarchs and Matriarchs:

Barukh atah Adonai
Our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, 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:

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

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

The Shabbat Afternoon Amidah

With Patriarchs:

Barukh atah Adonai, Shield of Abraham.

With Patriarchs and Matriarchs:

Barukh atah Adonai, 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:

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

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

Siddur Lev Shalem for Shabbat and Festivals
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Second B’rakhah: God’s Saving Care

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
and the dew to fall, [1 Samuel 2:6]
You cause the wind to blow and the rain to fall,
and causes redemption to flourish.

From Pesah until Sh’mini Atzeret, some add:
You cause the wind to blow and the rain to fall,
and the dew to fall, [After Psalm 29:4] You cause the wind to blow and the rain to fall,
and causes redemption to flourish.

On Shabbat Shuvah we add:
You cause the wind to blow and the rain to fall,
and the dew to fall, [After Psalm 146:7] You cause the wind to blow and the rain to fall,
and causes redemption to flourish.

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

On Shabbat Shuvah we add:
Who is like You, who gives 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."
**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’rekah: 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, 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’rekah, "You are one."
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 Br’akhah: 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,
in their rest may Your name be sanctified.

Day of Rest:

Yom M’n’uhah

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
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 Br’akhah: 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. Keen 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: Barukh atah Adonai.
On Pesah: Rosh Hodesh.
On Sukkot: Festival of Matzot.

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.
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 offer praise and blessing to 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.

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

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.

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 offer praise and blessing to our sovereign, always and forever.

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.

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 offer praise and blessing to our sovereign, always and forever.

Barukh atah Adonai, Your name is goodness and praise of You is fitting.
Seventh B’rakah: Peace

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

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

Oseh shalom bimromav, ono lehomi l’fanekha, Adonai tzuri v’go’ali.

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

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 Amidah be repeated aloud, we turn back to page 223.
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’mey raba m’varakh l’alam u-l’almei almaya.

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

May 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.

On weekdays, the afternoon Amidah is followed by personal prayers, taharanim, 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 righteousness was substituted. At the close of Shabbat, we are assured that God’s presence will not depart as Shabbat departs. The word tzidkath’kha, here translated as “righteousness,” can also be understood as “faithfulness,” 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 tzidkath’kha (“Your righteousness”) are taken from Psalms 119:142, 71:19, and 56:7. The practice of reciting these verses began in the 1st millennium.

Since this passage substitutes for the collection of personal prayers known as Taharan, it is omitted whenever Taharan 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 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 distinguishing sentence is the line tzidkath’kha (“Your righteousness”) is taken from Psalms 119:142, 71:19, and 56:7. The practice of reciting these verses began in the 1st millennium.

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

Siddur Lev Shalem for Shabbat and Festivals
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Concluding Prayers

**Aleinu**

*We rise.*

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

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other.”

As is written in Your Torah: “And the earth will understand and know that to You alone every knee must bend, all flesh will bow, acknowledging the supreme sovereign, the Holy One, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever.”

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.”

As is written in Your Torah: “And the earth will understand and know that to You alone every knee must bend, all flesh will bow, acknowledging the supreme sovereign, the Holy One, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever.”

We rise.

*We are seated.*
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 beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

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

Mourners:
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’yitkdash sh’mheih raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’ha’ayeh d’khol bet yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mheih raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yish’tabah v’yitpa’ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’mheih d’kudsha, b’rikh hu, l’eila min kol [on Shabbat Shuvah we substitute: l’eila l’eila min kol birkhata v’shirata tushib’bata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’ma’aya 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 teivei], v’imru amen.

Mourners:
Yitordah v’yitnorah, v’yitk’dash v’yitsakach v’yitnasei v’yitsakach v’yitnasei v’yitsakach, v’yitsakach v’yitsakach...
Psalm 23 is composed of two extended metaphors. The first is that of God as shepherd, God as protector. The second is that of God as provider, offering us an abundance of goodness.

Your rod and your staff. The shepherd's staff has a hook on one end with which wandering sheep are pulled back. The bottom of the pole can be used to push ahead lingering sheep.

You would spread a table 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.

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.

How blessed the faithful, when it is kept!

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.

A 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: hemonim, la-malkah, kodesh hi lakhem, sh’nei kohen u-v’noteikhem, eved v’gam shifah.

Kol shomer shabbat kadat mei-ha’al, hen hekksher hitbat kodesh goralo, v’im yatzah hovat hayom ashrei lo, el El adon m’holo, minhah hi sh’luhah.

We have therefore chosen the version of the Decalogue found in Exodus, where the word “observe” (shamor), a word repeated in the Decalogue in Deuteronomy, the commandment to observe Shabbat begins with the 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.”

Do not perform your daily labor, do not work your daily labor, v’asrei litmimim im yihye natzur, karno ki gavhah neizer al rosho,

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: hemdat ha-yamim k’ra∙o eili tzur, el El adon m’h’lo, minhah hi sh’luhah.

