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סדור

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לב שלם

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Siddur

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Lev Shalem

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לשבת ויום טוב

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FOR SHABBAT  
& FESTIVALS

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*Musaf l'Shabbat*

# The Musaf Amidah for Shabbat

## God of Our Ancestors

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

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

*A transliteration of the opening b'rakhot of the Amidah may be found in the back of the siddur on page xx.*

*When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) out loud and the Amidah is then recited silently. The sign † indicates the places to bow. The Amidah concludes on page xx.*

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

## First B'rakhah: Our Ancestors

*With Patriarchs:*

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

*On Shabbat Shuvah we add:*

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

*With Patriarchs and Matriarchs:*

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

# מוסף לשבת: עמידה

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[Leader: כִּי שָׁם יְהוָה אֶקְרָא, הָבוּ גִדּוֹל לְאֱלֹהֵינוּ.  
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

*With Patriarchs and Matriarchs:*

† בָּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר  
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],  
וַיִּמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

*With Patriarchs:*

† בָּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַפֶּלַח,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וַיִּמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

*On Shabbat Shuvah we add:*

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ הַפֶּץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

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

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

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

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

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

At the New Moon:  
Rosh Hodesh

We greet the moon that is  
not gone  
but only hidden,  
unreflecting, intuned  
and introspective, gather-  
ing strength to grow  
as we greet the first slim  
nail paring  
of her returning light.  
Don't we understand  
the strength that wells out  
of retreat?

Can we not learn to turn in  
to our circle,  
to sink in the caves of our  
silence,  
to drink lingering by those  
deep cold wells,  
to dive into the darkness of  
the heart's storm  
until under the crashing  
surge of waves  
it is still except for our  
slow roaring breath?

—MARGE PIERCY

AN ALTERNATE

Fourth B'rakhah: The Celebration of Rosh Hodesh

THE NEW MOON AND PRAYERS FOR RENEWAL

Creator, with the arrival of a new month of Yours,  
renew within us Your light and Your truthfulness.  
You placed a sign at the edge of heaven,  
a splinter of light that then grows into fullness.  
Through Your light may we see light;  
do for us as it is written by Your servant Micah:

“And it shall be though I sit in darkness,  
God's light will shine for me.”

And as the prophet Isaiah said:

“Those who walk in darkness have seen light.”

For You shall raise up a shining light for me;  
cause our joy to flourish,  
as You lead us by the light of Your face.

Renew the light to its clear brilliance  
that I might go from darkness to light.

Once, You told our ancestor: “Do not fear.”

I, too, seek to rest in Your shadow, awe-inspiring Creator.

Renew the moon so that its light may be bright;  
may it grow each day and light our way,  
like the barren woman who overcame despair.  
Make us joyous and fruitful in the fullness of our days.

May it be Your will, ADONAI our God and God of our ances-  
tors, who restores their descendants to their land, to renew  
our days as of old; lead us in joy back to our land and plant us  
within our borders. May violence no longer be heard in our  
land, nor destructiveness be found within its borders.

AN ALTERNATE

יוצר בראשית בתשובת הדשך  
נא חדש בנו אורך ואמתך.  
אות נתת בקצה השמים  
שבב אור הולך ומתגדל עד ישתלם.  
אנא יהוה, אשר באורך נראה אור,  
עשה לנו ככתוב לעבדך:  
והיה גם כי אשב בחשך יהוה אור לי.  
ונאמר: ההולכים בחשך ראו אור.  
כי אור נגה תעלה פי תגדיל לנו שמחה  
ונפשנו באור פניך תהלה.

חדש אור ליפה וברה  
איצא מחשיכה לאורה  
אב נמת לו אל תירא  
אתגונן בצלך איום ונורא.  
חדש לבנה להאיר בנוגה  
תתמלא ותאיר על הכל במלואה  
בעקרה שיצאה מדכאונה  
בשיבה עוד ננובה ונשמחה.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו  
[ואמותינו], המשיב בנים לגבולם, שתחדש ימינו  
בקדם ותעלנו בשמחה לארצנו ותטענו בגבולנו,  
ולא ישמע עוד חמס בארצנו, שד ושבר בגבולנו.

THE NEW MOON AND  
PRAYERS FOR RENEWAL.  
The sight of the new moon,  
with its promise of increas-  
ing light, urges us to attend  
to our own renewal.

WITH THE ARRIVAL OF A  
NEW MONTH OF YOURS  
In Hebrew, the word for month,  
hodesh, derives from the  
root meaning “new.” The  
word t’shuvah, translated  
here as “arrival,” also means  
“turn” or “return” and is  
frequently translated as  
“repentance.” Thus, the  
phrase captures the various  
religious and psychological  
aspects of Rosh Hodesh:  
a time for renewal and  
turning, a time open to  
introspection and change.

YOUR LIGHT AND YOUR  
TRUTHFULNESS  
The liturgy incorporates  
parts of several biblical  
verses. This phrase is taken  
from Psalm 43:3; “Through  
Your light . . .” comes from  
Psalm 36:10; “God’s light will  
shine for me,” from Micah  
7:8; “Those who walk in  
darkness,” from Isaiah 9:1.

FOR YOU SHALL RAISE UP  
A SHINING LIGHT  
Based on Isaiah 9:1.

RENEW  
This is the first  
stanza of a piyyut for Rosh  
Hodesh written by Pinhas  
Ha-kohen (mid-8th century,

the Land of Israel). The second stanza was composed for this siddur by Edward Feld and Admiel Kosman.

DO NOT FEAR  
Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 26:24, and 46:3). The poet probably has in mind God’s assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

THE BARREN WOMAN  
The first reference to Sarah in the Torah mentions her barrenness (Genesis 11:30), and much of her story revolves around her pain over being unable to give birth herself. Laughter, too, is a critical leitmotif in her story.

FRUITFUL  
Based on Psalm 92: “The righteous will flourish . . . in old age.”

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND  
Isaiah 60:18.