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.

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: hemdat ha-yamim k’ra∙o eili tzur, el El adon m’h’lo, minhah hi sh’luhah.

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.

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The Festival Amidah: Arvit, Shaḥarit, Minḥah

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

[Leader, at Minḥah only: As I proclaim the name ADONAI, give glory to our God.] ADONAI, open my lips, and my mouth shall speak Your praise.

First B’rakḥah: Our Ancestors

With Patriarchs: 

Barukh atah ADONAI, our God and God of our ancestors, 

God of Abraham, God of Isaac, and God of Jacob, 

great, mighty, awe-inspiring, transcendent God, 

who acts with kindness and love, and creates all, 

who remembers the loving deeds of our ancestors, 

and who will lovingly bring a redeemer to their children's children for the sake of divine honor. 

You are the sovereign who helps and saves and shields.

Barukh atah ADONAI, Shield of Abraham.

With Matriarchs:

Barukh atah ADONAI, 

our God and God of our ancestors, 

God of Abraham, God of Isaac, and God of Jacob, 

great, mighty, awe-inspiring, transcendent God, 

who acts with kindness and love, and creates all, 

who remembers the loving deeds of our ancestors, 

and who will lovingly bring a redeemer to their children's children for the sake of divine honor. 

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

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

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory brakhot and three concluding brakhot as every Amidah or Silent Prayer. The middle b’rakhot emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirke Avot 5:7).

ADONAI, OPEN MY LIPS, and I will sing Your praise. Psalm 33:3.

PATRIARCHS AND Matriarchs. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah’s welcoming of passing strangers as guests, and the birth of Isaac the following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes part of our identity as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled “in Sukkot” (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean “booths,” like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual “wanderers.”

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

We guard our mystery with care. It is our source of power... It is the force that drew us out of slavery, that drives us on relentlessly... We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—Jonathan Magonet

Second B’rakhah: God’s Saving Care

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

The following is added at Arvit and Shacharit on the first day of Pesah, at Minah on Sh’mini Atzeret, and at all services on Simhat Torah:

You cause the wind to blow and the rain to fall,
[At all other times, some add: You cause the dew to fall,]

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

Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

The concept of giving life to the dead has particular resonance on the intermediate day of Pesah, when the Amidah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

When the Amidah is recited silently, continue on page 309 with “Holy are You.”

CAUSES REDEMPTION TO FLOURISH SHENIYAH. The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD hammideh misham. The concept of giving life to the dead has particular resonance on the intermediate day of Pesah, when the Amidah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

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Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan and is said while standing.

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:

At Shaharit we recite:

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

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

Then in thunderous voice, rising above the chorus of serafim, other heavenly beings call out words of blessing: “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

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

Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’AVOR, hal’luyah.

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

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

At Minḥah we recite:

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

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

Others respond with praise:

Others with God. In this spirit, Ezekiel can be understood as more than their first-person reports of encounters with God; they are also paradigms for the present. The visions of Isaiah and Ezekiel can be understood not only as reports of past events, but also as narratives for the present.

The separate columns here highlight the differences between the two versions.

The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

We continue on the next page with the Fourth B’rakhah, “You have chosen us.”
The following paragraph is said only when the entire Amidah is recited silently:

Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—ALAN LUCAS

Pesah

For the Jews, freedom is just the beginning. It is the prerequisite, not the goal. The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate in—a place and a moment of empowerment.

Pesah is a special gift.

Freedom with purpose.

The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate in—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—NINA BETH CARDIN

Shavuot

Somewhere, sometime, something occurred that was so awe-inspiring that a people was born, their belief system founded on the principle that they are holy, connected to one another and to the Source—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

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

Adonai our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You. You have given us just laws, true teachings, goodly precepts and mitzvot.

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

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

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

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

HOLY ARE YOU יהוה אתך קדוש, the Holy God. The pilgrimage journey we make on the festivals is to a place and a moment of holiness. That moment of holiness is celebratory—full of life, embodying the fullness of being.

YOU HAVE CHOSEN US יהוה אתך קדוש, Jewish understanding is that the ritual law and ethical law we observe is a special gift.

CALLING US BY YOUR GREAT AND HOLY NAME יהוה אתך קדוש, The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATURDAY EVENING: THE END OF SHABBAT. We conclude Shabbat with the ceremony of Havdalah. But when a festival begins on Saturday evening, we do not differentiate between Shabbat and the weekday, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days, but they are celebrated differently. The festivals are specifically marked as times of joy and their rules of observance are more relaxed. Cooking and carrying are permitted on the festivals, but not on Shabbat. Biblically, the festivals were times of pilgrimage when one brought a freewill offering to the Temple. This prayer alludes to the joyfulness of the festivals and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and also the people Israel, who observe these times.

Siddur Lev Shalem for Shabbat and Festivals
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FESTIVALS • THE AMIDAH

309 •ستطيع שלמה

yun tov • המילא העילית
Shavuot: Another Perspective
The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.
—IRVING GREENBERG

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

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun’s work upon the earth comes to fullness as the harvest ripens and is gathered in, as the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

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

Lovingly, You have bestowed on us, Adonai our God, [Shabbat for rest] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

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

[with love.] a sacred day, a symbol of the exodus from Egypt.

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

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

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

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

God on Yom Kippur, in reconciliation with all people. This moment of intense contact asks God to keep certain promises made to the past, our ancestors, and then to future hope: the redemption of the people Israel.
ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest:] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kadish'enu b'mitzvotekha v'tein helkeinu b'toratkeha, sabeineinu mi-tuvekha v'ambeineinu bishuavatekha, v'ra'eh libeineinu l'ovd'kha be-emet.

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

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

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

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

—IRVING GREENBERG

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

—NINA BETH CARPIN

Perspective

Sukkot is our nation's celebration of the exodus from slavery in Egypt, which we commemorate by living in temporary shelters or sukkot, which represent our ancestors' journey through the wilderness. Sukkot is also a celebration of the ingathering of the people of Israel to Jerusalem, which we commemorate by visiting the Temple Mount. Sukkot is a time of rejoicing and thanksgiving, which we express by eating matzah bread and by giving tzedakah (charitable donations). Sukkot is also a time of reflection, which we express by studying the Bible and by prayer. Sukkot is a time of love and family, which we express by spending time together and by giving gifts to friends and family. Sukkot is a time of hope, which we express by praying for the return of the Temple and for the ingathering of the children of Israel. Sukkot is a time of peace, which we express by praying for the cessation of war and for the establishment of a just society. Sukkot is a time of joy, which we express by celebrating with music, dance, and food. Sukkot is a time of renewal, which we express by washing our bodies and our clothes. Sukkot is a time of forgiveness, which we express by forgiving others and ourselves. Sukkot is a time of community, which we express by gathering together in the sukkot and by sharing meals and stories.

—NINA BETH CARPIN

YOUR DIVINE PRESENCE

The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

Sh'mini Atzeret: Another Perspective

Sh'mini Atzeret reminds us of the ingathering of the people of Israel to Jerusalem, which we commemorate by visiting the Temple Mount. Sh'mini Atzeret is also a time of reflection, which we express by studying the Bible and by prayer. Sh'mini Atzeret is also a time of love and family, which we express by spending time together and by giving gifts to friends and family. Sh'mini Atzeret is also a time of hope, which we express by praying for the return of the Temple and for the ingathering of the children of Israel. Sh'mini Atzeret is also a time of peace, which we express by praying for the cessation of war and for the establishment of a just society. Sh'mini Atzeret is also a time of joy, which we express by celebrating with music, dance, and food. Sh'mini Atzeret is also a time of renewal, which we express by washing our bodies and our clothes. Sh'mini Atzeret is also a time of forgiveness, which we express by forgiving others and ourselves. Sh'mini Atzeret is also a time of community, which we express by gathering together in the sukkot and by sharing meals and stories.

—NINA BETH CARPIN

Siddur Lev Shalem for Shabbat and Festivals
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Gratitude
The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a tzedakah, or thanksgiving offering. In our reality today, in addition to giving tzedakah, we can fill ourselves with gratitude, without which we appear empty: thanking-giving is our offering.

Hadidic masters taught that to scowl was to blemish the world and to be joyful was the path which allowed for true fulfillment of the mitzvot. What allows us to be joyful? How can we fill ourselves with gratitude, without which we can never place our hope in God?

We have always placed our hope in You. We have always placed our hope in You. We have always placed our hope in You. We have always placed our hope in You.

As literally meaning “focus.” In this interpretation, hope in God means to be focused on God.

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

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

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

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 offer praise and blessing to Your holy and great name, for granting us life and for our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for our sovereign, always and forever.

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

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

Barukh atah Adonai, Your name is goodness and praise of You is fitting.
Seventh B’rakah: Prayer for Peace

During the silent Amidah, continue with “Grant...” below. During the repetition of the Amidah during Shabbat, the leader recites Birkat Kohanim.

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

May Adonai bless and protect you.

So may it be God’s will.

Ken y’hi ratzon.

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

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

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

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

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

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

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

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

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

Shalom rav al yisrael am’ka v’al kol yoshvei teiveil tasim l’olam, ki v’or panekha, k’me ir ha-shalom. V’tov be’inekha l’vrekh et am’ka yisrael b’khol et u-v’khol sha-ah bishlomka.

At Shaharit we recite: Shalom rav al yisrael am’ka v’al kol yoshvei teiveil tasim l’olam, ki v’or panekha, k’me ir ha-shalom. V’tov be’inekha l’vrekh et am’ka yisrael b’khol et u-v’khol sha-ah bishlomka.

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

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. May it be Your will, 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. Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign. Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign. Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

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